INSTRVCTIONS
For a Right comforting *AFFLICTED* CONCIENCES:
With ſpeciall Antidotes againſt ſome grievous *Temptations.*

Delivered for the moſt part in the *Lecture* at KETTERING in *Northamptonſhire.*

By ROBERT BOLTON, Batchelor in *Divinitie*, and Preacher of *Gods Word* at BROUGHTON in the ſame COUNTIE.

The third Edition, divided into Chapters, with a TABLE *of the* CONTENTS *annexed.*

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1640.

TO THE

HONOVR ABLE And VVorthy Knight,

S. *Robert Carre*, Gentleman of the Kings Bed-Chamber, *&c.* all Holy wisedome to walke in the way *to eternall Blisse.*

SIR,

YOur extraordinary approbation, and acceptance of my *Directions for walking with God*, falling into your hands, by Gods good providence, I know not how; accompanied with such noble circumstances, and expressions of much undeserved respect to the Author; but especially of your affectionate love to the * *glorious Gospell of the blessed GOD* (farre dearer to every gracious heart, which truly tastes the mysterie, and mercies of Christ in it; then it's deareſt bloud, or whatsoever is most desireable under the Sunne, or admired most amongst the Sonnes of men,) hath encouraged

* Tim. 1. 11.

couraged mee at this time, to take the boldneſſe, to preſent this preſent Treatiſe more immediately, and by ſpeciall intereſt into your owne hand. And I am the farre better pleaſed with my choiſe; becauſe I hold it a matter of ſingular comfort, and ſpeciall conſequence, to have an hand in diverting the eye of any, that attends upon earthly Majeſtie, from too much gazing upon the outward illuſtrious ſplendour, which is wont to gliſter in the Courts of great Princes; to the admiration, and embracement of the glorious, and everlaſting beauty of the *Lord Ieſus*: In reſpect whereof, all the faireſt beames of felicitie and joy, which ſhine from the moſt orient Imperiall Diadems, that Crowne the face of the Earth, are but a Moate of darkneſſe, and Lumpe of vanity. And that for divers reaſons; 1. Firſt, Such as ſtand in the preſence of mightie Kings, are, or ever ſhould bee, men of greateſt parts, deepeſt underſtandings, and moſt eminent abilities every Way: Which being happily ſanctified by a fruitfull influence from Heaven; and by the helpe of the Holy Ghoſt, bent to the right end, and ſpent upon the Objects, they ought; become gloriouſly ſerviceable to the *King of Kings*; proportionably to their native excellency above Ordinarie gifts, and the vulgar ſort of ſufficiencies. Great endowments, in what kind ſoever, guided by a divine hand, in their exerciſe and agitations, doe ever, a great deale of good. To give Inſtance, and not ſtirre from

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the Court: The Lord of Heaven vouchsafed to *King Iames*, of famous memory, and One of the Learnedst Princes, that ever wore a Crowne upon Earth, such a strong and enlarged understanding, that we should have magnified it, as admirable, even in a private man. The same good hand of providence in great Mercie, directed it upon the right Object; even the defense of the (b) *holy Truth* of our blessedly *reformed Religion*, and destruction of *Antichristianisme*, that accursed *Hydra* of all Heresies; and notoriously infamous, both to this, and the other World, for horrible Massacres, and (c) murthering of Kings. Whereupon, besides that, Hee hath by his Princely Pen, given such a deadly wound to that Beast of Rome, that Hee is never like to stand upon His foure legges again: He hath also left in His learned Labours, such an immortall monument of Demonstrative light, and invincible *Remonstrance* against that bloudy superstition, that I am perswaded, it will proove a most

(b) But as for the holy truth professed by myselfe, and those of the reformed Religion, &c. *King James Remonst. pag.* 176.

(c) *Bellar Eude Mono. Iohannes, Suarez, Becanus, Mariana*, with such Monsters, teach the Doctrine of Parricides *Ib. pa.* 5. *If any except, and say; these are but private Doctors: Heare King Iames afterward:* If the Pope doth not approve, and like the practise of King killing; wherefore hath not his Holinesse imposed some severe censure, with a fearefull frowne upon the Booke of *Mariana* the Iesuite (by whom Parricides are commended, Nay, highly extolled) when His Holinesse hath been pleased to call in some other of *Marianaes* Books Again, wherefore did His Holinesse advise himselfe to censure the decree of the Court of Parliament in *Paris* against *Iohn Chastell?* Wherefore did he suffer *Garnet* and *Oldcorn*, my Powder miners, both by Books and Pictures, vendible under his nose in Rome, to bee inrowled in the Canon of holy Martyrs? And when he saw two great Kings murdered one after another; wherefore by some publike declaration did not his Holinesse testifie to all Christendome, his inward sense, and true apprehension of so great misfortune, as all Europe had just cause to lament, on the behalfe of France? Wherefore did not his Holinesse publish some Law, or Pontificiall Decree, to provide for the security of Kings in time to come? *Ibid pag.* 222. 223. See *Histor. Iesuit.* put out by *Lucius.* Wherein you may see their bloody behaviour in many kingdomes.

Soveraigne

Soveraigne (d) preſervative, and a mightie motive, farre ſtronger than a mountaine of Braſſe, to keepe all His Royall Poſteritie, which ſhall hereafter ſucceſſively ſit upon His Regall Throne, to the Worlds end, in a thorow univerſall, and everlaſting deteſtation of Poperie. *Chamier*, that great glory of France, and the whole Chriſtian World, was bountifully enriched from Heaven with ſingularitie of learning, and Polemicall Parts; which being turned the right way, have happily produced a *Panſtratia*, ſuch Victorious Volumes, and ſo unanſwerably Triumphant over all Popiſh Sophiſtrie; that not all the Ieſuites in Chriſtendome, though they ſhould take Hell afreſh, for ſome new, rotten diſtinctions, to uphold their tottering *Babell*, ſhall ever be able to reply to any purpoſe. Gnaſh the teeth they may with griefe and ſhame enough; raile like the vaſſals of the (e) *great Whore*, impreſſioned with the impudencie of her forehead, and lie againſt Him voluminouſly; But for any poſſibilitie of a ſound Anſwer, they muſt all let that alone for ever. As on the contrary, great parts empoyſoned, and miſ-imployed, plague extraordinarily. The greater ſufficiencie without grace, is but a ſharper ſword in a madder hand. Hatred to goodneſſe, and height of Place, attended with capacitie and cunning, worke a World of miſchiefe. *Iulian*, the Apoſtate, being an Emperour of admirable eloquence, and exact learning; What horrible worke?

(d) *The mighty working of King Iames his workes upon the Adverſaries, is intimated unto us in the Preface before his works.* They looke upon His Majeſties Bookes, as men looking upon *Blazing Starres*, with amazement; fearing they portend ſome ſtrange thing; and bring with them a certaine influence, to worke great change and alteration in the World: Neither is their expectatiō here in deceived; For wee have ſeene with our eyes the operation of His Maieſties Works in the Conſciences of their Men ſo farre, as from their higheſt *Conclave* to their loweſt *Cells*, there have beene that have been converted by them. *Biſhop of winton.*

(e) Revel. 19. 2.

worke? What hurt and havocke did he make in the Primitive times, amongst the people of God! The Iesuites at this day, brought up in varietie of literature, and (f) *Machiavellian* mysteries, become the grand Impostours, and Impoysoners of innumerable Soules; the most notorious Incendiaries, and Assasins, that ever the (g) earth bore: such (h) murtherers of Princes, (i) *Butchers of people, Friers of States,*

(f) Take policy as it is now a dayes taken by common phrase of speech:——As we say, that a right Polititian is a very Machiavel;——so it may be said, that in Politicall government, or Machiavellian policy, none goeth beyond the Iesuits at this day. *Decacord. Quodlib.* 3. *Art. pag.* 64. No, no, their course of life doth shew what their study is: and howsoever they boast of their perfections, holinesse, meditations and exercises; yet that platforme is heathenish, tyrannicall, and able to set *Aretine, Lucian, Machiavel*, and the Devill himselfe, in a sort, to Schoole. *Ibid. Quodlib.* 3. *Art.* 3. *pag* 62. The Iesuits manage matters more Machiavellianly, than *Machiavell* himselfe: *Answer to the Jesuited Gent. pag.* 70. Iesuites are fathers of mischiefe, friends to themselves, benefactours to seditious persons, Masters of Machiavellisme, Traytors to England, and to their Prince. *An answer by one of our Brethren, a Secular Priest, to* Blackwels *letter, written to Cardinall* Cajetan. 1596. *Circa Med.* (g) The Iesuites are to bee marked out for the most malicious, traiterous, and irreligious Calumniators, that ever lived on earth, unworthy that ever the earth should beare them. *Quodl.* 4. *Art.* 2 *p.* 99. (h) But *Mariana* likes better, to have a Tyrant poysoned by his Chaire, or by his Apparel, and Robes, after the example of the Mauritanian Kings; that being so poysoned only by sent, or by contract, He may not be found guilty of Selfe-felony, and the Soule of the poore tyrant, in the flight out of the body, may be innocent of the fact. O Hell hounds! O Diabolicall wretches! O infernall Monsters! How long then? How long shall Kings, whom the Lord hath called his Annointed; Kings, the breathing Images of God upon earth; Kings, that with a wry, or frowning looke, are able to crush these earth wormes in pieces; How long shall they suffer this viperous brood scot-free, and without punishment, to spit in their faces? *King Iames Remonst. pag.* 227. Such is the Religion of these Reverend Fathers, the Pillars of the Pontificall Monarchy. In comparison of whose religion and holinesse, all the impiety that ever was practised among the Infidels, and all the barbarous crueltie, that ever was perpetrated among the Canibals, may passe henceforth in the Christian World for pure Clemency and humanity. *Ibid pag.* 235. Adue Religion of the Iesuites:——for to speake truth; To deale in State-matters, and to practise the death of Princes, are as essentiall parts of their function, as their confession it selfe. *Jesu Catech. Lib.* 3. *cap.* 13. (i) *Tantum Religio potuit suadere malorum.* But what would he have done, if he had knowne the Massacre of *France*; or the Powder-Treason of *England? &c.* They make the cause of Religion descend, to the execrable actions of murthering of Princes, butchery of people, and fiering of States. *Sir Francis Bacon. Essay of Religion.*

and

and Blowers up of Parliaments, as former Hiſtories never heard of. Thus, when men of Place, and imployment, mighty and remarkeable in the World, improove the utmoſt poſſibilities of their Wit and Art; of all their Naturall, and acquired Parts, to ſerve their owne turnes, and attaine their private ends; to riſe, revenge, grow rich; or more immediately by ſome ſpeciall ſervice, to advance the Kingdome of darkeneſſe, and dominion of *Antichriſt*; O the Luciferian pride, the injuſtice, the crueltie, the Machiavelliſme; the putting of faire pretences upon peſtilent Plots; the drowning of innocency in the Depths of State; the craftie and mercileſſe preſſures of Gods People, and thoſe, over whom they domineere! It is then a worke of great Weight and Worthineſſe, to winne a great man to the wayes of God. Hereby the common ſtate of goodneſſe is mightily ſtrengthened; and which is an equall happineſſe, the Devils ſide goes downe, and *Belials* hang the head. For according to the eminency of his Gifts, and greatneſſe of Place, is the excellencie of good, or exceſſe of ill, that He doth. It were to bee wiſhed therefore, if God ſo pleaſed, that all the incurable, and implacable enemies to the grace of GOD, good men, and power of godlineſſe, were Dunces and Fooles; that they might not bee able to manage their malice and power, with ſuch Depths and dexterity, to the more dangerous

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undermining of the Kingdome of *Christ*; and their owne more desperate ruine, and greatet damnation. 2. Secondly, Great men are subject to great Temptations; And therefore, it is the harder Taske, and more Honourable Triumph to turne them on Gods side. Had not an All-mightie hand mastered the temptation, steeled his Faith, and represented to his eye, the matchlesse glory of an immortall Crowne; *Moses* had never beene able to have parted with the magnificent state, and pompe of *Pharaohs* Court: where Hee might have wallowed in varietie of all worldly delights; and to take part, with His afflicted Brethren, of a World of miseries, in a vast and *roaring Wildernesse*. There was never carnall man since the Creation, but in such a Case would have followed the Court, and forsaken Gods people. *Hester*, a weake Woman, could never possibly have holden out, against the fury of so mighty a Favourite, the hazarding of Her high place, the favour of so great a King, and even life it selfe; had Shee not beene upholden by an extraordinary strength from Heaven. No great Woman in the World, wanting Grace, would ever have runne such a hazard: but have suffered the servants of God to sinke, or swimme; so that Shee might swimme downe the Current of the times without Crossing, and enjoy the present without perill. It was a sore temptation to *Ionathan*, and a very cutting *Dilemma*:

Either,

Either, leave to adhere to *David*, or resolve to lose a Kingdome. But the hope of an earthly Crowne, could not hire Him to hold His peace, and betray the innocencie of His heavenly Friend: *And Ionathan answered* Saul *his Father, and said unto Him, Wherefore shall Hee bee slaine? What hath He done?* The dread of discountenance from two angrie Kings, whose indignation is as the *roaring of a Lion*, was a terrible Motive, to have made *Michajah* temporize: (not a Server of the Times, and His owne turne in the World, but would in this Case have tuned His Pipe to *Ahabs* pleasure, especially encouraged by the flattering concurrence of so many false Prophets). But the sight of the mightie Lord of Heaven and Earth *sitting upon His Throne, and all the Host of Heaven standing by Him*, infused such an holy fortitude into the spirit of this Man of GOD; that no greatnesse, terrour, or Majestie of any Crowned Potentate, could possibly daunt His courage, or dash Him out of countenance: And therefore He answers with a resolution, as high as Heaven, and out of a sacred pang of seraphicall zeale: *As the Lord liveth, whatsoever the Lord saith unto mee, that will I speake.* So that Hee may discharge a good Conscience, and doe as God would have Him, He is at a Point. That Message, which the Almighty had put into His mouth, must forth; Though it expose Him to a censure of singularity, for dissenting from so many of His owne

owne Coat; to a ſuſpicion of diſloyaltie, for croſſing ſo peremptorily the Kings Plot; to ſmiting, both with the fiſt of wickedneſſe, and taunts of the tongue, from His fellow *Seers*: Nay, though His faithfull dealing throw Him into a Dungeon, there to bee fed with the Bread of affliction, and Water of affliction; untill the full wrath of an enraged prophane King fall upon Him to the uttermoſt. Thus, let the World ſay what it will, whatever fleſh and bloud ſuggeſt to the contrarie; Howſoever unſanctified great Ones ſtorme and diſdaine; yet aſſuredly, every true Friend to *Ieſus Chriſt*, muſt bee content farre rather to be diſcourted, then deſert a good cauſe; or not to defend the innocency of a gracious Man, though in diſgrace; and to ſpeake for GOD's people, though *Haman* rage to root them out quite, as a company of ſingular exorbitant fellowes, who ſerve GOD as they liſt, and *keepe not the Kings Lawes*: As is unanſwerably evident, by the precedencie of theſe newly named, Noble, and holy Saints. I confeſſe, this may ſeeme preciſe Doctrine, and a divine Paradoxe to all the great Maſters of pleaſure, and Minions of luxury and pride; whoſe bloud runnes freſh in their Veines, and marrow is yet ſtrong in their bones; Nay, who having attained the height of their ambitious aymes, ſit now aloft in the very top of their unbleſſed braverie and greatneſſe, drunke with the pleaſant Wine of worldly proſperi-

Heſt. 3. 8.

tie,

tie, and holding in ſcorne, the holy preciſeneſſe of the good way, the ſinceritie of the ſervants of *Christ*, and ſocietie of the (c) Brotherhood. Yet I can aſſure them in the Word of Life and Truth, the now embracement, and practiſe of (d) *preciſe walking*, will incomparably more comfort them upon their Dying-Beds, in that great and laſt encounter with all infernall powers, about the immortalitie, bliſſe and glory; or the endleſſe, and unſupportable paines, and miſery of their ſoules; then if they had beene the ſole, and Soveraigne Commanders of all the Kingdomes of the Earth, all their life long. But no marvell in the meane time, that as the Spirit of truth tells us, and punctually to my purpoſe; *Not many Wiſe men after the fleſh, not many Mighty, not many Noble are called:* Not for any impoſſibilitie; For the irreſiſtable might of the Spirit, worketh upon whom it will; and ſome great Men are good: but by reaſon of the difficulty. Being beſet with ſuch varietie, and ſtrength of Temptations, they are rarelier, and hardlier wrought upon by the Word, and woone out of Sathans enſnarements. High roomes, temporarie happineſſe, and abilities above ordinarie, ſo puffe them up, and tranſport them beyond themſelves, with ſuch a deale of Selfe-love, Selfe-opinion, Selfe-prizing; that their proud and obſtinated ſpirits, will by no meanes ſtoope to the ſimplicitie of the Goſpell, ſingularitie of the Saints, and the fooliſhneſſe

of

(c) Τὴν ἀδελφότητα ἀγαπᾶτε 1 Pet. 2. 17.

Da mihi Chriſtianum, & ſcit quid dico.

(d) Ἀκριβῶς περιπατεῖτε.

of preaching. But if at any time, they heare of a *Nathan, Ieremy, Amos, Chryſoſtome, Latimer, &c.* They are very loath to lend their attention, leſt thereby, they ſhould be made Melancholicke, put in minde of the *Evill day*, and tormented before their time. But if they have the patience, They are readie to ſtartle in their ſeats, and whiſper One to an other: *You ſee now theſe preciſer Fellowes would damne us all to Hell: Let us breake their bonds a ſunder, and caſt away their Cords from us.* Such adoe there is, and a world of worke, to bring ſuch Noble Bedlams into their right minds; and to fright ſuch Idolizers of their own ſufficiencies; and wilfull graſpers of their gilded Fetters, from their admired follies, and honourable ſervitude. 3. Thirdly, a gracious Man about a Royall Perſon, is a goodly Sight; and full well worth even a Kings Ranſome. (g) For never any, except himſelfe truly feare the great God of Heaven, can poſſibly bee cordially, and conſcionably ſerviceable to any of our earthly Gods. A Principle ſo cleare, and unqueſtionable, that no Man of underſtanding, and Maſter of his owne Wits, except himſelfe be notoriouſly obnoxious, can have the face to denie it. Pleaſe they may, bee politickly plauſible, flatter extreamely, and repreſent themſelves to ordinary obſervation, as the onely Men for loyaltie and Love: But if we could ſearch, and ſee their hearts, wee ſhould finde them then moſt laborious to ſerve themſelves,

(g) *Fidi imperatoribus manete, ſed ante hos Deo, propter quem & ijs, quibus commiſſi ac traditi eſtis.* Nazian. Orat. 12. *At qui propter Deum? Quia ſi Deum metuetis, & ſtudiosè dabitis operam, ut ejus mandata ſervetis, fideles his etiam Dei causâ eritis.* Elias.

ſelves; and advance their owne ends, when they ſeeme moſt zealous for their *Soveraignes* ſervice. *Ahitophel*, in the Sunne-ſhine of peace, and calmeneſſe of the Kingdomes, did accommodate Himſelfe to the preſent, both in Conſultations of State, and Religious conformity; But no ſooner had this hollow hearted man eſpyed a dangerous Tempeſt, raiſed by *Abſolons* unnaturall treacherie; but Hee turned Traytor to his naturall Lord: when Hee obſerved the Winde to blow another way, He followed the blaſt, and ſet his ſayles according to the weather: Which made *David* after complaine; But *it was thou, O Man, even my Companion, my Guide and Familiar: Wee tooke ſweet counſell together, and walked unto the Houſe of God in company.* Wherefore let Great Men, without grace, profeſſe, and pretend what they will; and proteſt the impoſſibilitie of any ſuch thing, as *Hazael* did in another Caſe; yet ordinarily, (I know not what ſome one morall Puritan amongſt a Million might doe) in ſuch tumultuous times, and of univerſall confuſion, for the ſecuring of their temporall happineſſe; which without timely turning on Gods ſide, is all the Heaven they are like to have in this World, or the World to come: I ſay, upon a Point of great advantage, and advancement with ſafety, they would flie from the declining State, and downe-fall of their old Maſter; though formerly the mightieſt Monarch upon

on earth, as from the ruines of a falli ng houſe. And it can be no otherwiſe; for they have no internall Principle, or ſupernaturall power, to illighten and enable them to ſet their ſhoulders againſt the Torrent of the times, and to be overflowne with it. But now, He that truly feares God, would rather loſe His high place; Nay, his poſteritie; As much hearts-bloud, if He had it, as would animate a whole kingdome; then leave His lawfull Soveraigne Lord, in ſuch a Caſe, upon any terms, though He might have even the Imperiall Crowne ſet upon his own head. For conſcience, that poore neglected Thing; Nay, in theſe laſt, and looſer times, even laughed at by men of the world; yet a ſtronger tye of ſubjects hearts unto their *Soveraignes*, than Man or Divell is able to diſſolve; ever holds up his loyall heart erect and unſhaken, when all *Shebnaes*, *Hamans*, and *Ahitophels*, would hide their heads, aud ſhrink in the wetting. Which conſcience of his, if upon ſuch occaſion He ſhould unhappily wound; he knows full well, it would follow him with guilty cryes, for his ſo baſe temporizing, and trayterous ſlinking, all the dayes of his life. Whereas graceleſſe and ſelfe-ſeeking greatnes, can well enough in the mean time, conquer ſuch clamorous accuſations of an ill conſcience, with the boyſterous exceſſe of carnall contentments, even as the Sacrificers of their Sons to *Moloch* in the fire drowned their lamentable cries, with the louder ſound of Tabrets and Drums. Ambitious *Nimrods*, are able by the inordinate heat

after humane greatnes, to digeſt, and drive away the after-ſtings of bribery, baſenes, if not cloſe bloudſhed (their ordinary means of mounting) with their delight in domineering, and being adored above others. It is a fit paſſage therefore in our *Common Prayer-Booke*: *That it may pleaſe Thee to endue the Lords of the Councell, and all the Nobility, with grace, wiſdome, and und rſtanding*. *Grace* is fitly put in the firſt place: For, underſtanding and wiſdom, without this heavenly jewell, do but prepare their Owners, to doe the greater miſchiefe; To oppreſſe innocencie with finer tricks, and more unobſervedly; to plague Oppoſites more plauſibly; to compaſſe their own ends more exactly; and at laſt, for the abuſe, & miſ-imployment of their great Parts and Places, in ſerving themſelves, and not ſeeking *Gods* glory, to be damn'd more horribly. Without ſanctification by ſpeciall grace; the rareſt endowments (l) degenerate: Wiſedome into craft; (m) Power into private revenge; Valour into violence; Prudence into plotting their owne ends; Courage into foole-hardineſſe, to uphold a faction; Policie, into plaſtering over foule-buſineſſes with faire colours: All of them are baſely, & unworthily made ſubordinat, and ſerviceable, only to the ſetting forward, & ſafe-

(l) All vertues turne to vices when they become the ſervants of impietie. *K. James Remonſt pag.* 249.

(m) O the vanitie of great men, who thinke it to bee the chiefe fruit of their greatneſſe, to abuſe their power inſolently to the ruine of their inferiours! Not remembring (being blinded by their paſſion) that they have a Superior over them, to make them yeeld an account of their unjuſt proceedings, forcing to make reſtitution with intereſt. *Hiſtor. of France, in Lewis the tenth.*

garding

garding their owne outward felicitie. Without this celeſtiall Load-ſtar, to ſteere aright in all affairs, there wil ever be ſom warping. A great man, a friend, an enemy, feare, cowardlineſſe, affection, faction, partialitie, covetouſneſſe, malice, or ſomething, will certainly ſway, and tranſport awry. But now, a godly Man, beſides his preſence (n) exemplary precedency in piety, and prayers, which are ever pleaſing and prevailing with *God*, the diſcharge of his Place with integrity & truth, improving induſtriouſly all opportunities, high favours, intereſt in great Ones, and utmoſt poſſibilitie every way to advance Gods glory, promote good cauſes, protect good Men; He may alſo by obſerving the calmnes of a Royall countenance, and openneſſe of a Princely eare unto him, wiſely and humbly ſuggeſt ſome things, and ſpeake thoſe words for the publike good, and good of Religion, whereby not onely a Kingdome, but the whole Chriſtian World may fare the better. Vpon theſe, and the like grounds, I hold it an high happineſſe, and great honour, to have an hand in working ſpirituall good upon thoſe excellent ſpirits, which hold high Roomes, or ſtand in neare attendance unto mighty Princes And by this time, you eaſily diſcerne my drift, and rightly apprehend the top of my ambition in this dedication: even to doe your Soule good. Which is much more worth than the *Whole World*, and muſt never dye. To which I conceived a dore opened, when it pleaſed you, in more than ordinary manner, to manifeſt your liking,

(n) *Qui ceteros dignitate præſtat & authoritate, debet majori etiam pietate in Deum effulgere, quo cæteris exemplo ſit, virtutem colendi & divina mandata ſervandi.* Cyr. Alex lib. 8. in Ioan.

and allowance of my laſt book. And therefore *Sir*, I beſeech you, out of the generouſnes of your noble diſpoſition, to do me that favor; nay, that right; Nay, that honour, for ſo I ſhall account it: As not to conceive the leaſt thought, that hereby I go about to *ſeek great things to my ſelfe*; or ever to come neerer the Court, than by the continuance of my daily heartieſt prayers for the ſalvation and life of K. *Charles*, my dread & deareſt *Soveraigne*. I am drawing apace towards my *long Home*, and muſt ſhortly appeare before that high and Everlaſting Iudge: and therefore I deſire to loſe no time, but to ply, all I can, the buſines *God* hath ſet me about, for the ſhort remainder of *theſe fein and evill dayes*; that by the mercies of *God*, I may finiſh my courſe with joy; and give up that laſt, and great account, with favor and comfort, in the name of *Ieſus Chriſt*. Me thinks, beſides many other, and mighty Divine Motives, that one (o) ſpeech of *Chryſoſtome*, who himſelfe many times preached (p) every Day, and gave a

Eccl. 12. 5.

(o) *Parete iis, qui præſunt vobis & concedite Nam illi vigilant pro animis veſtris; tametſi prius jam a me dictum eſt, tamen ne nunc quidem reticebo. Hujus enim comminationis terror animum mihi concutit.* Ὁ γὰρ φόβος τῆς ἀπειλῆς ταύτης τὴν ψυχήν μου συγχεῖ καταπλήττει τε καὶ ἐκφοβεῖ. De Sacerdot. lib. 6. in princ.

Nam illi vigilant pro animis veſtris, tanq; ratione reddituri. Hic cine exiguus tibi videtur comminationis terror? Equidem illius, quàm tetus ſit, verbis exprimere non poſſum. Ib. l. 3. ad fi.

(p) Πολλάκις τοίνυν καὶ τὴν ἀπὸ τῆς ἀρχῆς τοῦ βιβλίου ταύτης ἐφ' ἑκάστου τοῦ ἐπὶ τὸ βέλτιον μεταβολὴν ἐποιησάμεθα. Εἰ γὰρ καὶ χθὲς, καὶ πρὸ ἐκείνης ταῦτα ὑμῖν διελεξάμεθα περὶ ὅρκου, ἀλλ' οὐδὲ σήμερον παυσόμεθα, οὐδὲ τὸ ἐπιὸν οὐδὲ τὸ μετ' ἐκεῖνο ταῦτα συμβουλεύοντες. *Primum igitur perſuadeamus, ut juramentorum ſæva in melius mutationem faciat: etſi enim heri, & nudiuſtertius de hac vobis locutus ſum materia, neq; tamen hodie deſiſtam, neq; eras, neq; perinde eadem perſuadere.* Chr. Ad pop. Antioch Hom. 5. About the beginning of his Homilies upon *Gen.* Hee tels them 33 times at the leaſt, that *Heri*, *Yeſterday I handled this or that*, or to the like ſence; and the ſame *Chryſ* preached in the Afternoone, as appeares by theſe words *Hom. 11. in 1. ad Theſſ. Quemadmodum ſi quis lucernæ Lychnæo aquam aſpergeret.— aut oleum duntaxat eximeret, lucernam extingueret; ita habet & manum ſpiritus.* He took a reſemblance from the Lamp that burnt by him, when he was preaching; and ſayes *You may quench this Lamp by putting in water and you may quench it by taking out the oyle, &c.* And ſo did great *Baſil* alſo as appeares by theſe words. *Hexam. Hom. 2. ad fin. Factum eſt igitur Veſperæ, & factum eſt mane dies unus. Sed hi noſtri de illa Veſperæ ſermones, ab hac Veſperæ jam occupati, hic orationi noſtræ finem imponunt.* And ſo did *Auſt.* that mighty diſputer; as appeares by theſe words in Pſa. 88. (as H. counts) *Enar. 2. Ad reliqua Pſalmi, de quo in matutino locuti ſumus, animũ intendite.*

(q) precept

(q) precept for it; and yet professeth, that the dreadfulnesse of those words, *Heb.*13.17. *For they watch for your soules, as they that must give account*, did strike a great terrour into his heart, should make all Gods Ministers resolve, to doe nothing else almost, but reade, meditate, preach, and pray. Wherefore, Noble *Sir*, I shall have my full desire, and utmost end, if you be but pleased, to make mee the happy Instrument of helping you towards Heaven; and give me leave to gain this advantage, for your spirituall good, by your love unto my Ministeriall Labours; that they may thereby leave a more kindly, and deeper impression in your apprehensions of heavenly things; and worke with more life and power, for a sound erection, and sure setling of the Kingdome of *Iesus Christ* in your owne soule. You stand in a (r) slippery place, tho you stand in the presence of the mightiest Defender of the true Religion, of any Monarch under Heaven. For altho Satan be most solicitous, and stirring

(q) *Unde & Episcopum necesse est, in singulos, ut si dicam, dies sementem facere: ut ipsa sal. tem assuetudine doctrinæ, Sermonem Auditorum animi retinere possint.* De Sacer. lib. 6

(r) *Sane! Antica vita per se est status Deo placens, interim tamen est vita genus lubricũ, periculosũ, ac variis lapsibus obnoxium; in quo multo fiunt contra Creatorẽ propter conservandum humanum favorem. In Aulis præcipue negotiosus est Satan; Objicit spectra disgratiæ & favoris principalis, ut iisdem exterriti Aulici omittant facienda, & faciant omittenda. Qui in Aula constans est in veritatis confessione, & justitiæ observatione, ille eandem cum Christo experitur sortem, qui in Aula Pontificis & Heradis contemptus, illusus & percussus fuit. Qui meticulosus est, & in gratiam Magnatum à regula veritatis & justitiæ recedit, is facilime in abnegationem Christi incidit.* Gerhard in Harmo. hist. Evan. c. 5. *In Aula, quo quis corruptior moribus, aut corrumpentior muneribus, eo beatior.* Satisbur. In Policrat. *Bern.* was wont to complaine; *That the Court received such as were good, but made them bad. Cura bonos facilius recipere, quam facere consuevit. Plures in ea defecisse bonos, quam malos profecisse probavimus.* De Confid. l. 4. c. 4. *Majorne esse poterit spes nostra in Palatio, quam ut amici Imperatoris simus? Et ibi quid non fragile, plenumq; periculis; Et per quot pericula pervenitur ad grandius periculum?* August. Conf. l. 8. c. 6. *Hos enim ipsos, quos beavit, perdidit.* How gloriously then doth a *Ioseph*, a *Jonathan*, a *Daniel*, a *Mordecai*, a *Nehemiah*, an *Hester*, an *Ebed melech* shine in a Kings Court.

in all Places, and now more than ever (the long Day of Mankind drawing fast towards an Evening; and the worlds troubles, and time neere at an end) to doe all the mischiefe Hee can possibly; yet you may be assured, Hee reserves his most desperate services, ambushments, surprises, practises, and Powder-plots, for Kings Courts: Because he findes there, an extraordinary Confluence of Greatnesse, Power, Wit, Policy, noblest Parts, and other mighty Engines; the edge and excellency whereof, if He shall be any wayes able, by improvement of the utmost skill, in his old Trade of tempting, to turne the Wrong way; He gaynes farre more, than if Hee should winne to His side some millions of private Men. If He prevaile there, He knows himselfe in a faire way, to make foule worke; and is often wont thereupon, to impoyson and plague even a whole Kingdome. For your support therefore, and surer standing in such a case, and that you may trample upon, with an holy contempt; and noble disdain, the false, (s) dureleſſe, pestilent sweetnes of worldly pleasures, and vanishing glister of all earthly glory; there is no way in the World, but to imbrace the Lord Iesus, in the armes of your humbled Soule, fallen out for ever (t) with every sinne,

(s) *Delectatio occidit & praeriit, vulnerauit & trãsiuit, miserũ fecit & abiit, infelicem reddidit & reliquit.* Augusti. De Temp. Serm. 3. *Quid permanet in homine, nisi quod quisq; aut legendo, aut orando, aut bona opera faciendo pro animæ salute, in thesauro conscientiæ suæ recondiderit? Infœlix enim voluptas, infœlicior cupiditas atq; iniuria, per transitoriam dulcedinem præparant sempiternam amaritudinem* Idem. Ibid Ser. 55.

(t) *Filioli, vera pœnitentia, quando sic conuertitur quis, ut non reuertatur; quando sic pœnitet, ut non repetat.* Ibid. Serm. 3.

and

and fallen in love unfainedly with all Gods blessed wayes. For by Faith, and Faith alone, (which how it is brought into the heart by the Holy Ghost, you have in the Body of the Booke) we *overcome the world*, And that in all respects; Not only in regard of the furious enticements, and keene baits of carnall delights, riches, and rising; but also, of comminations of crueltie and torture; Nay, of the stinging provocations of contumelies, and *cruell mockings*. May you please to take notice of the power, and property of it this way; and in what manner this glorious Princesse conquers, and sets her triumphant foote upon the necke of the World, as upon her vanquished Vassall, in two or three passages. 1. First, While as yet the Soule, tho never so admirably, and universally endowed with rarest illuminations of humane Wisedome, Naturall, Morall, Metaphysicall Learning, and mysteries of State, is wholly guided by the eyes of sense, and carnall reason; it lookes upon the world, and worldly things, as upon the only Paradise of sweetest contentments, choycest pleasures, and chiefest Good; of the favour and fruition whereof, it would rather be damned, then dispossest; But upon the Kingdome of *Christ*, and its spirituall glory, as upon a thing not worthy searching into, and seeking after; a sower, strict, and uncomfortable condition; fit only for some few precise fooles, & those, scorn'd, contemptible underlings; who understand not the World, but want Wit, and

Art,

Art, to grow rich and riſe; to render themſelves remarkable to the eyes of men, and greaten their poſterity. But let that glorious Eye of Faith be once planted in the Soule, and the Caſe is quite altered. Thoſe former fading Lights of ſenſe and reaſon, are obſcured by the preſence of this heavenly Sunne, and vaniſh with all their vanities. For now this new, beautifull Lampe, ſhining in the face of the Soule, doth repreſent to its apprehenſion, the World, ſet out in greateſt bravery, and to the uttermoſt worth, as worth (u) nothing; as a dead rotten Carion, a very Dunghill, full of all loathſomneſſe, deformity, and filth. Which heated by the fire of mens furious luſts, ſends up continually ſuch fumes of vanity, and helliſh miſts; which unhappily hide their ſight from any glimpſe at all, of all that incomparable beautie, which ſhineth in the countenance of *Chriſt*; or glory of the joyes above, which laſt eternally. But it now lookes upon the Kingdome of grace, as upon a Rock of Diamonds, or Cryſtall Mountaine thicke beſet, and gliſtering full faire with variety of richeſt Pearles, and truly Orient; I mean, as upon the moſt amiable, and admirable Object under the Sunne: as the beſt and bleſſedeſt thing to be loved, and looked after in this life. 2. Secondly, Every man is naturally, and notoriouſly greedy of hearts eaſe, and joy in one kind or other: of which, rather than they will miſſe, they doe not ſticke, many times, to light a candle at the Devill himſelfe, for

(u) *Eſto, delicieris, Eſto, inebrieris; hodie & cras & annos decem & viginti & triginta, & quinquaginta, & centũ etiam, qu d eſt impoſſibile: imo ſi voles, ponamus etiam quid ultra centum; Quid vero lucraberis; Nihil* Chryſoſt. in Epiſt. ad Philip. Serm. 13. *Si quis divitum univerſum mundum poſſideret, totque ſervos haberet, quot nunc in orbe terrarũ ſunt homines, ac ubiq; terrarum ædes, civitates, gentes ſua ditione teneret, fontes ac fluvij auro ſibi pro aqua fluerent; tribus certe obolis hujuſmodi Dominum, una cum divitiis ſuis, niſi ad cœlum aſpiraret, dignum non duceremus.* Idem In Mat. Hom 64.

for some joviall lightsomnesse and mirth, such as it is; a madnesse above admiration, and followed with infinite miseries. And therefore, untill they lay certainly hold upon, and really possesse something more precious, surer comforts, sounder joyes, which may out-ballance the weight of all worldly treasures, and overtop the height of all human happinesses, both in excellency and sweetnesse; they will by no meanes, upon no termes, suffer their hearts to be drawn and divorced from possession of the present, and the Bird in hand, as they say; I meane, from that poore, little, leane, imaginary nothing of contentment; which they seem to extract, with much ado, & most certain loss of eternall blisse, from earthly things. They will, in the meane time, sticke to the world as fast, as *Pherecides* the *Athenian*, to the ship; who held it on the shore with his hands; and one of them cut off, He held it with the other; and both being cut off, He held it with his teeth. But let once the weary soules of these former Wo ldlings, truly wounded, and broken in peeces with weight of sinne, and sense of wrath; leane upon, and lay downe themselves in the bosome of the *Lord Iesus*, bleeding upon the Crosse, prizing his purity as well, as His Passion; and so taking Him upon (f) Gods termes: And then reflecting

(f) *And how that is learned*, Chemnicius tells us: *Ordo divinus est, quod vult quidem Evangelizare; sed pauperibus; vult sanare sed contritos; vult prædicare dimissionem, sed captivis; vult educere & liberare, sed vinctos, hoc est sub peccato conclusos; vult consolari, sed contristatos, & lugentes. Vult respicere sed ad contritum spiritu: Beneplacitum est Domino ses super timentes eum & in eis, qui sperant super misericordia ejus; Vult reficere, sed laborantes & oneratos; Vult coronare misericordia & miserationibus, sed caput humiliatum, non turgidum; Vult infundere oleum misericordiæ, sed vulneratis, &c.* Exam. Decr. Trident. p. 2. De Contrit. Cap 4.

with

with a ſenſible and ſerious contemplation, upon that *Pearle of great price*, of which they now ſtand poſſeſt; by the worth whereof, they have ſealed, and made ſure unto them, a ful diſcharge from the endleſneſſe of Helliſh torments, and a moſt undoubted right to eternitie of Heavenly joyes; Nay, poſſeſſion given them of the thrice glorious, and ever-bleſſed Deitie, and all His perfections, excellencies, felicities, ſo farre as an infinite God-head is communicable, and a creature capable: I ſay then, and never before, will they eaſily, and willingly leave their Hold-faſt of the World, and be content for ever after to ſettle their deareſt love, ſeeke their trueſt (t) comfort, and have their heartieſt *converſation* (u) *above*. 3. Thirdly, Faith hath many pretious Effects: It juſtifies, pacifies, purifies, mortifies, rectifies in all troubleſome turnings of our life, and alſo ſatisfies the heart. As the ſoule of Man is immortall by nature; ſo it is immeaſurable in it's appetite and aſpirations, edged with an infinite deſire. The boundleſſe capacity whereof, can never be filled, untill it apprehend, and enjoy as it's owne, an object infinite, as well in eminency of good, as durability of time. And therefore except Faith, by bringing the *Lord Chriſt* into the Soule, give us the infinite God himſelfe, and make Him our *Portion*, the (x) heart of Man never will, or can

(t) *Hilaritatis noſtræ omnis rivulus de fonte ducendus quietis*; Vinton. Opuſc. Poſthu. pag 73.

(u) *Anima, quæ amat, aſcendit frequenter, & currit familiariter, per plateas cœleſtis Ieruſalem, viſitando Patriarchas, & Prophetas, ſalutando Apoſtolos, admirando exercitus Martyrum & confeſſorum, &c.* Aug. Tom. 9. p. 2. pag. 1003.

(x) *Cor humanũ in deſiderio æternitatis non fixum, nunquã ſtabile poteſt eſſe; ſed omni volubilitate volubilius, ie alio in aliud tranſit, quærens requiẽ ubi non eſt: in his autem caducis & tranſitoriis, in quibus ejus affectus captivi tenentur, terã requiem invenire non valet; quoniam eſt tantæ dignitatis, ut nullũ bonum, præter ſummũ Bonum ei ſufficere poſſit.* Ibid. *Cum objectum intellectus ſit omne ens, nunquam ejus capacitas explebitur, ac proinde ad ultimã perfectionem non perveniet, donec apprehendatur omne ens: quod accidit cum apprehenditur Deus, qui continet in ſe perfectiones omnium entium.* Pavon. Diſp. 2. q. 1. Prop. 4.

poſſibly

possibly bee satisfied in this World, or the World to come. But here be tossed continually, and torne in peeces, like the *raging* Sea, with restlesse distractions, carking discontent: And hereafter roare everlastingly in Hell with unknowne horrors; and for the irrevocable exclusion, from the supreame and Soveraigne Good, the ever-springing fountaine of all peace and pleasure, and His glorious presence even for ever and ever. *If the Soule of man*, saith * Hooker, *did serve onely to give Him Being in this life, then things appertaining unto this life would content Him, as we see they doe other creatures: Which Creatures injoying what they live by, seeke no further: but in this contentation doe shew a kinde of acknowledgement, that there is no higher Good, which doe any way belong unto them. With us it is otherwise. For although the beauties, riches, honours, sciences, vertues, and perfections of all men living, were in the present possession of One: yet somewhat beyond, and above all this, would still be sought, and earnestly thirsted for. It is no marvell*, saith Greenham, *if riches fill not the Soule, for they were all made for man, His Soule for God. Whatsoever is capable of God, that can never bee satisfied with any thing else: All riches, all preferments cannot satisfie one Soule: But when God is come, it is full, and whatsoever is added more, it runneth over.* These, and the like, are the mighty Workes of *Faith*. And even so let this Princely, and victorious Grace, attended with all Her heavenly traine,

* *Lib. 1. Sect. 12.*

traine, tread downe triumphantly before you ſtill, the painted Bables and Babels of all (q) tranſitory glory, and ungodly greatneſſe; hold ſtill freſh and flouriſhing in your eye, the immortality and bliſſe of a never-fading Crown; and ſhine faire and fruitfully in your Soule; untill it ſet you downe ſafe, in the midſt of the moſt glorious and ever-during Kingdome of Heaven; and having there finiſhed her bleſſed Taske, reſigne you up, and leave you for ever, to the Beatificall viſion, and full fruition of *Iehovah*, everlaſtingly bleſſed; and to the endleſſe enjoyment of *fulneſſe of joy and pleaſures*, at His right hand, even thorow all eternitie.

(q) *Quid in hoc mundo ſtabile? Quid firmum? Quid porro non breve & incertum, & caſui non ſerviens; Quale iſtud bonum eſt, quod ſemper timeas amittere? Quod vel auferendum abs te metuas, vel à te relinquendum ſcias. Nam etſi nullo eripiatur caſu vel morte certe perdendum eſt. Et ſi vita noſtra tendatur per mille annos, & ad extremum illum totius diem ætatis, quotidiana voluptate veniamus; quale hoc quæſo diu eſt, quod ſine deletur? Aut quis illius voluptatis fructus eſt, qui ſtatim ut ceſſaverit, videbitur tibi non fuiſſe? Age jam, tranſactũ vitæ tuæ tempus animo revolve. Nonne videbitur tibi umbra quædã fuiſſe, quod tranſit, & inſtar ſomnij tenuis incertum eſſe omne, quod videtur? Hoc idem & decrepitus ſenex ſentire poteſt: Cui convenit dicere cum Propheta,* Dies mei ſicut umbra declinaverunt, & ego ſicut fœnũ arui. *Quod ſi hæc etiam hic poſſumus dicere, ubi quamvis brevis, tamen quia præſens eſt, vita iſta magni penditur; Quid in futuro dicturi ſumus, ubi majoris ætatis ſcientiâ, tranſactum omne pro nihilo eſt. Hæc tu tecum diligenter revolvens, & brevitatem vitæ hujus æternitatis contemplatione deſpiciens, ipſum quoq; contemptum mundi majoris cum virtute contemne; & ad illum tantum diem para te, in quo mundi gloria finienda eſt.* Aug. Epiſt. 142.

Your Servant for the ſalvation of Your Soule,

ROBERT BOLTON.

SOME INSTRVCTIONS FOR A RIGHT COMFORTING AFFLICTED CONSCIENCES, with Antidotes against some speciall temptations.

SECT. I. PART. I. CHAP. I.

The Introduction. The Contents of the Text. The first Doctrine raised and proved by two reasons.

PROV. 18. 14.

The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare?

MY Text lyes as you see, in a sacred Cabinet of richest jewels; I meane the most selected, and wisest Aphorismes, or Proverbs that ever issued out of a mortall braine. Every one of them, for the most part, especially from the tenth Chapter, independant, entire, and absolute in themselves; cleare and manifest by their owne native brightnesse; not needing such reciprocall light, and lustre for each others mutuall discovery, and interpretation. And therefore they

No connexion to bee sought for amongst these Proverbs.

Alii Scripturæ libri, tametsi à Spiritu sancto dictati perfectimam sapientiam contineant, & scientiam earum rerum, quas sibi proponũt, tamen sapientia & scientia, quæ in illis traditur, raro admodum decerpi & percipi potest, nisi ex multorum verborum contextu, & continuata serie, ita ut,

they are naturally not capable of any coherent Logicall *Analysis* and other circumstantiall expositions, ordinarily incident to other parts of Scripture. Whence it is, that this Book of Proverbs is compared to a great heape of gold rings, rich, and orient, severally; and every one shining with a distinct sense by it selfe: but other contexts of holy Writ, to gold-chains so interwoven and enlinked together, that they must upon necessity, for the rendring unto us aright, and fully their severall senses, be illightened and receive mutuall illustration, one from another.

in secundo, aut tertio, aut etiam quarto versu sæpe subsiteris fructum exilem & perexiguum percepturus. &c. In hoc autem (libro) maximecũ ad cap 10. perventum fuerit, ex quo, & seq ẽtibus cap. hoc nomen Proverbiorum hic liber sortitus est) singulis pene versibus, vel versiculis potius absoluta & perfecta doctrina traditur. Cart in c. 1. Pro. Iam inde à capite decimo, quæ hic sparsim leguntur Proverbia, *receptum est inter* Theol. *absque Methodo esse, nec perpetuo tenore scripta, ut priora novem, à Salomone. Winton. Conc. ad Clerum pro grad. Doct. Mihi imprimis ita semper placuit inter singulas sententias cohærentiam & nexum aliquem frustra confingi.* Salaz.

The horror of an inraged conscience, set forth by

This present Proverbe doth represent unto us the extremest Hell upon earth, the greatest misery, and most unsupportable that can possibly befall a Man in this life; I meane the horror of a guilty and enraged conscience. Which is set out

1. Its opposite.

First, by the excellency of it's opposite; the invincible ability and mighty strength of that truly stout and heroicall heart, which is happily upholden with the heavenly refreshing influence of grace, Gods favour and a good conscience: *The spirit of a man will sustaine his infirmity.*

2. Its Attribute.

Secondly, by the heavinesse of it's attribute; the intolerableness of it: *But a wounded spirit who can beare?* From the former, the courage of an heart upholden with grace take this first note.

Doct. 1. of the strength of an heart fortified with grace.

Doctr. The spirit of a man furnished with grace, and fortified with the sense of Gods favour, is able to passe thorow the pikes, and conquer all commers.

Reas. 1. God fights for it, who can worke,

Reas. 1. For what and why should that man feare or faint, on whose side the mighty Lord of heaven and earth doth stand? *If* (a) *God be for us, who can bee against us?* Whose mercy to his, is without all stint and

(a) Rom 8. 13. *Quis autem non est contra nos? contra nos est enim est ipse orbis, Tyran-*

limit,

limit, like (b) himselfe, infinite; so immeasurable, that it reacheth *from* (c) *everlasting to everlasting*; so tender, that it surpasseth incomprehensibly the compassionate meltings of the lovingest (d) mother; and spared not the deerest bloud of his onely (e) Sonne. Who hath ever in a readinesse for the recovery of his children out of the most desperate danger, and to rescue them out of the hands of the deadliest enemy; besides his owne omnipotent arme, the least finger whereof can beat the greatest mountaine to powder, and rend the hardest rocke in pieces; innumerable hosts of Angels, one of which killed (f) *an hundred fourescore and five thousand in one night*; charets of fire, even a thousand charets in the whirlwinde; that faire glorious Giant, which with incredible swiftnesse runnes post as it were, thorow the skie, *to stand still* or *retire*; the impetuous current of the raging sea to recoyle; the mercilesse flames of the hungry fire, to become a soft and refreshing ayre; the implacable fury of the most enraged Lions, to couch at first word for his servants sake and safety. Nay, if need be, he hath Caterpillers and Frogges, Wormes and Lice, even the most impotent and vilest vermine, to fetch bloud, and take downe the heart of the proudest Tyrant upon earth, carry hee his head never so high; to eate out the bowels of the bloudiest *Nimrod*, or mightiest Monarch, that weares a crowne upon his head, if he oppose his people. Hee hath the very (g) *hands*, and *consciences* of all that rise up against them, to bring their owne bloud upon their owne heads, and even Hell and extreamest horror upon their hearts in this life. What then so dreadfull a face of present confusions, or fore-imagined formes of future troubles are able or ought, slavishly to deject, and terrifie, that holy heart, which with a sweet and safe repose is happily, and everlastingly hid *under the* (h) *wings* of that mighty God? Who for the deliverance of his, can worke;

ni, populi, cognati, cive[s] veruntamen utut contra nos sint, tantum abest ut nocere queant, ut causa etiam nobis, nolint velint, coronarum sint, innumeroru[m]que bonorum procuratores, divina sapientia insidias illorum ad nostram salutem convertente.

(b) *Attributa Dei sunt ipsa Dei essentia, seu ipse Deus.*

(c) Psal. 103. 17.

(d) Isa. 49, 15.

( ) Rom. 8 32.

(f) 2 King. 9. 35.

(g) Mat. 27. 5. 2 Sam. 17. 23. See *Foxes* story of Gods punishment upon Persecutors, &c. Acts and Monuments pag. 2298. &c.

(h) Ruth 2. 12. Psalm 91. 4.

1. With weake

1. With weake.

2. Without.

3. Against meanes.

1. By weake meanes, See *Jud.*7. 1 *Sam.*14. *Gen.*14. 1 *Sam.*17. *Judg.*4.21. and 9. 53.

2. Without meanes, See 2 *Chron.* 20. *Exod.* 14. *Josu.*6. 2 *King.*19. 2 *Chron.*14.

3. Contrary to meanes, See *Dan.* 6 22. *Josu.* 3. 16. *Dan.*3. 25, 26. *Ion.*2.6. *Iosu.*10 12, 13, 14.

Reas. 2. The Creatures not only cannot hurt it, but also must help it, although it be contrary to their particular natures.

2. When the heavenly beames of GODS pleased countenance begin to breake out upon a man, thorow the dark and Hellish mist of his manifold and hainous sinnes, the unquenchable heat of His everlasting love thorow Christ dissolving them into nothing; and fairely shine with a comfortable aspect upon His humbled Soule; *ipso facto*, as they say, Heaven and Earth, and all the Hosts of both are everlastingly reconciled unto him, and become his friends; the stormes and tempests raised by all the powers of Hell are presently calmed for ever doing him any deadly hurt. All the creatures then, pull in their hornes, retyre their stings, bite in their poyson, snib'd, and awed by those divine impressions of their Creators blessed image stamped upon them by the Spirit of grace; and dare no more offer any violence or vexation to him (except upon particular dispensation for his spirituall good and quickening) then to the Apple of Gods owne eye. Heare the promise from Gods owne mouth: *And in that day I will make a covenant for them with the beasts of the field, and with the fowles of Heaven, and with the creeping things of the ground: and I will breake the bow, and the sword, and the battell out of the earth, and will make them to lye downe safely, Hos.*2.18. Nay, they are so farre from charging their severall stings upon the Saints, that they will change their very natures, to doe them service. They will rather become an astonishment and horror to the whole Creation, then they be hurt. How often have they suspended and put off their native power, and properties, for the protection and good of Gods people? The very sea, that most ra-

ging

ging and roaring creature, must stay his course and current, to give passage and preservation to a true *Paraclite*: The Starres must fight, and the Sunne stand still for the aide and advantage of *Gods armies*: The Lions must leave their savage rage and trade of bloud, and become Lambes and loving unto a *Daniel*. The Crowes will feed an *Elijah*: The flames of fire must hold in their heat, from burning a *Shadrach, Meshach*, or *Abednego*: The devouring belly of a dreadfull fish must be turned into a Sanctuary of safety to a *Ionah*: A Popish Furnace heated with the very malice of Hell shall become a *bed of downe and Roses* to a (i) *Martyr of Iesus*: The very dead lines of an ordinary (k) *Letter*, must represent to a Royall conceit, a meaning quite contrary to the naturall sense and all Grammaticall construction, before a blessed Parliament be blowne up with *Popish Gun-Powder*: A brittle (l) *Glasse* must rebound unbroken from the hardest

(i) Thus spake blesse *Bainham* in the midst of the fire. *O ye Papists behold, ye looke for miracles; and here now you may see a miracle: for in this fire I feele no more paine, than if I were in a bed of Doune but it is to me as sweet as a bed of Roses.* Acts and Mon. pag. 1030.

(k) His Maiesty was mooved to interpret and conster the later sentence in the letter (alleadged by the Earle of Salisbury) against all ordinary sense and construction in Grammar, as if by these words, *for the danger is past as soon as you have burned the Letter*, should be closely understood the suddainty & quickness of the danger, which should be as quickly performed, & at an end as that paper should be of blazing up in the fire; turning that word of *as soon*, to the sense of *as quickly*. *Discourse of the maner of the discovery of a late intended treason*, &c. Heare K. *Iames* his own words. *I did upon the instant interpret & apprehend some dark phrases in the Letter contrary to the ordinary grammar construction of them, (& in another sort then I am sure any Divine or Lawyer in any University, would have taken them) to be meant of this horrible form of blowing us up all by pouder.* His Maiesties speech in the last Session of Parliament, printed, 1605.

(l) A vertuous Gentlewoman in this Land doubting very often of her Salvation, made her case knowne unto a worthy Minister of God; who often counselled her, to take heed of inquiries further than Gods word, and trust assuredly that she might conclude her Salvation out of *Gods* word, without any further revelations: yet still did the temptation grow upon her, insomuch that having a *Venice Glasse* in her hand, and the selfe same Minister sitting by her, presently breakes forth into lamentable words; you have often told me that I must seek no further than Gods word, but I have bin long without comfort and can endure no longer, therfore if I must be saved, let this glasse be kept from breaking, and so she threw it against the wals. Here might the Lords hand for this tempting of his Maiesty, have left her to the everlasting woes of her distrustful heart: yet the Lord that is rich in mercy, having stamped her with the seale of his Election, was content to satisfie the languishing soule with a miracle: the glasse rebounds againe, and comes safe unto the ground, which the Minister having gotten into his hands; saith, Oh repent of this sin, blesse God for his mercy, and never distrust him more of his promise: for now have you His voyce from heaven in a miracle telling you plainely of your estate. This was curiosity, and might have brought despaire; yet it was the Lords mercy to remit the

fault, and grant an extraordinary confirmation of her faith. *Yates.* Gods arraignment of Hypocrites, *pag.* 357.

stone, to helpe to binde up a broken heart, bleeding with griefe, for absence of her *Spouse*, and want of the assurance of his love, *&c.* Nay the Devill himselfe, though hee walkes about like a roaring Lion seeking with restlesse rage, and desiring infinitely to devoure the Lords inheritance, yet cannot possibly adde one linke to the chaine, in which by the mercifull and mighty hand of God, hee is hampered; nor goe an haires bredth beyond his commission: Though it bee utterly impossible, that that damned Angell should so farre change his divellish nature, as to doe any of Gods chosen, directly, any true good; yet he is everlastingly musled by an Almighty arme, from ever doing them any deadly hurt. Hee may bee suffered sometimes to shake his chaine at them, and roare upon them hideously, to drive them nearer unto God, and fright them from sinne; but he shall never either in this world, or the world to come have his full swinge at them, or fasten his hellish fangs upon their redeemed soules.

Chap. II.

Three other Reasons proving the former Doctrine.

Reas. 3. Its prayers are very powerfull; where

3. BEsides all that other excellent, compleate, impenetrable armour of proofe mentioned, *Ephes.* 6. which is able to beat backe victoriously all earthly oppositions, and the very Ordnance of hell, every one of Gods Favourites is also blessedly furnished with a mighty spirituall (m) Engine, which is able to batter

(m) Deprecatio, Eccles. murus, qui rumpi non possit, munimentum inconcussum, *damonibus quidem formidabile.* Chrysost. *De orando Deum lib.* 2. *Deprecatio, armatura est inexpugnabilis; ac tutissimum, nec unquam fallens munimentum, pari facilitate, vel unum repellens militem, vel innumerabilia hostium millia. Ibid. lib.* 1.

downe

downe all the bulwarkes of the Devill, to shake the whole kingdome of darknesse, and all hellish powers; nay to offer an holy violence to the very Throne of (n) God Himselfe: witnesse, His most mercifull intreating *Moses* * *To let him alone, Exod.* 32.10. As though the mediation of a man, could binde as it were, I speake it with lowliest reverence to that highest Majesty, the hands of his Omnipotency, from doing his people any hurt; and were able to extinguish that unquenchable wrath in the conception, which once on foot would *burne unto the lowest Hell, and set on fire the foundations of the Mountaines*: I meane that (o) most precious, and almost, if not altogether omnipotent Grace of *Prayer*. This great Master of miracles hath wrought from time to time many and very remarkable wonders both in Heaven and Earth. It made the Sunne, that mighty creature, the Prince of all the Lights in Heaven, to stay and stand still upon the sudden, in the heat of his swiftest course: It landed *Jonah* safely upon the shore, out of the belly of the Whale, and bowels of the Sea: It drew refreshing streames out of a drie bone, for the saving of *Samsons* life: It turned the Heaven into brasse for three yeares and an halfe; and afterward turned the selfe-same brasse into fruitfull clouds, and fountaines of raine: It killed an hundred fourescore and five thousand of the enemies of Gods people in one night: For the freeing of *Elisha* from a strait and dangerous siege, It filled a mountaine in a moment, as it were, *full of Horses and Chariots of fire*: It turned the swords of a mighty Army into the bowels of one another; when *Iehoshaphat* knew not which way to turne himselfe; but was so helplesse and hopelesse, that hee cryed unto the Lord, *Wee know not what to doe, only our eyes are upon thee!* It loosed *Peter* out of prison, shooke *his chaines off from his hands*, and made an Iron gate to open of its owne accord: * It enraged and inlarged the English,

(n) *Tantarum virium est precatio, ut in hominis potestate creaturas ad unam omnes, & quod mirere, ipsum creaturarum Dominum rediget. Scult de precat. cap 29. Non in homines tantum est ista precationis vis, sed etiã in belluas, in dæmones, in mundi elementa, in cœli sydera, in Deum ipsum. ibid.*

* *Feriendi licentiam quærit à Mose, qui fecit Mosen. Bern.*

(o) *Honos miscendi sermonem cum Deo Angelorum superat majestatem. Deprecat. l. 2.*

Ios. 10. 12, 13.
Ion. 2. 1, &c. 10.
Iud. 15. 18.
Iam 5. 17, 18.
2 King. 19. 15, 35.
1 King. 6. 17.
2 Chro. 20. 5, 6 &c. 13.
Acts 12. 5, 7, 10.

* Vpon intelligence of the Spanish invasion, a publike fast was proclaimed and observed, *Anno* 1588.

lish Seas to swallow up the Spanish invincible Armado: And which is none of the least wonders, It brought Prince *Charles* out of *Spaine*.

A doubt concerning the persons praying

But you instance, may some say, in extraordinary examples of extraordinary men, endowed with an extraordinary spirit.

Is removed.

Yet sure I am, they are registred by the Holy Ghost, to represent unto us, and to all generations of the Church to the Worlds end, the Almighty and wonder-working power of prayer. And I am as sure, that the Petitioners were men * *subject to like passions as wee are*. Perhaps, if thou be a true-hearted *Nathanael*, since thy new birth, thou wast never so extraordinarily passionate, as *Ionah* was, when out of a pang of strange distemper, he thus answered the mighty Lord of Heaven and Earth: *I doe well to be angry, even unto death.*

* Ηλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. Iames 5.7.

Ionah 4.9.

Reas. 4. It hath faith which is powerfull.

Fourthly, Gods *Favorite* is further furnished with an other spirituall weapon of impregnable temper, and incredible might. I meane Faith, (p) the very Power, and Arme of God for all true joy, sound comfort, and lightsomnesse at the heart-root in this life. This crowned Empereresse of all those Heavenly graces, that dwell in the Soule of a sanctified man; and which in a right sense may bee said vertually to comprehend all the beautie, strength, excellency and power of Christ himselfe; is truly (q) victorious, and triumphant, (r) over all the World; ( ) over the very gates of Hell, and all the powers of darknesse; (t) over the Divels fiercest darts; (u) over the devouring flames of the raging fire, (x) over the roaring fury of the most

(p) Faith is onely able to performe *fulnesse of joy, and constancy of content*, in the midst of the changes, wanes eclipses and fuls of all externall things; and that one day, as well as another, throughout the course of a mans life in that latitude and extent, whereof this life is capable. *Ward.*

(q) *Credenti mundus cum principe Diabolo, mors, infernus, peccatumque mera ludibria sunt, ut dicere possit cum Paulo, Ubi tuus, O mors, aculeus? Ubi tua, inferne, victoria?* 1 Cor. 15, 55. *Habet enim ipse contra omnia hæc, quæ cæteris horribilia & insuperabilia sunt, victoriam per Dominum esum Christum in quem credit, cui adhæret & innititur.* Naogeor. (r) 1 Iohn 5.4. (s) Matth. 16.18. (t) Eph. 6.16. (u) Heb. 11.34. (x) Heb. 11.33.

hungry

hungrie Lions; (y) over the variety and extremity of exquisiteſt tortures, of temptations, perſecutions, all outward miſeries; even (z) over cruell mockings. It * unreſiſtably beates downe, or blowes up the ſtrongeſt Bulwarkes, and thickeſt walls; (a) puts to flight the mightieſt Armies, and (b) conquers the moſt invincible Kingdomes. And when all is done, Oh bleſſed Faith! at the very laſt, and deadlieſt lift, (c) ſhee triumphantly ſets her foot upon the neck of the *Prince of terrors*, I meane death, the laſt and worſt; the end and ſumme of all feared evils: And even in the middeſt of thoſe dying and dreadfull pangs, beares a glorious part with *Ieſus Chriſt* the Conquerour in that ſweeteſt Song of victory, *O death, where is thy ſting?* In a word, it can doe all things. (d) *All things are poſſible to him that beleeveth.*

* Fifthly, and laſtly; and in a word *Grace* in its owne nature, being the moſt glorious Creature of *the* (d) *Father of lights*, and flowing as it were more immediately and ſweetly from his bleſſed face, is of ſuch a divine, invincible, and lightſome temper, and hath ſuch an antipatheticall vigour and ability, againſt all ſpirituall darkneſſe and dampes; whether of affliction, temptation, troubleſome confuſions of the times, *the valley of the ſhadow of death*, the Grave, Hell it ſelfe; that is ever able, either to diſpell it, or diſſolve it, or ſupport it ſelfe ſtrongly and triumphantly even in the middeſt of it. Suppoſe a ſoule beautified with Grace, to be ſeated, if it were poſſible, in the very center of that helliſh kingdome, yet would it, by its Heavenly ſtrength, and glory, in deſpite of all infernall powers keepe off at ſome diſtance all the darkneſſe, torments and horror of that damned place. Whence it is, that it is ſo often in the holy Scriptures compared to light. Now what power and prevalent antipathy our ordinary light doth exerciſe againſt his moſt abhorred Oppoſite, *da keneſſe*, you well know, and it is elegantly and

(y) Heb. 11. 37.
(z) Heb. 11. 36.
* Heb. 11. 30.
(a) Heb. 11. 34.
(b) Heb. 11. 33.
(c) Pſalm. 23. 4. *Da mihi pulchrã juſtitiam, da mihi Fidei pulchritudinem. Procedat in medium, oſtendat ſe oculis cordis, inſpiret ſe voremamatoribus ſuis? Jam tibi dicitur, Frui me vis? Contemne quicquid te aliud delectat, contemne pro me. Ecce contempſiſti, Parum eſt illi —— Parum eſt ut contemnas quicquid te delectabat, contemne quicquid te terrebat, contemne carceres, contemne vincula, contemne equuleum, contemne tormenta. contemne mortem. Hæc viciſti, me inveniſti. —— Amat, ardet, fervet, calcat omnia quæ delectant, & tranſit: venit ad aſpera horrẽda, truculenta, minacia, calcat, frangit & tranſit.* Aug. De verb. Apoſt. ſer. 17.
* Reaſ. 5. It hath a feeling of Gods grace & favour.
(d) Ἀπὸ τῦ πατρὸς τῶν φωτῶν *luminuis, non* φωτὸς *luminus* Q. d. *Omnis luminis, elementaris, ætherei, ſpiritualis & cæleſtis*, Par.

and punctually for my purpose expressed by *One* in this manner: *Wee see, and prove,* saith he, *by daily experience how powerfull and dreadfull a thing the darkenesse of the night is. For when it falleth, it covereth, and muffleth up the face of the whole World. It obscureth, and hideth, the hue, and the fashion of all creatures: It bindeth up all hands, and breaketh off all imployments: The night commeth,* saith our Saviour, *wherein wee cannot worke. It arresteth, and keepeth captive all living wights, men and beasts, that they must be still, and rest there, where it arresteth them: yea it maketh them fearefull, and faint-hearted, full of fancies, and much subject to frights. It is of all others such a powerfull, and unconquerable Tyrant, as no man is able to withstand. And yet nevertheless, it is not of that might, that it is able to overwhelme, or to quench the least light in the world. For wee see the darker the night is, the clearer the Starres shine; Yea the least candles light, that is lighted, withstandeth the whole night, and not onely suffereth not the darknesse to cover, or to smother, and oppresse it, but it giveth light also even in the middest of the darknesse, and beateth it backe for some space and distance on every side of it: so that which way soever it is borne, or wheresoever it commeth, there must darknesse depart, and give place unto the light; all the power, and the dreadfulnesse of it, cannot helpe or prevaile ought against it. And though the light bee so weake, that it cannot cast light farre about, or drive the darknesse farre from it, as in the sparke of an hot coale, yet cannot the darknesse cover or conceale, and much lesse quench it; but it giveth light to it selfe alone at least; so that it may bee seene a farre off in the darke; and it remaineth unconquered of the darke, though it cannot helpe other things nor give light unto them. Yea (that which is yet more wonderfull) a rotten shining peece of wood, which hath the faintest light that can be found, yet remaineth invincible of all the power of darknesse; and the more it is compassed about*

about with darkneſſe, the clearer light it giveth. So little is darkeneſſe able to overcome, or keepe downe any light; but that it ruleth and vanquiſheth, and expelleth the darkeneſſe, which elſe overwhelmeth, and ſnareth, and fettereth, and putteth all things in feare. Now if this naturall light be ſo powerfull, and ſo able to prevaile againſt the darkneſſe of the night: why ſhould not that ſpirituall Light, that Gods Spirit doth kindle, and ſet up in the hearts of Gods Children, be able to afford them light in darkeneſſe, and to miniſter ſound joy and ſweet comfort unto them, in the very middeſt of their heavieſt, and moſt hideous afflictions. And aſſuredly, it muſt needs be unconquerably able, with farre greater power, and in an higher proportion. For our viſible light doth ſpring but from a finite and materiall Fountaine, the Sunne, it ſelfe a creature: but the Spirituall light, I ſpeake of, flowes immediately from the glorious face of the onely true, incomprehenſible and eternall * Light, the Sunnes Creator, *who dwelleth in the light that no man can approach unto*, and is an everlaſting well-ſpring of all Life and Light; which it doth ſo farre repreſent and reſemble in Divine excellency, and mightineſſe, that it thence receives by a ſecret and ſacred influence, freſh ſucceſſions ſtill of an infinite triumphant power, and prevailing againſt all ſpirituall darkeneſſe for ever. Suppoſe all the men that dwell within the compaſſe of our Hemiſphere ſhould addreſſe themſelves with all their wit and weapons, with all their power and policie to keepe backe that univerſall darkeneſſe, which is wont to ſeize upon the face of the earth at the ſetting of the Sunne; yet by all this ſtrong and combined oppoſition, they ſhould but beat the ayre: But now, upon the very firſt approach of that Princely light, but peeping up in the Eaſt, it would all flye away in a (c) moment, and vaniſh into nothing. Semblably, if all the underſtandings upon earth, and all the Angels in Heaven ſhould contribute all

* Ὁ Θεὸς φῶς ἐστι. 1 Iohn 1. 5.

(c) *Lux citò cœlum, terras, maria, illuminat, & momento temporis ſine ulla comprehenſione, rectis ſurgentis diei ſplendore regionibus, noſtro ſe circumfundit aſpectui. Ambroſ. Hex. lib. 1. cap. 9.*

all their abilities, and excellencies to illighten with chearefulneſſe and joy, a guilty conſcience ſurpriſed ſometimes with helliſh darkneſſe and clouds of horror upon ſight of ſinne, and ſenſe of divine wrath; yet all would not doe, they ſhould all the while, but waſh a Blackamore, as they ſay: but now, let but the leaſt glimpſe of the light of Grace ſhine into that ſad and heavie ſoule, and it would farre more eaſily and irreſiſtably chaſe away the very darkeſt midnight of any ſpirituall miſery, then the ſtrongeſt Summers Sunne, the thinneſt mornings miſt. Give me, if you will *Iudas* his heart, or *Spiraes* horrour; or a vexed ſpirit torne and rent in peeces with the raging guilt of both thoſe woſull men; and let that ſuppoſed rufull ſoule, weary of its helliſh burden, and thirſting ſincerely for the *water of Life*, but caſt it ſelfe upon the mercy, truth, and power of the Lord Ieſus, ſo ſweetly offering himſelfe in that pretious *promiſe*, *Matth.* 11.28. reſolving to take him for an everlaſting husband; and *ipſo facto*, as they ſay, it might be put into a very Heaven upon Earth. For this glorious grace of Faith, the Prince of all ſpirituall light and lightſomeneſſe in the truely humbled Soule, thus ſhed into ſuch a darke and grieved ſpirit, doth enkindle and ſet on ſhining all thoſe (f) gracious heavenly Starres, that are wont to beautifie the hearts of holy men; hope, love, zeale, ſonne-like feare, humility, patience, ſelfe-denyall, univerſall obedience, fruitfulneſſe in all good workes, &c. Which make them (g) *light it ſelfe*, to (h) *walke in the light*, towards the infinite and (i) *unapproachable light*: And therfore they never need to want lightſomeneſſe; but have perpetuall pregnant matter of ſpirituall mirth and mightineſſe of ſpirit.

(f) *Fides eſt in Chriſtiana anima fundamentum omnium virtutum* Bern. *li. De ordine vitæ. Stellas dixiſſe virtutes non me pœnitet conſiderantem congruentiam ſimilitudinis. Quo modo nempe ſtellæ in nocte lucent, ſic vera virtus, quæ ſæpe in proſperis non apparet, eminet in adverſis* ——— *Ergo virtus eſt ſidus, & homo virtutum cœlum. Idem ſuper Cant. Serm.* 27.

(g) Νῦν δὲ τῶς ἐν Κυρίῳ, Eph. 5.8. (h) Ἐαν δὲ ἐν τῷ φωτὶ περιπατῶμεν, 1 Ioh. 1.7. (i) φῶς οἰκῶν ἀπρόσιτον.

Chap.

Chap. III.

Three paire of instances confirming the former Doctrine, David *and* Saul, Iob *and* Achitophel, Luther *and* Spira.

THe point appeares, and is further proved by manifest, and manifold experience: *David* having beene formerly, wofully wasted with great variety and extremity of dangers and distresses, was at last plunged into a most desperate perplexity, 1 *Sam.* 30. 6. Which had beene able to have swallowed up into despaire, the manliest vigour of the greatest spirit upon earth, not supported with grace: (the like or a lesse, caused King *Saul* to fall upon his owne sword;) yet Hee blessed man, by the power of his spirituall peace, and the beames of Gods pleased face shining upon his Soule, did patiently, and sweetly *comfort Himselfe in the Lord His God*; and stood like an impregnable Rocke unshaken with the raging assaults of any tempestuous sourges. Hee was at this time hunted by *Saul* like a *Partridge in the Mountaines*; cashiered by the Princes of the *Philistines* as a *fellow* of suspected fidelity; robd by the Amalekites of His wives, His sons, and His daughters; The Towne, to which Hee returned for safety, was burnt with fire; And to make his calamity compleate, and most cutting, even His owne men were ready to stone Him: Now in his great distresse upon the first apprehension whereof He *wept*, as the story saith, *untill Hee had no more power to weepe*; yet comming to Himselfe, and recollecting His spirituall forces, His heavy heart ready to sinke and fall asunder in His bosome, did fetch by the hand of faith, comfortably fortified by sense and experience of former favours, such heavenly

1. Davids strength.

1 Tim. 6. 16.

Sauls weaknesse.

1. Sam. 31. 4.

strength:

strength from *Iehovah*, whom Hee had made his portion; that thereupon his courage was revived and raised to that height, that He presently pursued his enemies with extraordinary valour and resolution, cut them off quite and *recovered all.* And *David* saith the text, *was greatly distressed: for the people spake of stoning Him, because the Soule of all the people was grieved, every man for His sonnes, and for His daughters: but David encouraged Himselfe in the* LORD *His* GOD, *&c.*

3. Iobs strength.

What a bitter Sea of unmatched miseries, did breake out upon blessed *Iob*, which with a sudden unexpected violence, bearing downe that *Hedge* of protection, which God had set about Him, (the reines purposely let loose by divine dispensation to Sathans malice in the meane time) did fearefully overflow him to that height and horrour; that He stands registred in Gods Booke as an unparalleld Instance of extraordinary sufferings and sorrowes, calamities and conflicts, to all succeeding ages, no ([k]) story being able to afford the like; The naturall death of one deare childe, strikes sometimes so heavy to a mans heart, that for griefe he growes into a consumption: but all *Iobs* children, were suddenly taken away at once by a violent stroke: some petty crosse upon his outward state, and cutting off but part of his goods, causes sometimes a covetous worldling to cut ([l]) his owne throat: But *Iob* was robd of all: so that it is a Proverbe to this day, *As poore as Iob*: Many wives are passionate, and peevish in time of prosperity, whose hearts notwithstanding will melt in compassion, and kindnesse, over their husbands, in any kinde of misery: but ([m]) *Iobs* wife, tho dearely intreated, by Her most distressed Husband, even for their childrens sake, the mutuall common pledges of sweetest love: yet would not come neere Him. *My breath* saith He, *is strange to my wife, though I intreated for the childrens sake of mine owne body*, Chapter 19. 17.

([k]) *Nemo quisquam in illa Historia tot tamque gravibus ærumnis simul adobrutus fuisse legitur. Par.*

([l]) *Divitijs dediti, non pauperiem tantum contremiscunt sed etiam quantulumque dispendium.——Multi igitur ex istis etiam ad laqueũ cucurrerunt, ne quaquam scilicet tantũ mœrorem ferentes.* Chryſ. *in Mat. hom.* 2.

([m]) *Iobus ait, Se uxorẽ obsecrasse per prolem, quã ex illa susceperat. Id autem eam minime commovit: Ostendit igitur id contra naturam esse, & uxorem suam in eo ferinum ingenium prodidisse, Calv.*

Satan

Satan I confesse, is wont to roare and rage fiercely enough about Gods blessed Ones, to doe them all the mischiefe, He can possibly: but rarely hath he so large a reach, and his chaine so lengthened as he had against *Iob*. The painefull anguish of some one part, would not only deprive a Man, of the pleasure of the worlds Monarchie, if hee had it in possession: but also make him weary of His life. In what a taking then was *Iob*, who *from the sole of his foot, unto his Crowne* had no part free from *sore biles* and (n) horribly inflamed ulcers, exasperated and enraged with the stinging smart of Satans extreamest malice, who had power given Him to inflict them. God Himselfe frownes many times, and withdrawes the beames of His pleased face from the soules of His servants, to their great griefe, tho for their spirituall good: But seldome doth *he set them up for His Marke; hunt them as a fierce Lion; set His terrours in array against* them; and command *the poyson of His arrowes to drinke up their spirit*, as *Iob* complaines: It is no strange thing, neither should it much move, but onely make us walke more watchfully, to heare men of the world, and drunken Belials to belch out from their rotten hearts upon the Ale-bench such base slanders as these, *These Professours for all their faire shewes, are certainely all of them notorious Hypocrites. Tho they looke never so demurely, they are not the men they are taken for, &c.* But to have a Mans neerest, familiar, understanding Christian friends to charge Him with Hypocrisie, is a most cruell cut to a troubled conscience: And this was (o) *Iobs* case. So thus as *Iob* was singular in the universality of his afflictions, so there was a singularity of bitternesse above ordinary in every particular affliction. And what of all this? And yet for all this, this holy man, by the help

(n) *Quod fuerit morbi genus, incertum est: sunt qui putant elephantiasin aut lepram fuisse Sed verisimile est longe gravius malum fuisse, & quali forsan nunquam quisquam hominum laboravit. Merc.* Iob 19, 12, & 10, 16. 64.

(o) *Intimi fuerunt Iobi amici, & familiares, ac veluti gregales.* Beza. *Hi non dubium,* speaking of Iobs frinds; *quin admirandi sapientia viri fuerint, ut ex eorum disputationibus, quæ hoc libro inseruntur, videre est: quin & insignes probitate & Religione, ut ex iisdem apertum erit.* Merc.

of

(p) *Nam & beatus Iob ille, nisi antea præmeditatus fuisset, nonita in certamine resultisset, nisi certe crebro cogitasset, qua ratione mœrore superaret; dixisset omnino aliquid maslum, cum repente obiisse filios resciset. Nunc vero ita præmeditatus, exercitatusq; fuerat, ut ad omnia ingenti animo perstiterit, ad totius substantiæ & tam multorum rerum jacturam, ad filiorum amantissimum obitum, ad uxoris offectum, ad acerba corporis ulcera, ad injusta amicorum opprobria, ad ancillarum contemptum atque servorum. Chrys. in Mat. Hom. 34.*

of that precious (p) hoard of grace, which his heavenly heart had treasured up in the time of prosperity; out of that spirituall strength, which Hee had gotten into His soule by his former humble acquaintance, and conversation with His God; and knowing full well, that tho all was gone, yet He still possessed *Iesus Christ*, as fully, if not more feelingly, as ever before; He becomes hereupon as rare, and admirable a Patterne of Patience to all posterity; as he was an extraordinary astonishing spectacle of adversity and woe. Consciousnesse of his fore-spent righteous life, which he peruseth *Chap.* 31. The cleareneſse of a good conscience, *Chap.* 16.19. *Behold my witnesse is in heaven, and my record is on high:* And his invisible faith, *Chap.* 19.23,24,25. *Oh that my words were now written, Oh that they were printed in a Booke! That they were graven with an Iron penne and lead, in the rocke for ever. For I know that my Redeemer liveth, &c.* Chap. 13. *Though he slay me, yet will I trust in him*; did so strengthen and stay his spirit with a divine might, that he bore valiantly, and stood upright under the heaviest weight, and greatest variety of extreame afflictions, that ever were layd upon any meere man. But now on the other side, the tyth, nay the ten hundred part of *Iobs* troubles, caused graceleſse *Achitophell, to sadale his Asse, get himself home, put his household in order, and hang himselfe.* So true is that which the blessed Prophet tels us, *Ier.* 17, 5, &c. *Cursed bee the man, that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. For hee shall bee like the Heath in the desert, and shall not see when good commeth; but shall inhabite the parched places in the Wilderneſse, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For hee shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat commeth, but her leafe shall bee greene, and shall not bee carefull in the yeare of drought, neither*

Achitophels weakneſse.

ther shall cease from yeelding fruit.

This impregnable comfort springing from grace, and a good conscience, even in evill times, did steele the spirit of blessed *Luther*, with such spirituall stoutnesse, and so *hardned his forehead* against a world, nay a horrible hell of most reprochfull and raging oppositions, that hee became a Spectacle, a Miracle of rarest Christian fortitude, and invincible courage to the whole world, and to all posterity. I am perswaded, that holy truth of God, which he so gloriously profest, and that power of godlinesse, which he so faithfully practised, did infuse into the heart of that Man as much unconquerableness of resolution, and scarelesnesse of the face of Man, as ever dwelt in any mortall breast, since the Apostles time. Witnesse amongst the rest, that one extraordinary expression of His incomparable magnanimity: when his friends were earnest, and eager upon Him, not to venture himselfe, amongst a number of Perfidious Papists, and bloud-thirsty Tigers; Hee replyed thus: *As touching me,* saith Hee, *since I am sent for, I am resolved, and certainely determined to enter* Wormes *in the name of the Lord Iesus Christ; yea though I knew, there were as many Divels to resist mee, as there are tiles to cover the Houses in* Wormes. This Man of God did upon the two Pillars of His Heroicall heart, *courage and patience,* most nobly sustaine the malice and hatred, almost of the whole world. The *Divell,* and the *Pope* did concurrently countermine with all their crueltie, and cunning against this victorious *Champion* of Heaven, and mighty underminer of their darke and damned kingdomes. Almost all their Princes, Priests, and people of Christendome, did breed and breath out nothing but thoughts of indignation and threats of Death against Him. Millions of lasie, and lustfull Monkes, having like so many pestilent Locusts of the infernall Pit, seiz'd upon the face of *Europe*, with their envenomed

3. *Luthers* strength. Eze. 3. 9.

Quis non putaßet Lutherum *in tanto cunctorum odio & invidia, cui totus pene mundus insidiabatur, etiam ille, cujus pedibus Imperatores olim cogebantur cervices subjicere non mille mortes occubiturum? at forsan concitatis turbis vix superfuit, quo minus potestas ejus esse potuit immo per triginta pene annos in acie perstitit, incolumis à clandestinis petitionibus, quibus pontifex tollere solet homines, quos aperto Marte debellare non possit: ac tandem ager decumbens in lecto, animamq; tradens illi, qui dedit, placide in Christo obdormivit.* Erichtm. in cap. 3. Apoc. *Fuit omnino vir magnanimus, qui talia ausus est, quæ totus moratur orbis, & qui tot gentibus adversus ipsũ conspirantibus unum se opposuit* Bucol. Chronolog. An. Christi. 1546.

* *Fox* in the story of *Martin Luther.* p. 849.

swarmes, and lying at ease encloystered in Sodomy and bloud, gnashed their teeth at Him with Hellish furie, and like true Fiends spet fire in His face. And yet for all this, this holy Saint (which, I more admire, and prize higher, than the victories of a thousand *Cæsars*, or the most renowned valour of the greatest *Alexander*) having so many incarnate Divels continually roaring about Him, with open mouth, ready every houre, and enraged with implacable thirst to drinke up his bloud, and *swallow Him up quicke*; yet I say, enjoyed such a triumphant tranquillity of minde, and unshaken presence of spirit, that like a mightie *Sonne of Thunder* by His constant and powerfull preaching, for the space of nine and twenty yeares, so shooke the pillars of Popery, that I am perswaded the *Beast* will never stand upon his foure legges any more: And writ eloquently and excellently, almost, if not as many volumes, as *Austin* did, that great glory of the Christian world in former times. * A petty crosse many times will so emasculate, and weaken, the elevations of the greatest Wit, that His conceit, invention and style will fall to a farre lower streine, than ordinary; which contentment, and calmnesse, would raise to their highest pitch and possibility. But the terrible earthquake, as it were, of all *Europe*, and contrary commotions of * Christendome, did never a whit disanimate, or shake the heart of this heavenly man; fitly honoured by the name of a third *Elias*. * But now *Francis Spira* on the other side, having out of his (a) inordinate love to the

* *Carmina secessu Scribentis, & otia quærunt: Me Mare, me venti, me fera jactat hyems.*

* Now become *Anti-Christian*, as formerly, *Arrian*.

* *Spiræ* weakenesse.

(a) I was, saith he, excessively covetous of mony, and accordingly I applyed my selfe to get by injustice, corrupting iudgement, by deceit, inventing tricks to delude Iustice: good causes I either defended deceitefully; or sold them to the adversary perfidiously. Ill causes I maintained with all my might. I willingly opposed the knowne truth. And the trust committed unto me, I either betrayed or perverted. Thus did the care of this world and the deceitfulnes of riches, choak the good seed that was formerly sowne; so as

fearing he faints and yeeldes to the allurements of this present world. I know the Doctrine of Iustification by Christ, but I denied it, and abiured it, to the end, that I might keepe this frayle life from adversity, and my children from poverty: And now behold how bitter is this life unto me? And God only knowes what shall become of this my Family. But surely no good is like to betide it, but rather daily worse and worse; and such a ruine, as at length, one stone shall not bee left upon another. *Nat. Bacon.* In the relation of the desperate estate of *Francis Spira*, in the yeare 1548. I have the originall relators of the story; and find this excellent translation to answer exactly to them.

things

things of this life, wofully wounded his conscience by that infamous abjuration of the blessed truth, which He formerly professed, became a spectacle of such spirituall misery and woe to the whole world, that there is not any thing left unto the memory of man more remarkable.

Vpon the very first revise of his recantation, and serious consideration in cold bloud what he had done, hee acknowledged himselfe utterly undone and for ever. His spirit suddenly smitten with the dreadfull sense of divine wrath for his Apostasie, and split in pieces, as it were, with so grievous a bruise, fainted fearfully, fail'd him quite, and fell asunder in his breast like drops of water. Heare some rufull expressions of his desperate state, from his owne mouth: *Oh, that I were gone from hence, that some body would let out this weary Soule! I tell you there was never such a Monster as I am; never was man alive a spectacle of such exceeding misery.——I now feele Gods heavie wrath that burnes like the torments of hell within me, and afflicts my soule with pangs unutterable. Verily desperation is Hell it selfe.——The gnawing wormes of unquenchable fire, horrour, confusion, and which is worst of all, desperation it selfe, continually tortures mee. And now I count my present estate worse, than if my soule separated from my body were with Iudas, and therefore I desire rather to bee there, than thus to live in my body.——The truth is, never had mortall man such experience of Gods anger and hatred against him as I have.——If I could conceive but the least sparke of hope in my heart of a better state hereafter, I would not refuse to endure the most heavy wrath of the great God, yea for 2000. yeares, so that at length I might attaine out of misery.——Hee professed that his pangs were such, as that the damned wights in Hell indure not the like misery: That his state was worse than that of Cain and Iudas, and therefore desired to dye.——O that God would let loose his hand*

from me, and that it were with me now, as in times past, I would scorne the threats of the most cruell Tyrants, beare torments with invincible resolution, and glory in the outward profession of Christ, till I were choaked in the flame, and my body turned into ashes.

Chap. IIII.

A first use of the former Doctrine for exhortation, to store up heavenly comforts in our hearts. Two considerations which presse this exhortation upon us.

1. *Vse.* Treasure up spirituall comforts for they

Uses 1. IF it be so then, that an heavenly hoard of grace, good conscience, Gods favour, *&c.* happily treasured up *while it is called To day*, hath the sole, and sacred property, and priviledge, to hold up our hearts, in times of horrour: inabling us in the meane time patiently, and profitably to master all miseries, passe thorow all persecutions, conquer all Commers; and at length by the help of God, to pull the very heart, as it were, out of Hell; with confidence, and triumph to looke even death, and the Divell in the face, and to stand with boldnesse, before the terrour of the last Day, like an unmoveable Rock, when the *Sonnes and daughters of confusion*, who have *slept in harvest*, and mispent the gracious Day of their visitation, shall intreat the mountaines, and Rocks to fall upon them: I say, it being thus, let every one of us like *Sonnes and daughters of wisedome*, in this short Sommers Day of our abode upon earth, and in this glorious Sunne-shine of the Gospell, and pretious seasons of grace, imploy all meanes, improve all opportunities, to gather in, with all holy greedi-

nesse,

nesse, and treasure up abundantly much spirituall strength, and lasting comfort against the *evill Day*, To which, let us be quickned, by such considerations as these:

1. This wise, and happy treasuring up, of heavenly hoards, and comforts of holinesse aforehand, will sweetly mollifie, and allay the bitternesse, and smart, of that heavinesse and sorrow; of those fearefull amazements, and oppressions of spirit, naturally incident to times of trouble, and feare, which ordinarily doe very grievously sting, and strike thorow the hearts of carnall and secure Worldlings, with full rage, and the very flashes, and fore-tastes of Hell. Of all other passions of the Soule, sadnesse, and griefe grates most upon the vitall spirits; dries up soonest the freshest marrow in the bones; and most sensibly suckes out the purest, and refinedst bloud in the heart. All the Objects of lightsomnesse, and joy, are drowned in an heavie heart, even as the beauty of a Pearle, is dissolved in Vineger. Now the onely Cordiall, and Counterpoyson against this dampe of light-heartednesse, and Cut-throat of life, is the secret sweetnesse, and shining pleasure of that *One pearle of great price*; three orient rayes whereof, are *righteousnesse and peace, and joy in the Holy Ghost* treasured up in the Cabinet of a good conscience. The glory, pretiousnesse, and power of which hidden *treasure*, purchased with the *sale* of all sinne, doth many times shine faireliest upon the Soule, in the saddest times; inspires for the most part into the hearts of the owners, the greatest courage, and constancy of spirit even in the dayes of adversity, and vexation; inables them to digest, and beare without any great wound, or passion those crosses, and cruelties, which would breake the backe, and crush the heart of the stoutest *Temporizer*. Was there not a great deale of difference thinke you, betwixt the heart of *Hezekiah*, who *had walked before God in truth, and with a*

1. Sweeten all our distresses.

Matth. 13. 46.
Rom. 14. 17.
Matth. 11. 44.

Isaiah 38.

perfect heart, when He heard the newes of death from the mouth of the Prophet; and the heart of *Belshazzar*, when hee saw the *hand-writing* upon the Wall. Dan. 5. Give mee a great man, who carries away, the credit and current of the times; with al bravery, and triumph, wallows, and tumbles himselfe in the glory and pleasures of the present: Throw Him from the transitory top of His heaven upon earth, upon His last bed: present unto His eye at once the terrible pangs of approaching death; the ragefull malice of the powers of Hell; the crying wounds of His bleeding conscience; the griesely formes of His innumerable sinnes; His finall farewell with all worldly delights; the pit of fire and brimstone, into which He is ready to fall: And I tell you true, I would not endure an houres horrour of His wofull heart, for His present Paradise to the worlds end. But on the other side, let me be the man, whom the corruptions of the time confine to obscurity, who mournes in secret for the horrible abhominations, and crying sinnes, that raigne amongst us, who thinkes that day best spent, wherein Hee hath gathered most spirituall strength, against that last, and sorest combate; and by the mercies of God, and humble dependance upon His omnipotent arme, I will looke in the face, the cruellest concurrence of all those former terrors, with confidence and peace.

2. Take away all passionate distempers.

2. Secondly, By this spirituall hoarding of comfortable provision against the *Evill day*, we may prevent a great deale of impatiency, dependance upon the *Arme of flesh*, base feares, sinkings of heart; unmanly dejections of spirit, desperate resolutions, and many passionate distempers of such raging and distracted nature, which are wont to seize upon, and surprise, unholy and unprepared hearts, when the hand of God is heavie upon them. How bravely and Heroically did patient *Job* beare and breake thorow, a matchlesse varietie and extremitie of calamities and conflicts?

The

The softest of whose sufferings would have strucke full cold to the heart of many a Carnalist, and made it to dye within Him like a stone as *Nabals* did. One of the least, the losse of His goods, I am perswaded, would have caused many covetous worldlings to have layed violent and bloudy hands upon themselves. For instance: *Ahitophel*, onely becaause the glory of his state-wisedome was obscur'd, and overtopt at the Councell-board, *sadled His Asse, gate Him Home, put His houshold in order, and hanged Himselfe.* The onely cause of His fainting in the day of disgrace, and disacceptation was His false, and rotten heart in matters of Religion. While the Crowne sate with securitie, and safety upon *Davids* head; He walked with Him as a companion unto the House of God. But when the winde begun to blow a little another way, and upon *Absolons* side, like a true Temporizer, He followes the blast, and turnes his sayles according to the weather. And therefore his hollow heart, having made the Arme of flesh his Anchor, and a vanishing Blase of honour His chiefest blessednesse, shrinkes at the very first sight, and suspition of a tempest, and sinkes this miserable Man into a Sea of horrour. But now on the contrary: what was the cause, that *Iobs* heart was not crusht into pieces, under the bitter concurrence of such a world of crosses, of which any one severally was sufficient to have made a Man extreamely miserable? The true reason of His patient resolution, amid so many pressures, was the spirituall riches, He had hoarded up in the time of His happinesse. Amongst which the divinest, and dearest jewell lay neerest unto His heart, as a counterpoyson, to the venome and sting of the Devils deadliest malice. I meane a sound and strong faith in Iesus Christ, *the Lambe slaine from the beginning of the world*: which now beganne to shine the faireſt in the darkest Midnight of His miseries; and sweetly to dart out many

heavenly ſparkles of comfort, and ſuch glorious ejaculations as theſe: *Though hee ſlay me, yet will I truſt in Him*, Chap. 13. 15. And that Chap. 19. 23. &c. *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron penne, and lead, in the rocke for ever. For I know that my Redeemer liveth, &c.* There were two cutting, and cruell circumſtances largely inſinuated, chap. 29. and 30. which did keenely ſharpen the edge, and mightily aggravate the weight of *Iobs* miſeries: The one was this: *He had beene* * *happy*. Now as that mans happineſſe is holden the greateſt, who hath beene in miſerable condition; for He taſteth the double ſweet; of remembring his forepaſſed miſery: and enjoying his preſent felicity: So on the contrary; *It is the greateſt miſery*, they ſay, *to have beene happy*. The other was that, which moſt nettles a generous nature. He being a Man of ſo great honour and worth; whoſe rare, and incomparable wiſedome, even the *Princes* and *Nobles* adored as it were with a ſecret, and ſilent admiration, as appeares Chap. 29. 9, 10. was now contemned of the moſt contemptible. *The children of fooles, and the children of baſe men*; that were *viler than the earth*, make him their *ſong*, and their *By-word*, Chap. 30. 8, 9. For when true nobleneſſe, and worth is downe, and any one of the Lords Champions dejected, it is ordinary with all thoſe dunghill diſpoſitions, to whom His ſincerity was an Eye-ſore; His power and authority, a reſtraint to their lewdneſſe; the glory of His vertues, fewell to their envie; to runne as a Raven to the fallen Sheepe, to picke out His eyes; I meane, which yet taſtes of a truely cowardly, and mercileſſe conſtitution, to wound his very wounds, and to vexe his vexations. This was *Iobs* caſe.

* Cap. 29. 6, &c.

Felicem fuiſſe, miſerrimum.

But what now miniſters comfort to *Jobs* heart, againſt theſe corroſives? Even conſciouſneſſe of His graces,

graces, and integrities treasur'd up, and exercised in the dayes of His peace. He reckons up foureteene of them, Chap. 31. From consideration hereof, Hee gathers, towards the end, this triumphant resolution against the forest of his sufferings: *I would even crowne mine head with the bittereſt invective of my greateſt adverſary:* whence it is cleare, that the two potent pillars of *Jobs* strong and strange patience, which all generations will admire to the worlds end, were a sound faith, and the sanctified fruits thereof, prepared and practised in the time of his prosperity.

CHAP. V.

A third consideration pressing the former exhortation defended against Machiavels *Position.*

3. THirdly, by fore-provision of GODS favour, grace, good conscience, and such spirituall store, wee shall bee able worthily to grace, and honour our profession; truely to ennoble, and winne a great deale of glory and reputation to the State of Christianitie: when the ambitious Rufflers, and boistrous *Nimrods* of the World shall see and observe, that there is a gratious invisible vigour, and strength of Heaven, which mightily supports the heart of the true Christian in those times of confusion and feare, when theirs shall be like the heart of a woman in her pangs, and fall asunder in their breasts, even like drops of water. That He is as *bold as a Lion*, and unmoveable like Mount *Zion* in the Day of distresse, and visitations of GOD; when they shall tremble at the shaking of a leafe, and call upon the mountaines

3. Make us grace our profeſſion.

to

to cover them. That He shall be able then to say with *David Psalm.* 34. 1, 2. *The Lord is my refuge, and my strength,* &c. *Therefore will I not feare, though the earth bee removed, and though the mountaines bee carried into the middest of the Sea*: But they shall cry out of the bitternesse of their spirits, with the Hypocrites, *Isai.* 33. 14. *Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings?* God is much honoured, and His truth glorified, when it appeares in the face of Men, that a poore neglected Christian, or in the worlds language, a precise foole, is able by the power of grace, and influence of his favour, to affront and out-face all the frownings and malignant aspects of the proud Giants of the World. And he is the Lords noblest Champion, and a professour of the truest and heavenliest dye, that holds out in the wetting and shrinkes not in the Day of adversity. *Chrysostome* speakes to the people of Antioch like himselfe, a Man of an invincible spirit, against the tyrannies of his times: *In this,* sayth Hee, *should a gracious differ from a graceless man; that hee should beare his crosses couragiously; and as it were, with the wings of Faith, out-soare the height of all humane miseries. He should bee like a Rocke, being incorporated into* Iesus Christ, *inexpugnable, and unshaken with the most furious incursions of the waves and stormes of worldly troubles, pressures and persecutions.* And blessed bee God, that even here upon earth, in this vale of teares, there is such a visible and vast difference, betwixt a wicked and godly man. The one is like the raging Sea that cannot rest: the other stands fast like a Rocke, which shall never bee removed. An unregenerate heart is ever restlesse, commonly in these three regards at the least: First, by reason of an endlesse, and unsatisfiable appetite after pleasures, riches, honours, revenge, or what other Darling delight it hath singled out, and made speciall choyce of to follow,

Ad populum Antioch. hom. 2.

low, and feed upon with greatest contentment, and sensuall sweetnesse. God hath justly put that property, or rather poyson into all earthly things doted upon, and desired immoderately, that they shall plague the heart, which so pursues them; by filling it still with a furious and fresh supply of more greedinesse, jealousies, and many miserable discontentments: so that they become unto it, as drinke unto a man in a dropsie, or burning Feaver, serve onely to inflame it with new heate, and fiery additions of insatiable thirst, and inordinate longings. Secondly, because of the many secret grumblings, and stinging reclamations of a galled conscience against its present guilty courses, and forbidden pleasures. Thirdly, in respect of a continuall ebullition, as it were, of confused and contrary lusts out of the empoysoned Fountaine of originall corruption, which fill it with many damnable distractions, and tumultuations of Hell. But now, if besides this inward boyling, it bee also tossed with outward troubles, what a miserable creature is a carnall man? Even as the Sea, if besides its internall agitations; by the restlesse motions of *Estuation, descension, revolution,* and *reflexion*, it bee also outwardly turmoyled with stormes and tempestuous winds, How ragefull and roaring will it bee? but the other is like a strong unmoveable mountaine, that stands impregnable against the rage of winde and weather. And all the cruell incursions, and ungodly oppositions made against it, ether by men or Divels, are but like so many proud, and swelling waves, which dash themselves against a mighty Rocke. The more boysterously they beat against it, the more are they broken, and turned into a vaine foame and froth. Come, what come will, His heart is still in his breast, and His resolution as high as Heaven. Pestilent then is that Principle of *Machiavell*, a fellow not to bee named, but by way of detestation, and savours rankely of cursed Atheisme; whereby

Whereby He teaches in sense and summe: *That heathenish Religion did inspire Her Worthies of Old, with invincible, and victorious spirits: but Christian Religion begets effeminateness, dejections and feare.* Hee speakes to this purpose, which to mee seemes strange: That such a profound Professour of the depths, or rather divelishnesse of policy should dote so sottishly. And yet it is no such strange thing: for many times wee may observe; that *deepest Policy, by the curse of God upon it for opposition to goodnesse, turnes into extreamest folly. And all Counsels, and Politicke constitutions against* Christ, *are but the brayneless infatuations of Achitophel.* For that which this Fellow holds there, holds strong contradiction, both to common sense, and a thousand experiences to the contrary. For the first, and in a word, Let that *great Master of Mischiefe, and of most abhorred Atheisticall* * *Principles of State*; tell me; whether a reall assurance of a Crowne of life, and endlesse joyes in another World, bee not more powerfull to raise a mans spirit, to the highest pitch of undaunted Nobleness of spirit, and unconquerable resolution, than a vaine breath of immortall fame amongst miserable men after this life? And in this lies the sinew of his proofe. For the second; Let the Acts of the Ancient Iewes bee indifferently wayed, from whose magnanimity, in causes of most extreame hazard, those strange and unwonted resolutions have growne, which for all circumstances, saith a great Divine, no people under the roofe of Heaven did ever hitherto match. And that which did alwayes animate them, was their meere Religion. And let the Chronicles also, say I, of later times bee searched, and we shall finde from time to time, many renowned *Worthies* to have for ever ennobled the matchlesse and incomparable courage of Christianity with inimitable impressions of valour, and visible transcendency above all humane boldnesse, and affected audacities of the

1. Reason.

* Such as that hee taught unto *Cæsar Borgia*: *To imploy men in mischievous actions, & afterwards to destroy them, when they have performed the mischiefe. To depresse those whom thou hast grieved; and to destroy those whom thou hast depress, &c.*

* 2 Experience of old and of later times.

the most valiant Pagans. To begin with great *Constantine*, the first mighty Commander of a Christian Army: with what victorious glory did Hee confound, and cut off many potent (a) Heads of Paganisme? Thrice was the whole world most famously fought for: betweene *Alexander* and *Xerxes*, *Cæsar* and *Pompey*, *Constantine* and *Licinius*. This last was most (b) illustrious, wherein *Constantine* the Great did mightily conquer, and triumphantly carry all before him; the heroicall and royall spirit of Christianity, trampling victoriously upon the desperate rage of the most furious, foole-hardy Pagan Tyrants. I might here passe on to *Theodosius*, and his miraculous conquests, and so along, but the digression would bee too unseasonable. Therefore I leave you for the prosecution of this point, to *Anti-Machiavel*. Even in later times, wofully plagued under the reigne of Antichrist, with a vast degeneration from primitive purity and power, Christian Religion, though empoysoned with Popish superstition, yet did so farre inspire it's Warlike Professours with extraordinary spirits, that in point of manhood they did wonders, to the astonishment of the whole world, and all succeeding Ages. * *Godfrey of Bullogne*, that famous Warriour with his followers, conquered in lesse than foure yeares, all the goodliest Provinces of Asia, and drave out the Turkes. In that dreadfull and cruell conflict in *Solomons* Temple, as himselfe reports in a letter to *Bohemund*, King of Antioch, their men, by the *great* (c) *slaughter of the enemy stood in bloud above the ancles.*

(a) *Extinctis quinque Tyrannis* Diocletiano, Maximiano, Maxentio, Maximino, & Licinio, *tenet monarchiã solus Constantinus.* Chron. Carion. *lib.* 3.

(b) *Dimicarunt enim in utram partem fieret inclinatio; an deinceps totus orbis pareret Christianis principibus, deleturis Ethnicas religiones: an vero pareret Ethnicis deleturis Christianos. Fuit igitur causa longe major, quàm ulla in imperiis unquam fuit Ibid.*

Lib. 2 *Theor.* 3.

* That Expedition, I confesse, was a devise and invention of the Pope, whereby Hee might come to bee infeoffed in the Kingdomes of Christian Princes. So that on His part the project was pestilent. As King *James* hath excellently observed, in his *Remonstrance against* Perron. *pag* 166. For neere the space of 200. yeeres, She meaning Rome, made the force and floure of the World to fall by millions, in the foolish Conquest of *Ierusalem*. *Forbes* upon the Revelation. *Chap.* 18. The zeale of the Holy Land, was the Popes ordinary colour to conjure the stormes raysed by the Emperours, and in sending them farre off, to have better meanes to compasse their designes at home, without controule, *Iohn de Serres* in the life of *Lewis* the ninth. (c) *The History of the Turkes, pag* 24. *Tantum ibi humani sanguinis fusum, ut cæsorum corpora unda sanguinis impellente, natarint, ac fluitarint.* Chron. Bucolc. *pag.* 680.

cles. At that terrible and bloudy battell at *Ascalon*, as most report, they slew an hundred thousand Infidels, *&c.* The valour and victories of *Hunniades*, whose mighty spirit, and incredible courage, for any thing I know, have no parallell in any precedent story, were so great, and did like a violent tempest, and impetuous torrent so batter and beate downe the enemies of *Christ*, that Hee was rightly reputed the (c) *Bulwarke of Europe*, and *thundring terrour of the Turkes*; amongst whom *His name became so dreadfull*, that as the Story (d) reports, *they used the same to feare their crying children withall.* Hee fought (e) five times with the Turkes upon one day, and five times foyled and put them to flight: (f) with the losse of three thousand, He killed that valiant Viceroy of Asia, *Mesites Bassa*, with His sonne, and twenty thousand Turkes moe: (g) at that famous battell of *Vascape*, wherein he got the greatest victory that ever any Christian Prince before that time obtained against the Turkish Kings, with fifteene thousand Souldiers, Hee overthrew *Abedin Bassa*, sent against him most ragingly, by reason of a late shamefull losse, according to *Amuraths* instructions, by *the slaughter of the Hungarians, to sacrifice unto the Ghosts of their dead friends and companions*, with an Army of fourescore thousand fighting men. *Scanderbeg* also, was such a Mirrour of Manhood, and so terrible to the Turkes, that nine yeares after His death, passing thorow *Lyssa* where His body lay buryed, *they digged up His bones with great devotion; reckoning it in some part of their happinesse, if they might but see or touch the same: and such as could get any part thereof, were it never so little, caused the same to be set, some in silver, some in gold, to hang about their necks, or weare upon their bodies*, thinking the very dead bones of that late invincible Champion would animate their spirits with strange, and extraordinary elevation, and vigour: (h) Besides an admirable variety

(c) *Appellatus est fulmineus terror Turcarū. Fuit enim non modo, ut de Achille Homerus inquit, Achivorum, sed totius reliquæ Europæ murus, cujus unius virtus & felicitas tyrannorum impetus repressit, velut objecta moles exundans flumen: Car. l. 5.*

(d) Hist. of the Turkes pag. 266.

(e) *Uno die quinquies cum Turcis aperto Marte congressus, quinque victoriis partis, &c.* Car. *l.* 5.

(f) *Turcarū viginti millia cæsa, ex Ungaris tria circiter millia desiderata sunt.* Bonfin Leonclau.

(g) Hist. of the Turks, pag. 270. *Et seq.*

(h) *Tam clari Heroïs cineres, nobile bustum Ossa, marmorea, incensum condentia corpus Abstulerant, sibi quisque in partes sectamina tanta. Tanquam ij, bellica vis & Martius ardor inesset.* Pau. Iov. Illustr. vitor. Eg. *lib.* 3.

riety of other rare exploits, at one time, with the losse of sixtie Christians, (i) He slew *Amesa* with thirtie as some say, but at least twenty thousand Turkes: (k) He kild with His owne hand above two thousand enemies: When He entred into fight, the Spirit of valour did so worke within Him, and the fiercenesse of His courage so boyled in His breast, that it was wont to make bloud burst out at (l) His lips; and did so steele His Arme, that Hee cut off many overthwart by the middle. But take notice by the way, as profession of Christian Religion inspired these renowned Worthies, with a matchlesse height of courage, and might of spirit; so the (m) mixture with Popish Idolatry did then, and doth to this day unhappily hinder all thorow successe, and constant prevailing against that most mightie, bloud-thirstie Turkish Tyrant, the terrour of Christendome, who drunke with the wine of perpetuall felicity holds all the rest of the world in scorne, and is the greatest, and cruellest scourge of it, that ever the Earth bore. And besides, that the (n) Ido-

(i) History of the Turkes page 381.

(k) *Narrant etiam nunquam eum pugnam detractasse, nunquam terga vertisse—— & sua manu supra duo hominum millia, Barbarorũ præsertim jugulasse, tãto ictuũ impetu, ut multos per medium dissecuerit triãsversim, ad umbilicum usque.* Car. l. 5.

(l) *In hoc Heroe tantus fuit dimicandi ardor, ut pugnanti sanguis è labris eruperit.* Bucol. Chron. p. 702.

(m) *Quo plus etiam gaudeas, simul accipe Turcarum ultimum exitium illico post eversã & excisam Romam; hæc enim primum deleri oportet, una seges & materia eorũ barbaræ tyrannidis; cujus nervi dissolventur prorsus, & præcidentur, postquã à Romæ nefariis sceleribus suprema internecione ejus Christianus orbis expiatus fuerit, ut Apocalypsis planũ facit.* Brightm. ep. Dedic. (n) *Ex quibus luce clarius constat, quinã ex accidentalibus in causa sunt miserrimæ hujus calamitatis* ex Turcis. *Ubi enim reperiemus hanc* Idololatriam? *Equidè* Protestantes, *ut vocant, & reformatæ Ecclesiæ cultum omnem, venerationem & sacrum honorem* Imaginum *ad inferos relegarunt, unde primum venit Ergo illa, quæ se jactat* Cathol. Eccl *cujus caput est* Romanus Pontifex, *cujus templa fulgent* aureis, argenteis, & æneis Imaginibus. *Immo quæ nec lapidearum, & lignearum venerationem respuit: illa, in quã est hæc reliqua turba, quæ detortis, scripturis, corruptis Patrũ testimoniis, mentitis miraculis, & quacunq; possit vi, fuco, fraude, fallaciis,* Idololatricã *imaginũ venerationẽ ad hunc usq; diẽ defendens, acerbissimo hoc flagello non vult expergefieri.* Brightm. in c 9 Apoc. v. 20. *Non te pudet* Christianos Principes *ad arma contra* Turcam *hortari, quem tuis* Idolis *invictum reddis? Animũ præferre oppugnandi crudelẽ hostem, clam vero subministrare auxilium, quo nostræ omnes copiæ illi prædia sint? Si cupis ex animo* Prædonem *hunc orbis reprimi, vel potius extingui, abjice sacrorcos tuos Deos; exue sacrilegũ tuum primatem,* &c. *Tunc videbis hoc ferale, & immane monstrum, coopertum quidem omnibus sceleribus, sponte sua ruiturum: quod ne momentũ quidẽ unũ staret, nisi tuis peccatis fulciretur. Sed neq; tui moneri vis, nec ille vinci potest, priusquã tu vinceris.* Idem. Ibid. *Ex quibus jam intelligi potest omnes nostras molitiones adversus Turcã inanes fore, donec* Roma *diruta sit. Hæc enim principio accersivit Turcam ut didicimus. ex* c. 9 20, 21. *Nec flagellũ hoc amovebitur donec causa prorsus tollatur. Sed postquam* thronus *Bestiæ consum-*

tus igne fuerit, & ultimum Pontificium bello confectum, tunc hic horribilis Tyrannus sine ullo negotio nostro detrudetur in infernum, nec quicquam molestiæ metuendum unquam erit ab ullis ejus reliquiis. Idem in cap. 16. ver. 19.

latry of the Romish Church most principally and with speciall curse, blasts, and brings to naught all undertakings of the Christian world against that wicked Empire; the practise also of some pestilent Principles proper to that *Man of sinne* hath plagued the most hopefull enterprises in this kinde. For instance: the King of *Hungary*, by the helpe of *Hunniades*, was in a faire course, and forwardnesse, to have tamed, and taken downe, nay to have for ever crusht, and confounded the insolency and usurpations of that raging *Nimrod*; but then comes in the Pope with a beastly tricke and utterly dashes and undoes all. For He, out of His Luciferian pride, by the power or rather poyson of that Antichristian cut-throat Position; *Of keeping no oath, nor faith, with Infidels, and Heretickes*, unhappily undertook to (b) absolve *Vladislaus* the King, and the rest whom it did concerne, from that solemne oath for confirmation of a concluded peace, taken of Him, upon the Holy (c) Evangelists; and of *Amurath*, by His Embassadours, upon their Turkish Alcaron. Whereupon they resolutely breake the league; raise a great Army presently, and against their oath, and promise set upon the Turke with perjury, and perfidiousnesse accompanyed with Gods curse, exposed the Christian party to a most horrible overthrow in that (d) bloudy battell of *Varna*, and cast upon the Profession of Christ, such an aspersion, and shame, that not all the bloud of that rope of Popes, which constitute Antichrist, could ever be able to expiate.

Look upon the Story, and consider what a reproach

(b) In conclusion, having much spoken, (meaning *Iulian* the Cardinall) of the authority and power of the great Bishop, Hee in his name disanulled the League whatsoever, by the King made with the Turke and absolved Him, with the rest whom it might concern, from the oath they had given, and the promises they had made. *History of the Turks. p. 292.*

(c) *Præsitum est ab utraque parte juramentum; Christianis quidem libro Euangeliorum, Turcis vero codici Alcorani, digitos inter jurandum imponentibus.* Chron. Bucolc. pag. 701. (d) *Certatum est totos dies, noctesque tres diu fortuna anciptiti, sed tanto animorum ardore utrinq; tantoque impetu, ut cæsorum sanguine campi stagnarint.* Car. l. 5.

and

and inexpiable staine doth rest upon the face of Christian Religion, by this wicked stratageme of Popish treachery, and that even upon record to all posterity: For *Amurath* the Turkish Emperour in the heat of the fight, pluckt the writing out of his bosome, wherein the late league was compris'd, and holding it up in his hand, with his eyes cast up to Heaven, said thus, (a) *Behold thou crucified Christ, this is the league thy Christians in thy Name made with Mee: which they have without cause violated. Now if thou be a God, as they say Thou art, and as wee dreame, revenge the wrong now done unto thy Name and Me, and shew thy power upon thy perjurious people, who in their deeds deny Thee their God.*

Chap. VI.

A second Use of the former Doctrine for reproofe to severall sorts of people. The first whereof are the careless: with a first consideration to admonish them.

Use 2. SEcondly, Sith a stocke of grace, and the comforts of a sound conscience, be only able to crush all crosses, out-face all adversaries, take the sting out of all sorrowes and sufferings; and serve in the evill Day as a soveraigne Antidote to save the Soule from sinking into the mouth of despaire, and extreamest horrour; then three sorts of people here offer themselves to be censured, and are to bee frighted, and fir'd out of their damned security, and cruell ease. 2. Use for reproofe to

1. Those *fooles*; *Sonnes and daughters of confusion and sloth, who having a price in their hands to get wisedome*, yet want *hearts* to lay it out for spirituall provision before hand. They enjoy by Gods rare, and ex- 1. The careless who should consider

traordinary indulgence, and favour, life, strength, wit, health, and many other outward happinesses; nay the most glorious day of a gracious visitation, that did ever shine upon Earth; many golden and goodly opportunities, many blessed seasons and Sermons, to enrich their soules abundantly with all heavenly treasures: and yet they are so farre from spending their abilities, entertaining those mercifull Offers, and apprehending such happy advantages for their true and eternall good, that they most unworthily, and unthankefully, abuse, mispend, and dis-imploy all their meanes, time and manifold mercies, to serve their owne turnes, attaine their sensuall ends, and possesse the Present, with all the earnall contentment they can possibly devise. These vassals of selfe-love, and slaves of lust, are so lull'd upon the lap of pleasure by the *Syren* songs of Satans solicitors; and so drunke with worldly prosperity, by swimming downe the current of these corruptest times with full saile of sensuality and ease, that they fall asleepe, for all the while of the happie Harvest in this life for Inning grace into the Soule under the Sunne-shine of the Gospell; wasting their pretious time of gathering spirituall *Manna*, in grasping gold, clasping about the Arme of flesh, scruing themselves by all wayes and meanes into high roomes, *crowning themselves with Rose-buds*, and tumbling voluptuously in the pleasures and glory of this false and flattering world. But alas poore soules, what will they doe in the evill Day! When after the hot gleame of earthly glory, and a short calm and cut-over the Sea of this world, they are come into the Port of death, to which all windes drive them, and having there let fall that last Anchor, which can never be weighed againe, shall be set in the land of darknes; the *dust* whereof is *brimstone*, and the *Rivers burning pitch*; where they shall meet with whole Armies of tempestuous and fiery plagues, and the envenomed

Arrowes

Arrowes of *Gods* unquenchable anger, shall sticke fast for ever in their Soule and flesh; where they shall never more see the Light, nor the Land of the living, but be drowned in everlasting perdition, in the Lake, even a boyling Sea of fire and brimstone, where they can see no banke, nor feele no bottome. What will these *sleepers in Harvest say*, when they shall be awaked at that dreadfull Houre out of their golden dreames, and in their hands shall finde nothing; but the judgement of God growing upon their thoughts as an impetuous storme, death standing before them unresistable, like an armed Man; sinne lying at the doore like a bloud-hound, and a guilty conscience gnawing at the heart like a Vulture? When they shall lye upon their last Beds, like *wilde Bulls in a net*, as the Prophet speakes, *full of the wrath of God; saying, in the morning, would God it were Even, and at Even, would God it were Morning, for the feare of their heart, wherewith they shall feare, and for the sight of their eyes, which they shall see.* I say, in what case will they be then? Then, But my words doe faile me here, and so doth my conceit. For as none knowes the sweetnesse of the Spouses kisse, but the Soule that receives it; so neither can any one conceive this damned horrour, but He that suffers it. The Lord of Heaven in mercy, awaken them in the meane time, with the piercing *thunder* of His sacred and saving Word, that they may be happily frighted, and fired out of their amazed Soule-murdering sloth, before they feele in Hell, those fearefull things, we so faithfully forewarne them of. Revel. 14. 2.

To rouse them out of this cruell carnall security, let them entertaine into their most serious thoughts such considerations as these:

Consider,

1. Why thou camest into this world. There is not so much as one Age past, since thou layest hid in the loathed state of being nothing. Above five thousand 1. Why they came into this World.

yeares were gone, after the Creation, before there was any newes of Thee at all. And thou mighteſt never have beene; God hath no need of Thee: Hee gave Thee a being onely out of His own meere bountie. (n) Infinite millions ſhall never bee, which might have beene, as well as. Thour Gods omnipotencie is equally able and active to have produced them as thee: And no parts of that vaſt Abyſſe of *Nothing*, can poſſibly make any reſiſtance to Almightineſſe.

And beſides being ſo, that Thou muſt needs have a being, there is not any Creature, that ever iſſued out of the hands of God, but thou mighteſt have beene that, either for the kinde, or for the particular. All is One to Him, to make an Angell, or an Ant: To create the brighteſt Cherub, or the moſt contemptible Flie: For in every Creation, no leſſe than *Omnipotency* muſt needs be the *Efficient*, and no more than *Nothing* is ever the *Object*. Now what a miraculous mercie was this, that paſſing by ſuch an (o) unnumbred variety of incomparably inferiour creatures. He ſhould make Thee an everlaſting Soule like an Angell of God, capable of grace, and immortality; of incorporation into Chriſt, and fruition of *Iehova* Himſelfe bleſſed for ever? Nay, and yet further, though thou waſt to have the being of a reaſonable creature; yet there was not an houre from the firſt moment of time unto the worlds end, but God might have allotted that to Thee for thy comming into this world. And therefore Thy time might have beene, within the compaſſe of all thoſe foure thouſand yeares, or thereabouts, from the Creation untill the comming of *Chriſt* in the fleſh; when as all without the Pale, and

Poteſt Deus facere multa, quæ non facit: immo in infinitum ultra omnia, quæ unquam facta ſint, alia & alia: Idque non modo ſecundum individuas rerum rationes, ſed etiam ſecundum ſpecificas, & genericas, atque adeo ſimpliciter; ut docet Tho. hic Art. 5: Probatur quia ultra quæcunque facta, ſunt alia poſſibilia ſine ullo fine, &c. Greg. de Valent Tom. 1. Diſp. 7. q. 25. punct. 3. *Potentia Dei eſt infinita tribus modis* 1. *Natura ſua, & per ſe; quia eſt ipſamet eſſentia divina.* 2. *Reſpectu actionis quæ agit aut agere poteſt. Hæc enim actio nunquam eſt ita valida, & intenſa, quin poſſit fieri validior & intenſior. Nam Deus extra ſe nunquid tam potenter agit, quin ſi velit potentius operari poſſit.* 3. *Reſpectu Objectorum in quæ extenditur & agere poteſt quæ infinita ſunt: ſeu quodidem eſt, reſpectu effectuum, quos poteſt producere. Nam Deus extra ſe unquam tam multa agit & operatur, quin poſſit plura operari & velit.* Aſſt. Lib. 1. Theol Nat. Cap. 13.

(n) *Miſer ego in quantum deberem diligere Deum meum, qui me fecit, cum noneram? —— Non enim eram, & de nihilo fecit me: non arborem, non avem, nec aliquod de animalibus brutis; ſed hominem me voluit eſſe: dedit mihi vivere, ſentire, & diſcernere.* Aug. lib De Contritione cordis.

Partition

Partition-wall, were without the Oracles and Ordinances of God, and all ordinary meanes of salvation: Or since the Gospell revealed, under the reigne of *Anti-Christ*; And then a thousand to One, thou hadst beene choakt, and for ever perisht in the damned mists of his Divelliſh Doctrines. What an high honour was this, to have thy birth and abode here upon earth appointed from all eternity in the very best and blesseddest time; upon the faireſt Day of peace, and which is infinitely more, in the moſt glorious Light of Grace, that ever shone from Heaven upon the Children of men? And so of the place; Be it so, that Thou must needs be in this golden Age of the Gospell, and gracious Day; yet thy lot of living in the world at this time might have lighted (for any part of the earth, might have received Thee, where Thou couldeſt have set but thy two feet) amongst Turkes, Pagans, Infidels, a whole world to (b) Christendome: Or if thine appearing upon earth, must necessarily bee within the confines of Christendome; yet Thou mighteſt have sprung up in the Popiſh parts of it; or in the schismaticall, or persecuted Places of the true Church in it. It was a very singular favour; That thou shouldeſt bee borne, and bred, and brought up in this little neglected Nooke of the world, yet very illuſtrious by the presence of Christ in a mighty Miniſtry; where thou haſt, or mighteſt have enjoyed in many Parts thereof the *glorious Gospell* of our *blesſed God*, and all saving Truth with much purity and power. Now put all these together, and tell me in cold bloud, and after a sensible and serious ponderation thereupon, Doeſt thou think, that all this adoe was about Thee, all this honour done unto Thee, and when all is done, Thou art to doe nothing, but seeke Thy selfe, serve Thine owne turne, and live sensually? Cameſt Thou out of *Nothing* into this world to doe just nothing, but (c) eate and drink, and sleepe; to game, goe in the fashion; and play the

(b) *Quid quod noſtris temporibus, vix ſexta pars orbis habitabilis Chriſto nomen dederit?* Suffra. colleg. pag. 23. Divide the world into sixe parts, and five are not so much as Christian. *Burton of Melancholy*, pag. 717.

(c) *Neq; propterea creati ſumus, ut edermus, atq; biberemus, veſteq; tegeremur, ſed ut placeremus Deo, & bonis potiremur futuris.* Chryſ. in c. 6. Mat. Hom. 23.

good-fellow; to laugh and be merry, to grow rich and *leave tokens of thy pleasure in every place?* &c. If any after so much illightning, be so prodigiously mad, as to continue in such a conceit, I have nothing to say to Him, but leave Him as an everlasting Bedlam, abandon'd to that folly, which wants a name to expresse it. Turne then thy course for shame, nay, as Thou hast any care to be saved, and to see the glory of the *new Ierusalem*; as thou desirest to looke the *Lord Iesus* in the face with comfort at that great Day; as Thou feares to receive thy portion in Hell-fire with the Devill, and His Angels, even most intolerable and bitter torments for ever and ever: *at least in this thy day*, in this heat and height of Thy spirituall Harvest, awake out of thy sensuall sleepe, *come to thy selfe* with the *Prodigall*; *strike upon thy thigh*: and for the poore remainder of a few, and evill dayes addresse thy selfe with resolution, and constancy to pursue the *One necessary thing*, and to treasure up much heavenly strength and store against thine ending houre. Get thee under conscionable Meanes, and quickning Ministery, and there gather grace as greedily as the most griping *Usurer* graspeth gold: contend with an holy ambition, as earnestly for the keeping of Gods favour, and an humble familiarity with His heavenly Highnesse by keeping faith and a good Conscience, as the proudest *Haman* for an high place, and pleased face of an earthly Prince. And why not infinitely more? This was the end, for which thou wast sent into this world; This onely is the way to endlesse blisse, And this alone will helpe us and hold out in the *Evill day*.

CHAP.

Chap. VII.

A second and third consideration for the admonition of those who are careleſſe.

2. THat, upon the little ynch of time in this life, depends the length and breadth of al eternity in the world to come. As we behave our ſelves here, wee ſhall fare everlaſtingly hereafter. And therfore how ought we to ply this moment, and prize that eternity? To decline all entanglement in thoſe inordinate affections to the poſſeſſions, and pleaſures of the *Preſent*, which hinder a fruitfull improvement of it, to the beſt advantage for the ſpirituall good of our ſoules; Let us bee moved with ſuch reaſons as theſe, which may bee collected from the words of a worthy Writer, which runne thus with very little variation: * 1. *If we could afford our ſelves but ſo much leaſure as to conſider, That hee which hath moſt in the world, hath, in reſpect of the world, nothing in it: and that he which hath the longeſt time lent him to live in it, hath yet no proportion at all therein, ſetting it either by that which is paſt, when wee were not; or by that time in which wee ſhall abide for ever: I ſay, if both, to wit, our proportion in the world, and our time in the world differ not much from that which is nothing; it is not out of any excellency of underſtanding*, ſaith Hee, but out of depth of folly, ſay I, *that we ſo much prize the one, which hath (in effect) no being: and ſo much neglect the other, which hath no ending: coveting the mortall things of the world, as if our Soules were therein immortall, and neglecting thoſe things which are immortall, as if our ſelves after the*

1. That they ought to imploy their time wel, becauſe

If a man would ſit downe, and call His thoughts together, but for one halfe houre, and conſider this ſeriouſly: I have but a very little time to live here; It is another place, where I muſt live thorow all eternitie: as I ſpend this ſhort time, ſo ſhall it be with me for ever: I ſay, if this were thorowly conſidered, I wonder that any thing ſhould take up the intentions, and thoughts of a Mans heart, but onely to make ſure his ſalvatiō. The little point of time, wee live in this world, is nothing, to the duration before it, or to the eternity following it: It is therefore moſt fit, and beſt wiſedome to ſpend it, were it tenne times longer, in thoſe courſes, which may make the everlaſting

time to come, endleſſe and unutterably comfortable unto us. * 1. The longeſt liver, is but of ſhort continuance.

2. That time past of our life is lost.

If it be so, That there is no difference of the time past, in respect of paines, and pleasures, betweene that fellow, which hath wallowed all his life long, in worldly delights; and Him, who hath beene exercised with variety of afflictions, and irkesome sufferings: what a prodigious madnesse is it, to prefer the sensuall ease of a vaine life, before the sweetest paine of a mortified course? Especially, sith very shortly the one ends in endlesse paines: and the other in endlesse pleasures? And also in the meane time, that is true; *That tho the ayre which composeth adversity, be very obscure; yet therein wee better discerne God, than in that shining light, which inuironeth worldly glory, through which, for the clearenesse thereof there is no vanity, which escapeth our sight.*

* *Quicquid ætatis retro est, mors tenet.*

world were but mortall. 2. *Let adversity seeme what it will; to happy men, ridiculous, who make themselves merry with other mens miseries; and to those under the crosse, grievous; yet this is true, That for all that is past, to the very instant, the portions remaining are equall to either. For bee it, that we have lived many yeares, and* (according to *Solomon*) in them all, we have *rejoyced; or bee it, that wee have measured the same length of time, and therein have evermore sorrowed: yet looking backe from our present being, Wee finde both the one and the other, to wit, the joy and the woe sayled out of sight; and death, which doth pursue us, and hold us in chase, from our infancy, hath gathered it.* * *Whatsoever of our age is past, death holds it. So as whosoever he bee, to whom Prosperity hath beene a servant, and the Time a friend: let him but take the account of his memory, (for wee have no other keeper of our pleasures past) and truely examine, what it hath reserved, either of beauty and youth, or fore-gone delights; what it hath saved, that it might last, of his deareſt affections, or of what ever else, the joviall Spring-time gave his thoughts contentment, then unvaluable; and he shall finde, that all the art, which his elder yeares have, can draw no other vapour out of these dissolutions, then heavy, secret, and sad sighs. Hee shall finde nothing remaining, but those sorrowes, which grow up after our fast-springing youth; overtake it, When it is at a stand; and overtop it utterly, When it begins to wither: in so much as looking backe from the very instant time, and from our now being; the poore, diseased, and captive creature, hath as little sense of all his former miseries and paines; as hee, that is most blest in common opinion, hath of his forepassed pleasures, and delights. For whatsoever is cast behinde us, is just* * *nothing.* 3.

* *Quis illius voluptatis factus vitæ tuæ tempus & instar somnij tenuis fluxit, qui statim ut cessaverit, videbitur tibi non fuisse? Age jam, tu animo revolve. Nonne videbitur tibi umbra quædam fuisse, quod transiit, incertum esse omne quod videtur? Hoc idem & decrepitus senex sentire, cui convenit dicere cum propheta, Dies mei sicut umbra declinaverunt, & ego sicut fœnum aruj.*

3. To

Quod si hæc etiam hic possumus dicere, ubi quamvis brevis, tamen quia præsens est, vita ist magni penditur, quid in futuro dicturi sumus, ubi majori ætatis scientia transactum omne pr nihilo est? Aug. Epist. 142.

To ponder also profitably upon eternity, that we *may apply our hearts unto wisedome*, and so improve this short moment upon earth, that it may goe well with us for ever; let us take notice of, and sensibly to heart, this one quickning passage, confidently averred by a great Writer. (a) *If God*, saith Hee, *should speake thus to a damned soule; Let the whole world bee filled with sand from the earth to the Empyrean heaven, and then let an Angell come every thousandth yeare, and fetch onely one graine from that mighty sandy mountaine; when that immeasurable Heape is so spent, and so many thousand yeares expired, I will deliver Thee out of Hell, and those extreamest horrours; that most miserable forlorne wretch, notwithstanding, that hee were to lye thorow that unconceiveable length of time in those intolerable Hellish torments, yet upon such a promise would infinitely rejoyce, and deeme himselfe not to bee damned. But alas! when all those yeares are gone, there are thousands upon thousands moe to bee endured, even thorow all eternity and beyond.* How heavie and horrible is the waight of everlastingnesse in that burning Lake, and those tormenting flames, when a damned man would thinke himselfe in Heaven in the meane time, if hee might have but hope of comming out of them, after so many infinite millions of yeares in them?

3. *That it would not profit a man, though he should gain the whole world, if he loose his owne soule, and that a man can give nothing in exchange for his Soule:* Christ himselfe said so, Suppose thy selfe crowned with the confluence of all worldly felicities, to have purchased a Monopolie of all pleasures, honours, and riches upon the whole earth, to bee attended with all the pompe and state, thy heart could desire. Yet what were this momentany golden dreame unto a reall glorious eter-

3. The time after this life, shall never have an end.

(a) *Si Deus diceret damnatis, Impleatur terra arena minutissima, ita ut totus orbis hisce arenæ granulis repleatur, à terra usq; ad Cœlū Empyreum; & millesimo quoquo anno Angelus ventat, dematque ex hoc arenæ cumulo unum granulum, cumque post tot millenarios annorum quot sunt granula, ea exhauserit, liberabo vos à gebenna; O quam exultarent damnati, damnatos se non æstimarent: nunc autem, post omnes hos millenarios restant alij, & alij millenarij in infinitum, in æternum & ultra. Hoc est pondus grave æternitatis, quod opprimit damnatos. Cogita, O peccator, hoc pondus tibi imminere, nisi respiscas.—— Quid fit, quod tam raro, tam modice, tam obiter, de ea cogitemus?*

* 3. That they gain nothing by exchanging their soules for the whole world.

eternity? How stinging would the most exquisite delight be, curiously extracted out of them all, accompanied with this one conceit; the Soule is lost everlastingly. All these painted vanities, might seeme perhaps a gaudy Paradise to a spirituall Foole, who hath his portion in this life; But what true pleasure can a man, in his right wits, but morally and illightned no further than with Philosophy, take in them, sith, setting other respects aside, they are so fading, and Hee so frayle. For the first: God hath purposely put a transitory and mortall Nature into all things heere below. They spring, and flourish, and dye. Even the greatest Kingdomes, and strongest Monarchies, that ever were, have had as it were, their infancy, youthfull strength, Mans state, old age, and at last their grave. See the end of the mightiest States that ever the Sunne saw, shadowed by *Nebuchadnezzars* great Image, *Daniel* 2. *ver.* 35. There was never Empire upon Earth. were it never so flourishing or great, was ever yet so assured, but that in revolution of time, after the manner of other worldly things, it hath, as a sicke body, beene subject to many innovations and changes, and at length come to nothing. Much more then, the pride and pompe of all other inferiour earthly glory hath fallen at last into the dust, and lies now buryed in the grave of endlesse forgetfulnesse. For the second; Imagine, there were constancy and eternity in the forenamed earthly bables, yet what Man of brayne, would prize them worth a Button, sith his life is but a bubble; and the very next houre or day to come, hee may utterly bee cut off from them all, for ever. *To day Hee is set up, and to morrow hee shall not bee found: for hee is turned into dust, and his purpose perisheth.* Take them both together thus: Set upon the head of the Worthiest man, that the earth beares, yet wanting grace,

in his Soule, all the most Orient Imperiall Crownes that ever highest ambition aymed at, or attained unto; put upon him the royallest roabes, that ever enclosed the body of the proudest *Lucifer*; fill him with all the Wisedome, and largest comprehensions, which fall within the wide compasse, and capacity of any depths of Policy, or mysteries of State; furnish him to the full with the exactnesse, and excellencie of all naturall, morall, and metaphysicall learning; put Him into the sole possession and command of this and the other golden World: In a word, Crowne Him with the concurrence of all created earthly excellencies, to the utmost and highest straine: and lay this Man thus qualified and endowed upon the one scale of the ballance, and vanity upon the other; and vanity will overweigh Him quite. *Men of high degree are a lye: to bee layed in the ballance, they are altogether lighter than vanity*, *Psalme* 62. 9. The rich Foole in the Gospell teacheth us, that there is no man so assured of his honour, of his riches, health or life; but that hee may bee deprived of either or all the very next night. Besides, by a thousand other causes, means, and wayes, He may alwayes be snatched away from the face of the earth in anger, for setting his heart and rest upon such rotten staves of reede, transitory shadowes, and indeed that which is nothing. *Wilt thou cast thine eyes upon it which is nothing?* for riches, (conceive the same of all other worldly comforts) *taketh her to her wings as an Eagle, and flyeth into the Heaven*, *Proverbs* 23. 5. How truely then is that mad and miserable Man a *Sonne of confusion*, who spends the short spanne of his mortall life in wooing the World, who was never true to those that trusted in her, ever false-hearted to all her favorites, and at length most certainely undoes spiritually and everlastingly every Wretch that is wedded unto Her; who passeth thorow a few and evill dayes in this vale of

teares

teares, in following feathers, pursuing shadowes, raysing bubblee and balls, like those which Boies out of spittle and sope in their pastimes, blowing up with their quills, ere they bee tossed three times, burst of themselves; I meane worldly vanities, but in the meane time suffers his immortall Soule, more worth than many materiall Worlds, and *for which, Hee can give nothing in exchange,* to abide all naked, destitute and empty, utterly unfurnished of that comfortable provision, and gracious strength, which should support it in the day of sorrow; and leaves it at last to the tempestuous Winter night of death, and all those desperate terrours that attend it; like a scorched heath ground without so much as any drop of comfort, either from heaven or earth.

Chap. VIII.

The second sort of people to bee reprooved, which are sensualists. The first consideration to reforme them.

2. The sensualists who should consider.

2. A Second sort, worse than the former, are such, as are so farre from treasuring up in this time of light, and mercifull visitation, soundnesse of knowledge, strength of faith, purity of heart, cleerenesse of conscience, holinesse of life, assurance of Gods favour, contempt of the world; many sanctified Sabbaths, fervent prayers, holy conferences, heavenly Meditations, dayes of humiliation, righteous dealings with their brethren, compassionate contributions to the necessities of the Saints, Workes of Iustice, Mercy and Truth, a sincere respect to all Gods Commandements, a carefull performance of all

all spirituall Duties, a conscionable partaking of all Gods Ordinances, a seasonable exercise of every grace, hatred of all false wayes, an hearty and invincible love, unto God and all things that he loves, or any wayes belong unto Him, His Word, Sacraments, Sabbaths, Ministers, Services, Children, Presence, Corrections, Comming, *&c.* which are the ordinary provision of Gods people against the evill Day, I say, they are so farre from prizing, and preparing such spirituall store, that they hoard up stings, scourges, and scorpions for their naked soules, and guilty consciences, against the Day of the Lords visitation; I meane lyes, oaths, blasphemies; Adulteries, whoredomes, selfe-pollutions; varietie of strange fashions, gamings, revellings; drunken matches, good-fellow meetings, wanton dancings; usuries, falshoods, hypocrisies: plurality of ill-gotten goods, Benefices, Offices, honours: filthy jests, much idle talke, slanderous tales; scoffes, raylings, oppositions to the *Holy way*, &c. And that with a cursed greedinesse and delight. For they cry One unto another out of a boysterous combination of good-fellowship, with much eagernesse and roaring: *Come on therefore——Let us fill our selves with costly wine, and oyntments, and let no flower of the Spring passe by us. Let us crowne our selves with Rose buds, before they bee withered: Let none of us goe without his part of our voluptuousnesse: Let us leave tokens of our pleasure in every place: For this is our portion, and our lot is this. Let us lye in wait for the righteous: because he is not for our turne, and hee is cleane contrary to our * doings, &c.* But alas! what will be the conclusion of all this, or rather the horrible confusion? Even all their joviall revellings, roaring Outrages, and sinfull pleasures, which

* *Quin potius auferantur, quibus coram male vivere pudet, qui peccantium frontem, et si non verbis, quia tacent, tamen ipso vitæ genere dissimili feriunt & verberant.—Ergo tanquam scelerum & malitiæ suæ testes extirpare funditus nituntur & tollere, gravesque sibi putant, tanquam vita eorum coarguatur.* Lactant. *l.* 5. *c.* 9.

are

are so *sweet in their mouthes*, and they swallow downe so insatiably, shall turne to gravell, and the (d) *gall of Aspes in their bowels*, and to fiery enraged scorpions in their Consciences. Where lurking in the meane time, on the mudde of sensuality, and lust, breed such a never-dying worme, which if God thinke fit to awake upon their last Bed, is able to put them into Hell upon earth, to damne them above ground, to gnaw upon their Soule and flesh, with that unheard-of horrour, which seiz'd upon *Spir'as* wofull heart. (a) Who protested, being fully in his right minde, that Hee would rather bee in *Cain's* or *Iudas* his place in Hell, than endure the present unspeakable torment of His afflicted spirit.

(d) Iob. 20.

(a) *Cæterum vultu & facie satis valens, mente & intellectu constantissimus, memoria potentissimus nunquã erade verba bis repetit: venientes omnes ad se recipit sermones & doctos & graves ac maturos profert, se justo Dei judicio damnatum se jam in inferno esse & indesinenter cruciari—Optare se in loco Judæ & Caini esse.* Gribaldi epist. de tremendo divini judicii exemplo, &c. pag. 38. *Immisit Deus ex illa hora in cor ejus vermem corradentem, ignem inextinguibilem, ut horrore, confusione, desperatione, subito replerctur. Quivermis & ignis nunquã exinde illum derelquerunt; ut se longe deteriori in statu esse testetur, quam si separata à corpore anima cum juda, Cain, & cæteris damnatis esset; desiderans se loco cujusvis mortui & damnati esse potius, quam sic in corpore vivere.* Ibid. pag. 43.

To beat them from this Bedlam desperate course of greedie hoarding up such horrible things unto themselves, against their ending houre: Let them consider:

* 1. Besides the eternity of joyes for the one, and of torments to the other hereafter, the vast and unvaluable difference in the meane time, in respect of true sweetnesse and sound contentment, betweene the life of a *Saint* and a *Sensualist*: a *Puritan*, as the World calls Him, and a *good-fellow*, as hee termes Himselfe. Let us for the purpose peruse the different passages of one day, as (b) *Chrysostome* excellently delineats

* 1. The differ nce betweene their lives, and the lives of holy men.

(b) Tom. 5 Ser. contra Gulam & cæteras corporis volupt. *Producamus homines duos inmedium, quorum alter lasciviæ sit & voluptatibus deditus, alter vero prorsus sit his rebus demortuus &c. Adeamus istorum domos —Invenie mus cente alterum, libris incumbentem, vacantem rei divinæ, abstinentiæ vel rebus necessarys incumbentẽ, habentemq; cum Deo sermonem, de rebus cælestibus differente s, & Angelũ potius agentem, quam hominem. Alterum vero madentem mero— dantem operam lasciviæ——debacchantem——deliciis incumbentem, non solum vivendo objice mortẽ sed esse mortuis longe inferiorem, perniciosioremq; Dæmone agitato, & furiis. Ubi vero dies illuxit, amittit omnem, quam ex lasciviæ ceperat, voluptatem; siquidem Famiã obmurmurantem, & insectantẽ se jurgio conjugẽ, objurgantes amicos, inimicos ludibrio se habentes recognoscit.*

them

them, and represents to the life. Let us produce two men, saith Hee, the one drown'd in carnall looseneſſe, ſenſualities, and riotous exceſſe: the other crucified and ſtarke dead to ſuch ſinfull courſes and worldly delights: Let us goe to their houſes and behold their behaviour.

Wee ſhall finde the One, reading Scriptures, and other good Books, taking times for holy duties and the ſervice of God: ſober, temperate, abſtemious: diligent alſo in the neceſſary duties of His Calling, having holy conference with GOD, diſcourſing of heavenly things, bearing himſelfe liker an Angell, than a Man: The other, joviall, a vaſſall of luxury and eaſe, ſwaggering up and downe Ale-houſes, Taverns, or other ſuch conventicles of good-fellowſhip, hunting after all the wayes, meanes and men to paſſe the time merrily, plying his pleaſures with what variety he can poſſibly all the day long, rayling and roaring as though hee were enraged with a Devill, *though hee be ſtarke dead, while He is alive, &c.* Which is accompanied, with murmuring of the family, diſcontent of the wife, chiding of friends, laughing to ſcorne, of enemies, &c. Whether of theſe courſes now doe you think were the more comfortable? I know full well the former would be cried downe by the greateſt part, as too preciſe: and the latter would carry it, by a world of men: but heare the Puritan *Fathers* impartiall holy cenſure, quite croſſe to the common conceit, and humour of fleſh and bloud. It is excellent and emphaticall, arguing His reſolute abomination of the wayes of good-fellowſhip: and infinite love and admiration of the *holy Path.* Having given to the Good-fellow His hearts deſire all the day long in all kindes of voluptuouſneſſe, and delight: yet for all this, * *Who is he,* ſaith He, *that is in his right minde, and hath His braines in His head, that would not chuſe rather to dye a thouſand deaths, than ſpend but one day ſo?* This peremptorie

* *Quis igitur, qui mentis ſit compos, non potius optet mille obire mortes, quam diem unum hanc vitam degere?*

rie passage would bee holden a strange Paradoxe from the mouth of any moderne Minister, and so appeares to the carnall apprehension of all those miserable men, who are blind-folded and baffled by the Devill to the eternall losse of their soules. But besides that, it might be made good many other wayes, it is more than manifest by comparing that three-fold sting, that dogges every sinfull delight at the heeles, *&c.* See my Booke of *Walking with God*, pag. 171. with the comfortable contentment, and secret sweetnesse, which might and should attend all well-doing, and every holy dutie done with uprightnesse of heart. The very Philosophers doe tell us of a congratulation, a pleasing contentednesse and satisfaction in doing vertuously according to their morall Rules. What true, solid, and singular comfort then, doe you thinke may be found, in those godly actions, which spring from faith, are guided by Gods Word, directed to his glory, and whose bewayled defects and failings are most certainely pardoned by the bloud of His Sonne? Now what an extreme madnesse is this, for a Man to sell His salvation for a life of pleasures: abhorring the wayes of Gods Childe, as too precise, and painefull: whereas besides Hell for the one, and Heaven for the other hereafter: in the meane time every day spent so sensually, is a true *Purgatory*: And every day passed in the contrarie Christian course, is an earthly *Paradise*.

CHAP.

Chap. IX.

The second and third consideration for the reformation of the sensualists.

2. Secondly, Let them marke well the different Ends of these men. 2. The difference betweene their ends, and the ends of holy men.

Though the one now carries away the credit and current of the times, and with all bravery and triumph tumbles Himselfe in the pleasures, riches, and glory of the world; and the other is kept, as they say, under hatches, neglected and contemptible to carnall eyes, trampled upon with the feet of pride and malice by the prouder Pharisees, and hunted with much cruelty and hate by men of this world: Yet watch but a while; and you shall see the end of this upright man, whatsoever his sorrows and sufferings, troubles and temptations have beene in this life, to be most certainely *peace* at the last. *Marke the perfect man, and behold the upright, for the end of that man is peace, Psalm.* 37.37. He either passeth fairely, and calmely thorow the Port of Death, to the Land of everlasting rest, and rejoycing; or else, if a tempest of extraordinary temptation seize upon Him in the Haven, when Hee is ready to set foot into heaven, which is the Lot of many of Gods dearest Ones, for ends seeming best to the ever-blessed Majesty: as, perhaps to harden those about Him, that hate to bee reformed, &c. Yet all the hurt hee hath thereby, is upon the matter, besides serving Gods secret holy pleasure, an addition to His happinesse; for an immediate translation from the depth of temporarie horrour, as in Master *Peacocke*, and Mistris *Bretergh*, to the height of endlesse joy, makes even the joyes of Heaven something more joyfull. Hee feeles

those never-ending pleasures, at the first entrance more delicious and ravishing, by reason of the sudden change, from that bitternesse of spirit in the last combate, to the excellency, and eternity of heavenly blisse. His Soule in this case, after a short eclipse of spirituall darknesse upon His Bed of death, enters more lightsomely into the full Sunne of immortall glory. But what doe you thinke shall bee the end of the other Man? Hee is in the meane time, it may bee, *in great power, and spreading Himselfe like a greene Bay-tree*, revelling in the ruffe and top of all worldly jollity and wealth, wallowing dissolutely in choisest delights and vainest pleasures: yet waite but a while, and you shall see him quickely *cut downe like grasse, and wither as the greene herbe*. For God shall suddenly shoot at Him with a swift arrow. It is already in the bow, even a bow of steele shall send forth an arrow, that shall strike Him thorow, and *shall shine on his gall*. His power, and his pride shall bee overthrowne in the turne of an Hand. All his imperious boysterousnesse shall melt away as a vaine foame. *The eye which saw Him, shall see him no more; neither shall his place any more behold him*. Hee must downe into the grave naked and stript of all power and pompe: all beauty and strength: a weaker and poorer worme, then when he first came out of the wombe. Heare further for this purpose and fuller expression of my meaning in this point, how a worthy friend of mine, instancing in the exemplary and dreadfull downe-fals of *Haman*, *Shebnah*, and others, labours to fright graceless great Ones, out of their luxury and pride: security and sinfull pleasures: by consideration of their Ends. *Oh then*, saith hee, *yee rich and great, yee proud, and cruell, Ambitious and honourable, take from their wofull examples, the true estimate of your riches, and your power, your pleasure and your honour, wherein yee trust, and whereof yee boast, but as Israel in Ægypt, of a broken*

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reed. Consider that like sinnes, will have like ends: That God is to day and yesterday, and the same for ever: That the pride and crueltie; oppression and luxury of these times have no greater priviledge, than those of the former: But when for a while, you have domineered farre and neare, Had what you would, and done what you list, dispeopled Parishes and plaines for your Orchards and Walkes: pull'd downe many houses, to set one up: from betweene whose battlements, and turrets at the top, you can see no end of your meadowes, your fields, and your lands: the measuring whereof, as the Poet speakes, would weary the very wings of the Kite: When your Clientary traine hath beene too long for the street, and your bare respect hath shooke the hat from the head, and bent the knee a farre off: when you have clapt whole Manours on your backes, or turn'd them downe your throats: when you have scoured the plaines with your horses, the fields and woods With your hounds: and the heaven with your hawkes: when with Pheasants tongues you have furnisht whole feasts: and with the Queene of Ægypt drunke dissolved pearle, even fifty thousand pounds at a draught, and then layed your head in Dalilaes lappe: When, if it were possible, you have spent your whole lives, in all that royall pompe, and pleasure, which that most magnificent King and Queene did, Hester 1. for an hundred and fourescore dayes: In a word, when you wallowed in all delights, and stood in pleasures up to the chinne: Then even then, the pit is digged, and death, of whom you dreame not, stands at the doore. Where are you now? Or what is to bee done? Come downe, saith Death, from your pleasant Prospects: Alight from your Iades: Hood your Kites: Couple up your Curres: bid adew to pleasure: out of your beds of lust: Come naked forth, and downe with mee to the Chambers of death: Make your beds in the dust: and lay downe your cold Carkasses among the stones of the pit at the roots of the Rockes. And you great and delicate Dames, who are

so wearied with pleasure, that you cannot rise time enough to dresse your heads, and doe all your trickes against dinner: To wash your bodies with muske, and dawbe your faces with vermilion and chalke: To make ready your pleasant baits, to poyson mens eyes, and their soules. You whorish Iezabels thinke you now, you are meat for men? Nay come head-long downe to the dogges. If not suddenly so, yet dispatch and put off your cauls, eare-rings, and round tyres: your chaines, bracelets, and mufflers: your rings, wimples, and crisping pinnes: your hoods, vails and changeable sutes: your glasses, fine linnen, with all your Mundus muliebris. Isa. 3. And put on stinke, in stead of sweet smell: baldnesse in stead of well-set haire: burning instead of beauty: Wormes shall make their nests in your breasts: and shall eate out those wanton windowes, and messengers of lust. Yea rottennesse, and stinch: slime and filth shall ascend, and sit downe in the very Throne of beauty: and shall dwell betweene your eye-browes. All this is very woefull, and yet there is a thousand times worse. Besides all this, Thou, that now layes about thee for the World and wealth; for transitory pelse and rotten pleasures; that lies soaking in luxury and pride, vanity, and all kinde of voluptuousnesse; shalt most certainely, very shortly, lye upon thy bed of death, like *a wilde Bull in a net, full of the fury of the Lord*; either sealing thee up finally in the desperate senselessenesse of thine owne dead heart, with the Spirit of slumber, for everlasting vengeance, even at the doore; or else exemplarily enraging the guilty conscience upon that thy last bed, with hellish horrour, even beforehand. For * ordinarily, the more noto-

* I say (Ordinarily) 1. First, because, sometimes some notorious Ones; and yet without all true remorse, may represent, to the eye of unjudicious By-standers, whereby they are many times fearefully hardened, a notable shew of dying well. *In my time*, sayth the French Author of Essaies, *Three of the most execrable persons that ever I knew in all abomination of life, and the most infamous, have bin seen to dye very orderly, and quietly &c.* I have also observed my selfe some of higher place notoriously wicked, who by their carriage in their last sicknes, have suggested conceits, especially to those who were willing to be hardned by their deaths, that they made a good end, as they say, whereas they had

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no true touch in Conscience at all, or feeling remorse for their former extreamely sinful life, which is occasioned sometimes, by the unskilfulnesse of some spirituall Physitions about them, who are ready to dawbe and draw a skin only over their unsearched sinfull sores now at their death, as they were to play the *Men pleasers, and sow pillowes under their Elbowes* in their life time; Fellowes as excellent in palliate Cures; as utterly unacquainted with the mystery of comforting afflicted Consciences aright, and speaking seasonably to such as lie upon their last bed. Heare Master *Marburies* censure of such Mountebankes. *This intolerable defect*, saith he, (*meaning of experimentall knowledge in Ministers*) *never sheweth it selfe more shamefully, or with greater hurt, then when Men have need of spirituall help, at the houre of death, or in time of great affliction: for at such times these foolish Shepheards, when they want skill to help their poore sheep out of the ditch, are driven to play the miserable comforters, and to take some other indirect course*; (*as many use to doe in such cases*) *to cut the sheepes throat in time, to make him Mans meat, least it should be said, He died in a ditch.* 2. Secondly, because, Some One of them perhaps, I know not amongst how many thousands, may be like the Thiefe upon the Crosse. 3. Thirdly, because, Tho meere civill men utterly estranged from the life of godlinesse all their life long, for the most part, may make a calme, quiet, and peaceable end in the eye and estimate of the world, which was never able to distinguish a secure blockishnesse from an holy security; Observation whereof hardeneth a world of people in their unsaving State: Heare *Greenhams* doome of such a death: *They dye*, sayth He, *like blockes: And yet the ignorant people will still commend such fearefull deaths, saying, he departed as meekely as a Lambe, he went away as a bird in a shell, when they might as well say, (but for their feather bed & pillow) he died like a beast, and perished like an Oxe in a ditch.* I say, tho this sort of Men, for the most part dye so; yet I have knowne some such upon the very first thought, they should certainely die, to have fallen into desperation, and could never be recovered. And although many formall Professors, may goe to Hell with many good speeches and *Lord, Lord*, in their lips; as appeares in the *foolish Virgins*, and those in the seventh of *Matthew*, yet I have knowne of some of them, who have died very fearefully indeed, and full of truly desperate horrour.

ous Servants of Satan, and Slaves of lust, depart this life either like *Nabal* or *Iudas*: tho more by many thousands die like hard-hearted sots in *security*, then in *despaire* of Conscience. If it bee so with thee then, that thine heart, when thou shalt have received the sentence of death against thy selfe, die within thee as Nabals. (*And most commonly*, saith a worthy Divine *Conscience in many, is secure at the time of death: God in his Iustice so plaguing an affected security in life, with an inflicted security at death.*) I say then, thou wilt *become as a stone*: most prodigiously blockish; as tho there were no immortality of the Soule, no losse of eternall blisse; no Tribunall in heaven, no account to bee made after this life, no burning in hell for ever. Which will make the never-dying fire more scorch-

ing, and the ever-living worme more stinging; by how much thou wast more senseleſſe, and feareleſſe of that fiery lake into which thou wast ready to fall, *Death it selfe*, saith the same man, *cannot awake some consciences: but no sooner come they into Hell, but conscience is awakened to the full, never to sleepe more, and then shee teareth with implacable fury, and teacheth forlorne wretches to know, that forbearance was no payment.* But if it please God to take the other course with thee, and to let loose the cord of thy Conscience upon thy dying Bed; thou wilt bee strangled even with hellish horrour upon earth, and damned above ground. That *Worme* of Hell, which is a continuall remorse, and furious reflexion of the Soule upon its owne wilfull folly: whereby it hath lost everlasting joyes, and must now lie in endlesse, easelesse and remedilesse torments, is set on worke, whilest thou art yet alive, and with desperate rage, and unspeakeable anguish will feede upon thy soule and flesh. The least twitch whereof, not all the pleasures of ten thousand Worlds, would ever be able to countervaile: for as the peace of a good, so the pangs of a guilty conscience are unspeakeable. So that at that time, thou mayest justly take unto thy selfe *Pashur's* terrible name; *Magor-Missabib, Feare round about:* Thou wilt be a *terrour to thy selfe, and to all thy friends.* And that which in this wofull case will sting extreamely; No friends, nor physicke; no gold, nor silver; no height of place, nor favour of Prince; not the glory and pleasures of the whole World; not the crownes and command of all earthly kingdomes, *&c.* can possibly give any comfort, deliverance or ease! For when that time and terrour hath overtaken thee, which is threatned, *Prov.* 1. 24. Et seq. *Because I have called, and yee refused, I have stretched out my hand, and no man regarded: But yee have set at naught all my counsell, and would none of my reproofe: I also will laugh at your calamity, and will*

mocke

mocke when your feare commeth. When your feare commeth as desolation, and your destruction commeth as a Whirlwinde; when distresse, and anguish commeth upon you. Then shall they call upon Mee, but I will not answer: they shall seeke mee early, but they shall not finde mee: for that they hated knowledge, and did not chuse the feare of the Lord. They would none of my counsell: they despised all my reproofe. Therefore shall they eate the fruit of their owne way, and bee filled with their owne devises. I say, when this terrible time is come upon thee; then will the mighty Lord of heaven and earth come against thee, *as a Beare that is bereaved of her Whelps, and will rent the caule of thy heart, and will devoure thee like a Lion: Hee will come with fire, and with His chariots like a Whirlwinde, to render His anger with fury, and His rebuke with flames of fire:* All his terrours at that houre will fight against Thee, and that unquenchable anger, *that burnes to the very bottome of Hell, and sets on fire the foundations of the mountaines.* The empoysoned Arrowes of His fiercest indignation shall be *drunke with the bloud* of thy soule, and sticke fast in it for ever. In a word, the fearefull armies of all the plagues and curses, sorrowes and unsufferable paines denounc'd in Gods Booke against finall Impenitents, shall with unresistable violence take hold upon thee at once, and pursue thee with that fury, which thou shalt never be able either to avoide, or abide. And *who is able to stand before this holy Lord God? who can abide in His sight when Hee is angry? who can deliver out of His hand?* what man or Angell: what arme of flesh or force of Armes, what creature, or created power: what *Cherub* or which of the *Seraphins* is able to free a guilty conscience, from the ever-gnawing worme, and an impenitent wretch from eternall flames? Oh, Me thinkes a sensible fore-thought of these horrible things even at hand, should make the hardest heart of the most abho-

Hosea 13. 8.

Isaiah 66. 15.

Deut. 32. 12.

minable *Belialls* to tremble at the root, and fall asunder in his breast like drops of water! To have his end in his eye; and seriously to remember the tribulation, and anguish that shall shortly come upon His Soule, the affliction, the Wormewood, and the gall, should fright and fire Him out of all His filthy, graceless, goodfellow courses!

3. The difference betweene their behavior and the behaviour of holy men in times of adversity.

3. Thirdly, Let them consider, what horror it will be in evill times, I meane, not onely at death and the last Day, which are the most terrible of all; but also, In times of disgrace and contempt; of common feare, and confusions of the state; of sickness, crosses, restraint, banishment, temptations, or any other dayes of sorrow; I say at such times, to finde in stead of peace, fiery scorpions in their consciences, innumerable sins graven there, with an iron penne, unrepented of! Heare how excellently * *Austin* foretels and forewarnes them, into what a forlorne and fearefull state, they shall most certainely fall, when after a short gleame of worldly glory, they fall into tempestuous and troublesome times. Of all afflictions incident to the Soule of man, there is none more grievous, and transcendent; then to have the Conscience enraged with the guilt of sinne. If there be no wound there, if all be safe and sound within, if that bird of the bosome sing sweetely in a mans breast; it is no matter, what miseries be abroad in the world; what stormes, or stirres be raised against Him. What arme of flesh, or rage of foes beset Him round: For He in this Case, hath presently recourse unto His conscience, the safest Sanctuary, and Paradise of sweetest repose, and finding that sprinckled with the bloud of the Lambe, filled

* *Inte omnes tribulationes humanæ animæ nulla est major tribulatio, quam conscientia delictorum. Namq; si ibi vulnus non sit, sanumq; sit intus hominis, quod conscientia vocatur; Ubicunq; alibi passus fuerit tribulationes, illuc confugiet & ibi inveniet Deum. Si autem ibi requies non est, propter abundantiã iniquitatum, quoniam & ibi Deus non est, quid facturus est homo? Quo confugiet cum cæperit pati tribulationes? Fugiet ab agro ad villam, a publico ad domum, a domo ad cubiculum, & cubile suum. Porro ubi fugere vult, ibi tumultus est, si fumus iniquitatis, si flamma sceleris, non illuc potest fugere? Pellitur enim inde & cum inde pellitur, à se ipso pellitur. Et ecce hostem suum invenit, quo confugerat, seipsum quo fugiturus est. Quocunque fugerit se, talem trahit post se: & quocunque talem traxerit se, cruciat se.* In Psalm. 46. p. 502.

sequitur tribulatio. A cubiculo jam quo fugiet, non habet nisi interius ad

with

with abundance of peace, and God Himselfe there, reconcil'd unto Him in the face of Christ, Hee is couragiously feareleſſe of all, both mortall and immortall, adversaries and oppositions: *Though the earth bee removed, and the mountaines carried into the middeſt of the Sea,* though all the creatures in the world should bee turned into Beares or Devils about Him, yet His conscience being comfortable, he is undaunted and confident, and more than conquerour over the whole world, and ten thousand Hels. But on the other side, if by reason of the raigne of sin, there be no rest there; if God be not there because of the abounding of iniquitie, what shall a man doe then? Whither shall he flie, when the hand of God hath found Him out, and the swift Arrow of the Almighty sticks fast in his side? *He will flie,* saith that Ancient Father, *out of the Country into the City, out of the streets into his House, out of his House into His Chamber: horrour still dogging Him at the Heeles. And from His Chamber whither will he goe, but into the inmoſt Cabinet in his bosome, where his Conscience dwelleth? And if hee finde there nothing but tumult and terrour, but guiltineſſe, confusion and cryes of despaire, which way will he then turne himselfe: Or whit er will hee flie then? He must then, either flie from Himselfe, which is utterly impoſſible, or else abide that torment, which is beyond all compaſſe of conceit or expreſſion of tongue.* For *all the rackes,* saith another, *wheeles, wilde horses, hot pincers, scalding lead poured into the moſt tender, and sensible parts of the body: yea, all the mercileſſe, barbarous, and inhumane cruelties of the holy house, are but flea-bitings, meere toyes, and May-games, compared with the torment, that an evill conscience will put a man to, when it is awakened.*

Pœna autem vehemens & multo sævior illis, Quas & Ceditus gravis invenit, & Rhadamanthus: Nocte dieque suum gestare in pectore testem.

CHAP.

Chap. X.

The third sort of people to be reproved, which are the opposers of a powerfull ministery. Three reasons dissuading men from that sinne.

3. The opposers of the ministery who should consider, that

3. A Third sort, the worst of all and most pestilent, are those, who doe not onely not labour in the time of harvest to treasure up comfortable provision against dayes of dread, and mispend the Day of their visitation wickedly; but also out of a transcendent straine of impiety, labour might and maine, to put out and utterly extinguish the heavenly Sunne, that creates this blessed day, and makes the season of our spirituall harvest most glorious, and incomparable: I meane to suppresse and quench the saving light of a powerfull Ministry, wheresoever planted, and prevailing; under the sacred influence, and soveraigne heat whereof, all Gods *hidden Ones* are wont to gather that heavenly stocke of grace, Comforts of godlinesse, and good conscience, which is able to hold up their heads invincibly in heavie times. These are the vilest of men, and of the most * *forlorne hope*: for they are unhappily transported with extreamest malice, and storme against the very meanes, which should sanctifie them, and Men, which should save them. They doe not only make their owne soules sure for damnation, but also hinder the power of the Word all they can, ** lest others should bee saved. Whatsoever thou doest, doe not become one of this damned crue: who heartily desire, that the Sunne of sincere preaching were quencht, and put out, though it were with the bloud of Gods faithfullest Messengers; as did the *Men of Anathoth* in *Ieremiahs time*, *Ier.* 11. 19. 21.

* Let us not bee scorners, lesters, and Deriders; for that is the uttermost token and shew of a reprobate, of a plaine enemy to God in his wisedome *Hom. Of some places of Scriptures, by which some take offence*, P. 2.

** Κωλυοντων ἡμας τοις ἔθνεσι λαλησαι ἱνα σωθωσι, 1 Thes. 2. 16.

19. 21. (a) *Herodias in Iohn Baptists time*, and that (b) other *Herodias* improperly called *Eudoxia* in *John Chrysostomes* time, and many thousands, even within the Pale of the Church at all times. Above all, I say, Beware of that crying sinne of (c) persecuting the power of godlinesse, without which never any heart knew what true comfort meant: Profession of the truth, without which Christ will not owne us at the last day: conscionable Ministers, under whose painefull labours, we gather our spirituall and heavenly Store against evill times in this harvest of grace: And that either with thine heart, by hatred, malice, heart-burning: with thy tongue, by slanders, scoffes, rash censures: with thine hand, by supplanting, oppression, wrong: with thy purse, policie, power, mis-informing, or any other way of vexing, or violence. If thou wilt needs be wicked, be so more moderately: If there bee no helpe, but thou wilt to Hell, post not so furiously: If nothing will worke, but thou art wilfully bent to be damned, be damned more tolerably. For Persecutors are *transcendents* in sinne, and shall hereafter bee paid home proportionably. Be none of them for such reasons as these.

1. All their malice and rancour, all their bitter words and scornefull jests: all their bloudy, mercilesse mischieses, and machinations against the power of preaching, and Gods people, strike immediately at the face of *Iesus Christ*, *Acts* 9.5. *Saul, Saul, why persecutest thou me?* And at the pretious Ball, and Apple of Gods owne eye: *Zech.* 2.8. *For hee that toucheth you, toucheth the Apple of His eye.* God is our *Shield*, *Psal.* 84. 11. Now the Shield takes all the blowes.

(a) She pre'ei'd *Iohn Baptists* head before the halfe of *Herods* kingdome, Mar. 6. 14.

(b) *Imperatrix, Eudoxia scilicet, rursus hæc insepsam transfert & illius verba quasi adijus ignominiam elata existimans, aliud consilium ei, iscoporum contra eum cogendũ curat. Quare intellecta Ioannes percelebrem illam concionẽ in Ecclesia recitavit, cujus exordium est: Herodias denuo insanire, denuo commoveri, denuo saltare pergit: denuo caput Ioannis in disco accipere quærit.* Socrat. Hist. Ecclesiast. Lib. 6. cap 16.

(c) Let none marvell why I here meddle with Persecutors, especially in this time of peace and prosperity of the Gospell, as tho it were unnecessary and unseasonable: For *Austin* tels us truly: *Illi maxime persequuntur Ecclesiam, qui Christiani, nolunt bene vivere. Per hos enim opprobrium habet Ecclesia, & ab his inimicitias sustinet, quando corripiuntur, quando male vivere non permittuntur, quando cum eis vel verbo agitur, ipsi mala in suis cordibus meditantur, & erumpendi occasionem requirunt.* In Psalm. 30. pag. 205. Those especially persecute the Church, who professing Christianity will not live graciously, &c. (*) 1. They persecute Christ Himselfe.

2. They

2. Extreame horrors seaze oft times upon such
Ierem. 20. 2, 3.

2. They are hunted many times with furies of conscience, and extreame horror even in this life. *Pashur* put blessed *Jeremiah* in the stockes; but thereupon, He had a new name given Him, *Magor-Missabib*: Feare round about: He became *a terrour to Himselfe, and to all his friends.* *Zedechiah* smote faithfull *Michaiah* upon the face; but afterward according to that Propheticall commination, Hee was faine to runne *from Chamber to Chamber, to hide himselfe.* *Iohn Baptists* head, which *Herod* cut off, sate in the eye of the Tyrants conscience, with such griesly formes of guiltinesse, and bloud; that when hee heard of the great things done by *Christ*, he was perplexed, and no doubt afraid, that *Iohn Baptist* was risen from the dead to be revenged upon Him. I have heard of a Man, who for a time did furiously, and desperately set Himselfe against a Minister of God; labour'd might, and maine, by all meanes to disgrace, and vexe him; both by power, and policy; by slanders, oppressions, malice, contempt. But at length, the Word so got within Him, and hamper'd Him; and the terrours of the Almightie tooke hold upon him with such unresistable rage; that he came trembling and quaking unto that man of God, whom he had so wickedly wrong'd; and durst not steere a foot from him; for feare the Devill should take him away alive; or the earth open her mouth, and swallow him up quicke; or some other strange remarkable judgement seize upon Him suddenly, and brand Him for a notorious Beast, and cursed Cast-away. So or to such sense he spoke.

1 King 22. 24, 25

3. The ends of such are many times fearefull.

3. Many of them come to very horrible, exemplary, and wofull ends. *Pharaoh* long since, by a dreadfull confusion at the Red-sea was as it were hanged up in chains, a spectacle of terror for Persecutors, to all posterity. *Antiochus swelling with anger, and breathing out fire in his rage* against the people of GOD, did proudly protest, *that Hee would come to Ierusalem, and*

2 Machab 9.

make

make it a common Burying place of the Iewes: But the Lord Almighty, the God of Israel smote him with an ineurable, and invisible plague: for as soone as hee had spoken these words, a paine of the bowels that was remedilesse came upon him, and sore torments of the inner parts.——So that the wormes rose up out of the body of this wicked man, and whiles he lived in sorrow and paine, his flesh fell away, and the filthinesse of his smell was noysome to all his army. *Herod* in the height of his hatred against the Gospell, and pride in imprisoning and persecuting the Apostles, was eaten up of wormes in a most fearefull prodigious manner. *Gardiner* gaping for newes of the dispatch of those two blessed Martyrs of *Iesus*, *Latimer* and *Ridley*, at Oxford deferred his dinner untill three or foure of the clocke at afternoone, delighting more in drinking the bloud of the Saints, than in his ordinary food: But upon the returne of his Post, Hee fell merrily to his meat: And marke what followed: *The bloudy Tyrant*, saith the story, *had not eaten a few bits, but the sudden stroke of God, His terrible hand fell upon him in such sort, as immediately he was taken from the table, and so brought to his bed, where he continued the space of fifteene dayes, in such intolerable anguish and torments, that all that meane while, during those fifteene dayes, hee could not avoyd by order of urine or otherwise, any thing that hee received: Whereby his body being miserably inflamed within (who had inflamed so many good Martyrs before) was brought to a wretched end.* For further inlargement of this Point, looke into the *Stories of the Primitive Church, Acts and Monuments, Theater of Gods judgements.*

Acts 12.23.

Acts and Monuments pag. 1787.

CHAP.

Chap. XI.

Foure other Reasons dissuading from the former sin.

4. God is still called upon for vengeance against them.

4. ACry farre louder than the noyse of *many waters*, or voyce of *greatest thunder* knockes continually, with strong importunity, at *Gods* just tribunall for a showre of *fire and brimstone*, and *an horrible tempest* to bee rained downe upon their heads. I meane, a cry of bloud, wrongs, disgraces, and slanders, wherewith they have loaden the Saints of God, *Rev.* 6.10. *And they cryed with a loud voyce, saying, How long, O Lord, holy, and true, doest thou not judge, and avenge our bloud on them that dwell upon the earth!*

5. They draw downe Gods anger upon a nation.

5. They are the principall provokers of Gods wrath against a Nation. Their hatefull heat, overflowing gall, and scornefull carriage against Gods people, doth ripen apace His fiercest indignation; fill up full the vials of His vengeance, and draw downe upon a Kingdome a desperate and finall ruine without all remedy. *But they mocked the messengers of God, and despised His words, and mis-used His Prophets, untill the wrath of the Lord arose against his people, untill there was no remedy*, 2 *Chron.* 36. 16.

6. Such are seldome reclaimed.

6. Their spitefull spirits being once thorowly set on heat with this fire of Hell and infernall rage against the grace of God and His people, commonly continue in flame and fury untill their fearefull and finall confusion. And they being once fleisht, as it were, with the bloud of the Saints, at lest by scoffes and slanders (for even lewd and lying tongues are *keene razours*, and *sharpe swords*, scourges and scorpions that fetch bloud) they feed insatiably upon the damned sweetnesse of such supposed cursed revenge, untill they bee seized

Nullius semel ore receptus—— pollutas patitur sanguis mansuescere fauces.

seized upon with their irrecoverable ruine; and fall amongst the firers of their malice, and arch Persecutors of all professours, the fiends of Hell. This is my meaning: This pestilent and crying sinne of persecution is like the gulfe of drunkennesse, which *Augustine* compares to the Pitt of Hell, into which, when a man is once fallen, there is no redemption or returne. A Persecutor is rarely or never reclaimed: either by miracle or Ministry; mercy, or misery. Fire from Heaven falling upon the first *Captaine and his fiftie*, did not fright the second *Captaine and his fifty* from pressing upon *Elijah* to apprehend him, 2 *King.* 1. 10, 11. The souldiers who came to take *Jesus*, as soone as Hee had said, *I am He*, were strangely upon the sudden, strooke downe to the ground, *Iohn* 18.6. and yet this miracle did never a whit mollifie, and abate the malice of the *Priests* and *Pharisees* against him. Not even the Ministry of *Christ* himselfe, though Hee *spoke as never man spake*; not that of *Stephen*, whose face appeared to His Hearers, *as it had beene the Face of an Angell*; not that of the *Apostles* freshly *filled with the Holy Ghost* from Heaven, did at all dis-enrage or tame those fellows, which were possest with this foule spirit of scornfull contradiction. See *Luk.* 4 28.29. And 16. 14. *Act.* 7. 54. And 2. 13 Not all those horrible miraculous plagues of *Ægypt*, were able to quench *Pharaohs* fury against the people of God; untill hee was choakt in the red Sea. No kindenesse from *David*, though extraordinary, and matchlesse, 1 *Sam.* 24. 11. And 26, 9. could turne *Sauls* heart from hunting him, *as when one doth hunt a Partridge in the mountaines.*

And no marvell, tho they be not moved by all or any of these meanes; for they scorne, persecute, and contemne the very meanes which should amend them, and the onely men, who should convert them. Whether of the two, thinke you, is likelier to recover? That man, who being dangerously sicke; yet entertaynes

taines the Physitian kindly, and takes patiently what is prescrib'd: or Hee, who having a potion presented unto Him very soveraigne for his recovery, throwes the glasse against the Wall, spils that precious Receipt, and drives the Physitian out at doores? Conceive proportionably, betweene the Persecutor, and the lesse pestilent sinner, who meddles not maliciously against the Ministry.

7. Such are in the way to the sin against the Holy Ghost.

7. They are already in the pestilent path, and very hie-way, that leads to sinne against the *Holy Ghost*. The horribleness, and height of which dreadfull villany may bring upon them even in this life, impossibility of pardon, *Matth.* 12. 31, 32. and liableness to that flaming judgement and *fiery indignation* threatned, *Heb.* 10, 26. &c. And that they are (d) growing towards this sin, if they be not quite gone that way, appeares, because they despitefully traduce; with much malice and mischiefe persecute the very workes of Grace, and graces of Gods spirit shed into the hearts, and shining in the lives of the children of Light, 1 *Ioh.* 3. 12. *Psal.* 38, 20. 1 *Pet.* 4. 4. If a man would drinke, sweare, swagger, revell and roare with them: If he durst be an Ignorant, an Vsurer, a Sabbath-breaker, a Worldling, a doter upon, and defender of heathenish superstitious customes; a practiser, or Patron of Old anniversary fooleries, and rotten vanities; an incloser, gamester, good-fellow, *&c.* Oh! then he should bee the onely Man with them; entertained into their hearts and houses with all affectionate embracements of kindnesse and acceptation: but if the same man by the mercies of God, once beginne to breake from them, and out of the snares of the Divell; to disrellish, and detest his former wayes of nature and naughtinesse; to love and reverence the most searching Ministry; to reade the Scriptures, and best bookes; to sanctifie the Lords day, to pray in his family; to renounce resolutely, his *running with them to the same excesse*

(d) *Cum quotidie nostram sanctificationem blasphemant, quid aliud blasphemat quam spiritum sanctum.* Aug. Tom. 10. par. 1. p. 45.

excesse of riot, to abandon and abominate their lewd and licentious courses; In a word to turne *Christian*; Oh! then He is an arrant Puritan, a Precisian, an Humorist, an hypocrite, and all that naught is; even as (e) bad, as the false tongues of the Divels Limbes can make a blessed Man. Hee was a good fellow, will they say, but hee is now quite gone: a proper man, and of good parts, but his Puritanisme hath (f) mar'd al: while *Paul* humour'd the *Pharises*, in persecuting and plaguing the Disciples of the Lord, He was a principall and much honoured man amongst them: but when Hee turned on *Christs* side, Hee was holden *a pestilent fellow*, the very (g) *plague*. So that it is plaine and palpable, whatsoever may be pretended to the contrary, that those cursed *Cains*, dogged *Doegs*, and scoffing *Ismaels*, that set themselves and spend their malice against the Ministers and people of God, hate, slander, and persecute the very workes of Grace, and graces of Gods spirit in them. Even their zeale, holinesse, hatred of sin, reformation, *&c.* are an Eie-sore, and heartsore to such hatefull wretches, and Owles of hell, who cannot indure any heavenly light.

(e) *Et nulli nocentiores habentur; quam qui sunt ex omnibus innocentes. Lactant. l. 5 c. 9.*

(f) *Bonus vir Cajus Seius, sed malus tantum quia Christianus. Tertul. Apol. pag. 1.*

(g) Εὑρόντες τὸν ἄνδρα τοῦτον λοιμόν. *Acts 24. 5.*

Chap. XII.

Sixe other reasons disswading from the former sinne.

8. Their wickednesse is recorded to their disgrace.

8. AS stigmaticall Rogues burnt in the hand, curtal'd of their eares, branded in the forehead, are in the common-wealth; so are Persecutors in the Church. By mutuall intelligence, and information of Gods people, or some more publike lasting record and Monument of the Church, they have many times such a Mark set upon them; that they carry it to their graves, yea, to the judgement seat of God; that it may bee knowne afore-hand to that glorious Tribunall and all the triumphant Church, what (h) beastly men, stinging Scorpions, and pricking thorns they have been among Gods Children, and in the sides of the Saints. Such a brand had *Alexander the Copper-Smith* set upon him by *Paul*, 2 *Tim.* 4. 14, 15. And such a brand was set upon *Diotrephes* that malicious prating companion, by *Saint* Iohn, 3 *John* 10. So are those bloud-thirsty Tygres, *Gardiner*, *Bonner*, and the rest of that cruell litter, and persecuting pack, branded, that their names shall rot, and their memories be hatefull to the worlds end. So too many in these times, though they be very jolly fellowes in their owne conceits, adored as Idols by their flattering dependants, applauded generally as the Principall Patrons of revelling and good fellowship; yet in the censure of the Saints, and by the doome of divine wisedome, they are clearely knowne, and justly reputed *enemies of all righteousnesse*, and Satans speciall Agents to doe mischiefe against the Ministery.

(h) 2 Tim. 4. 17. Ezek. 2. 6.

9. They seldome finde mercy on their death beds.

9. And it is to be feared; they will finde no mercy upon their beds of death, and in their last extremi-

tie,

tie, cry they never so loud, or promise they never so fayre. GOD in just indignation is wont to deale so with those, who drinke up iniquity like water; without all sense or feare of a glorious dreadfull Majesty above. See *Ezek.* 8.18. with those, who *refuse* to stoope to Gods Ordinance, and submit to the Scepter of *Christ* when they are fairely invited by the Ministery. See *Proverbs* 1. 24. 28. *Jer.* 7. 13. 16. and 11, 11. with great Ones, who grinde the faces of the poore. See *Micah.* 3. 4. with abusers of *the riches of his goodnesse, and long suffering.* See *Rom.* 2. 4, 5. How much more doe you thinke, shall impenitent Persecutors be paid home in this kinde? See 2 *Macchab.* 9. 13 17. There that great and cruell persecutor, *Antiochus*, being seizd upon by an horrible sickneſſe, promiseth very gloriously upon that his last bed; besides many other strange reformations, even *that hee also, would become a Iew himselfe, and goe thorow all the World that was inhabited, and declare the power of God.* But for all this, heare what the (i) Writer of that story saith of his spirituall state; and of Gods resolution towards Him, vers. 13. *This wicked person prayed also unto the Lood, who would now have no mercy on him.*

10. All their spitefull speeches, scurrill scoffes, pestilent lyes, insolent insultations, *&c.* are as so many Crownes of glory and joy unto the heads, and hearts

(i) I know the booke is not of divine authority; and therefore the Place quoted, taken onely from the hand of an humane Historian. And so conceive of it; But we see the Authors conceit of

that wicked man. If any thinke, that God is said to have had no mercy upon him, only in respect of deliverance from his disease: heare what some say in the case. *Antiochus was indeed really and seriously grieved; and acknowledged that his affliction was for his sins, lib. 1.* cap. 6. vers. 11. *But he was not truly penitent for the offence committed against God, and his neighbour, but onely for his own calamity, and misery, and therefore could not obtaine mercy, to remission of his sins, nor release of the punishment: So also the damned in Hell, know, and confesse, that they are punished for their sins, but have not true repentance, for their offence against God.* Of this censure and glosse, let the Authors render a reason themselves. *In Antiocho,* sayth *Cyprian, Antichristus expressus.* De Exhort. Martyrij. Cap. 11. *Their rage is a Crowne to the persecutors.

of all persecuted patient Professors, 1 *Pet.*4.14. *Act.*5. 41. *Iob* 3.36. (So that they infinitely misse the malicious Marke, their revengefull humours would gladly hit, the hurt and heart-breaking of those, they so cruelly and cunningly hunt with much rancour and hate.) And not onely so, but most certainely hereafter, if they dye not like drunken *Nabal,* and their hearts become as stones in their breasts, upon their Beds of death, they will all, though now passing from them, with much bitternesse of Spirit, and without all remorse, turne into so many envenomed stings, and byting Scorpions, unto their own consciences, and gnaw upon their hearts, with extreamest horror.

u. The whole Church prayes against such

11. The whole body of the militant Church, joyne all as one man with a strong concurrent importunitie at the Throne of grace; and with one heart and spirit constantly continue there, such piercing prayers against all stubborne impenitent scorners; all incurable, implacable persecutors, as the people of God have beene wont to poure out in such cases, as *Lament.* 3. 59. &c. *O Lord! thou hast seene my wrong, judge thou my cause. Thou hast seene all their vengeance, and all their imaginations against mee. Thou hast heard their reproach, O Lord, and all their imaginations against mee. The lips of those that rose up against mee, and their devise against me all the day. Behold their sitting downe, and their rising up, I am their musicke. Render unto them a recompence, O Lord, according to the worke of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them, in anger, from under the heavens of the Lord.* Now I would not bee in that Mans case, against whom, Gods people complaine upon good ground at that just and highest Tribunall, one halfe houre; for the imperiall Crowne, and command of all the Kingdomes of the earth: for who knowes, whether just at that time, the righteous Lord for his Children's sake, and safety may *raine* upon such

such a mans head, *snares, fire and brimstone, and an horrible tempest.* 12. And the prayers of the Saints poured out in the bitternesse of their soules vexed continually with their malicious cruelties, and *cruell mockes*, are meanes many times to bring Persecutors to an untimely end, to knocke them downe before their time. Do not you thinke, that the faithfull Iewes at *Ierusalem*, hearing of *Antiochus* marching towards them, like an *evening Wolfe*, to drinke up their bloud, had presently recourse unto Gods righteous Throne with strong cries, to stay his rage? And doe you not thinke, that those very prayers drew downe upon him that horrible, and incurable plague, whereupon *Hee dyed a miserable death in a strange Country in the Mountaines? Herod*, for any thing we know, might have lived many a faire day longer, if hee had dealt fairely with the *Apostles of Christ*. But putting one to the sword, *Acts* 12.2. and another in prison, v.4. Hee put the *Church* to their prayers, ver. 5. Which prayers (for *there is a certaine omnipotency of prayer*, as *Luther* was wont to say) did create full soone those vermine, that eate him up horribly in the height of his pride, ver. 23. The ([k]) Ecclesiasticall story reports, that the loathsome, and dreadfull end of *Arrius*, that execrable enemy to *Iesus Christ*, was hastened by the prayers of the good and orthodoxe Bishop *Alexander*, who wrastled with God in earnest deprecations against him all the night before. Doe you not thinke, that *Gardiner* went sooner into his grave for his cruelty towards Professours of the truth, by their groanes against him, and by the cry of the bloud of that glorious Paire of *Martyrs* at *Oxford*, which he so insatiably thirsted after? Let all those then, that tread in these mens paths, tremble at their ends. And if no better

12. The prayers of persecuted Saints, bring persecutors oftimes to untimely ends.

est quedam precum omnipotentia.

[k] *Cum Arrius Constantinopoli in Ecclesiæ cõmunionem reciperetur esset, Alexander ejus urbis Episcopus, totâ nocte in templo prostratus oravit Deum, ut Ecclesiam præsenti periculo liberaret, & de Arrio blasphemiarum pœnas repoſceret. Postridie Arrius magnâ suorum catervâ in templũ deductus, interea eundũ corripitur horribilibus ventris tormin*

ibus, laxataque alvo petitâ latrin, in quâ sedens unà cum excrementis effudit jecur, intestina, impuramque animam sortitus fœdum, suaque impietate dignum exitum. Sozom. lib. 2. cap. 28. Bucol Anno Christ. 336.

motive will mollifie their doggednesse, yet at least, let their love unto the world, themselves, and sensuall wayes, take them off and restraine them from this persecuting rage: lest it set on worke the prayers of Gods people, and so they bee taken away before their time, and cut off from a temporary supposed heaven of earthly pleasures, to a true everlasting Hell of unspeakeable torments, sooner than otherwise they should. 13. The hearts, and tongues of all good men, and friends to the Gospell, are fil'd with much glorious (1) joy, and heartiest songs of thanksgiving, at the downefall of every raging incurable Opposite; when the revenging hand of God hath at length to the singular advancement of the glory of his justice, singled out, and paid home remarkeably, any impenitent Persecutor, and implacable enemy. See for this purpose, The song of *Moses*, *Exod.* 15. Of *Deborah*, *Judges* 5. The *Jewes* feasting after the hanging of *Haman*, *Esther* 9. 17. *Psal.* 52. 6. 9. and 58. 10. and 79. 13. 1. *Maccab.* 13. 51. (Onely, let the heart of Gods child bee watchfull over it selfe with a godly jealousie in this Point. That his rejoycing bee because Gods justice is glorified, His Church delivered, Satans kingdome weakened, *&c.* not onely for his owne ease and end, for any personall or particular by-respect.) Now it is an heavie case; A man, in his short abode upon earth to behave himselfe, so like a dogged Curre, and incarnate Divell, that all good men are and ought to be passingly glad, when he is gone.

13. All men rejoyce at their destruction.

(1) When the wicked perish, there is shouting. Prov. 11. 10.

CHAP.

Chap. XIII.

I. *Who are meant by Persecutors.* II. *What is meant by persecution.* III. *An objection against the doctrine answered.*

1. IN this point I compriſe and conclude, all ſorts of Perſecutors: of which ſome are profeſt and open, as *Bonner* and *Gardiner*, and many ſuch *morning Wolves*: ſome politicke and reſerved, who many times are the more pernicious. For of all manner of malice, and ill will, that is moſt execrable, deadly, and doth the moſt hurt, which like a Serpent in the faire greene graſſe, lies lurking in the flatterings and fawnings of a fleering countenance. Which kiſſes with *Iudas*, and kils with *Ioab*: entertaines a man with outward formes of complement, and curteſie, but would, if it durſt or might, ſtab him in at the fifth rib, that he ſhould never riſe againe. When a mans words to thy face, are as ſoft as oyle or butter; but his thoughts towards thee, compoſed all of bloud and bitterneſſe; of gall and gun-powder. Some are notorious villaines, as many times in many places, the moſt deſperate blaſphemers, ſtigmaticall drunkards, rotten Whoremongers, cruell Vſurers, and fellowes of ſuch infamous ranke, are as ſo many bloudy Goads in the ſides of Gods ſervants; and the onely men to purſue all advantages againſt the faithfulleſt Miniſters: ſome are of more ſober carriage, faire conditions, and ſeeming *devotion*, *Acts* 13.50. Some are the baſeſt fellowes, the moſt abject and contemptible vagabonds, and the very refuſe of all the Raſcals in a Countrey. This we may ſee by *Iobs* complaint, *Chap.* 30. *But now*, ſaith he, *they that are younger than I, have mee in deriſion,* Perſecutors of what kindes.

whose fathers I would have disdained to have set with the dogges of my flocke.-------*They were children of fooles, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their by-word.* And in *Davids*: *Psal.* 35. *Yea, the abjects gathered themselves against me,* &c. *and I was the song of the drunkards,* Psalm. 69. 12. And in the Persecutors of *Paul*, *Acts* 17. *But the Iewes which beleeved not, moved with envie, tooke unto them certaine lewde fellowes of the baser sort,* &c. Some againe are men of place and parts. As the same *David* complaines in the same place: *They that sit in the gate, speake against me.* (m) That is, men in high roomes, and of great authoritie.

(m) *Hæc forma præcipuè notat & taxat eos, qui erant in aliquâ dignitate seu authoritate: ut erant judices & seniores plebis, qui sedere & convenire solebant in loco publicorum judiciorũ, ubi de Rep & rebus seriis agendum erat. Iudicia enim exercebantur in portis,* Ruth. 4. *Putatis hoc, fratres, Christo tantũ modò contigisse? Quotidiè illi in membris ejus contingit quando forte necesse erat servo Dei prohibere ebrietates, & luxurias in aliquo vel fundo, vel oppido, ubi non auditum fuerit verbum Dei.* August. in Psal. 69.

II. Persecution of what kinde.

II. And as all sorts of Persecutors, so I comprehend all kindes of persecution. 1. By hand; as did *Herod. Acts* 12. *Iulian, Bonner,* &c. 2. With tongue; by *mocking, Galat.* 4. 24. compared with *Gen.* 21. 9. See also *Psal.* 69. 20. *Heb.* 11. 36. By slandering, even in reporting true things maliciously to the prejudice of Gods children, *Psalm.* 52. By reproaching and reviling, *Zeph.* 2. 8. By insulting with insolent speeches, *Ezech.* 36. 2. and 26. 2. 3. In heart; by hatred, *Ezech.* 35. 5. By rejoycing in the downefall or disgrace of the Saints, *Ezech.* 35. 6. 4. In gesture; *Ezech.* 25. 6. *Because thou hast clapped thy hands, and stamped with the feet,* &c *Behold therefore, I will stretch out mine hand upon thee,* &c. Take heed of so much, as looking sowre upon, or brow-beating a servant of Christ, lest thou smart for it. Looke upon the quoted places, and you shall see Offenders in any of these kindes, plagued and paid home as Persecutors of Gods people; and thus let such extremely wicked men be frighted from persecuting any way, those Men or Meanes, which are appointed and sanctified, to furnish us with spirituall store and strength against the *dayes of evill.*

III. *Ob.* But against that, which hath beene said

in

in this point for the singularity, and soveraignty of grace and good conscience to support the Spirit of a Man in evill times, to keepe it calme in the most tempestuous assaults, and conquering over all commers, it may be objected, and some may thus cavill.

Men, who never were, or ever did desire to be acquainted with Gods grace or good men, expresse sometimes, and represent to By-standers an invincible stoutnesse, much boldnesse and braveneſſe of minde in times of greatest extremity, and under most exquisite tortures; and therefore it seemes not to bee peculiar to the Saints, and the priviledge of Gods *Favourites* alone, to stand unshaken in stormy times, undaunted in distresse, and comfortable amidst the most desperate confusions?

Answ. I answer; Such confidence is onely in the face, not in the heart; inforced, not kindly affected, not effectuall not springing from the sole Fountaine of all sound and lasting comfort in humane Soules, sense of our reconciliation to God in Christ; but from some other odde accidentall Motives; from weake and unworthy grounds.

Chap. XIV.

Five false grounds of confident enduring misery.

1. IN some, from an ambitious affection of admiration and applause, for extraordinary undauntednesse of spirit, and high resolution. It is reported of an *Irish* Traitour, that lying in horrible anguish upon the *Wheele*, an Engine of cruellest torture, with his body bruis'd, and his bones broken, asked his friend standing by, whether he changed countenance at all, or no.

1. A desire to bee accounted undaunted.

Affecting

Affecting more as it seemes, an Opinion of prodigious manlinesse, and unconquerablenesse in tornient; than affected with the raging paines of a most terrible execution. 2. In others, from a strong, stirring perswasion, and consciousnesse of the honesty, and honour of some civill cause, for which they suffer. But fortitude in this case, doth not arise, from any inspired religious vigour or heavenly infusions; but from the severer instigations of naturall conscience, and acquired manhood of a meere morall Puritane. Many such morall Martyrs have beene found amongst the more generous, and well-bred heathen. It is storied of a brave and valiant Captaine, who had long, manfully, and with incredible courage withstood *Dionysius* the elder in defence of a City; that Hee sustained with strange patience, and height of spirit the mercilesse fury of the Tyrant, and all his barbarous cruelties: most unworthy of Him, that suffered them, but most worthy him that inflicted the same. *First the Tyrant told him; how the day before, hee had caused his sonne, and all his kins folkes to be drown'd. To whom the Captaine stoutly out-staring Him, answered nothing, but that they were more happy than himselfe, by the space of one day. Afterward hee caused him to be stripped, and by his executioners, to bee taken, and dragged through the City most ignominiously; cruelly whipping Him, and charging Him besides, with outragious and contumelious speeches: All which notwithstanding, as One no whit dismaide, Hee ever shewed a constant, and resolute heart. And with a cheerefull, and bold countenance, went on still, lowdly recounting the honourable and glorious cause of his death; which Was, that hee would never consent to yeeld his Country into the hands of a cruell Tyrant.* With such stoutnesse did even meere morall vertue steele the antient Roman spirits, that in worthy defence of their liberty, for preservation of their Countrey, or other such noble ends; They indifferently contemned gold, silver,

2. A perswasion of the honesty of some civill cause in which they suffer.

silver, death, torture; and whatsoever else miserable worldlings hold deare, or dismall. 3. In some, from an extreme feareleſſe of heart, which makes them senseleſſe and hardneſſe of shame, misery, or any terrible thing. This wee may sometimes observe in notorious malefactors. A long rebellious, and remorseleſſe continuance, and custome in sinne, raging infections from their roaring companions; a furious pursuit of outrages, and bloud; Satans hot iron searing their consciences, and Gods just curse upon their fearefull, and forlorne courses, to fill them with foole-hardineſſe, and with such a ferall disposition, that they are desperately hardened against all affronts and disasters. So that though such savage-minded, and marble-hearted men be to passe thorough the streets, as spectacles of abhorredneſſe and scorne, as hatefull monsters, and the reproach of Mankinde; to be throwne into a Dungeon of darkeneſſe, and discomfort, and there to bee loaden with cold irons, coldneſſe, and want; from thence to bee hurried to that loathed place of execution, and there to dye a dogges death, as they say; and finally to fall immediately and irrecoverably into a Lake of fire: yet, I say, for all this, out of a desperate hard-heartedneſſe, they seeme still to be in heart; and to represent to the beholders, a great deale of undauntedneſſe, and neglect of danger in their carriage, and countenances. O the prodigious Rocke, into which the stone in a graceleſſe heart may grow; both in respect of desperateneſſe in sinning, and senseleſneſſe in suffering! 4. In others, from an enraged thirst after humane praise, and immortall fame, as they call it. Which may bee so prevalent in them, and transport them with such a vaine-glorious ambition this way; that it may carry them with much seeming insensibilitie, affected patience, and artificiall courage thorow the terrours, and tortures, of a very violent, and Martyr-like death. Heare what *Austin* saith to this

3. An extreame hardneſſe of heart.

4. A thirst after praise.

this point, *Thinke yee there never were any Catholikes, or that now there may not bee some, that would suffer onely for the praise of men? If there were not such kinde of men, the Apostle would not have said, Though I give my body to bee burned, and have not charity, I am nothing. Hee did know right well, that there might be some, which would doe it out of vaine-glory, and selfe-love, not for divine love, and the glory of God.* O the bottomlesse depth of hellish hypocrisie, which lyes hid in our corrupt hearts! O the blinde and perverse thoughts of foolish men! O the murderous malice of that old *Red Dragon*, which exerciseth such horrible cruelty both upon our bodyes and soules! 5. In some, from false grounds of a supposed good estate to God-ward; from an unsound perswasion of their present spirituall well-being, and future well-fare. Such *Pharisees*, *foolish Virgins*, and *formall professours*, are to bee found in all ages of the Church, especially, in the fairest, and most flourishing dayes thereof, and when the Gospell hath the freest passage, who thus many times, in the greatest of all earthly extremities, even upon their beds of death represent to all about them from a groundlesse presumption of being reconciled unto God, a great deale of confidence, resolution, and many glorious expectations. Vpon a partiall survay, and perusall of their time past, not stain'd perhaps with any great enormities, notoriousnesse or infamous sinne; out of a vaine-glorious consciousnesse unto themselves of their many good parts, generall graces, good deeds, and plausiblenesse with the most; by reason of a former obstinated distaste and prejudice against sincerity, and the power of godlinesse, as though it were unnecessary singularity and peevishnesse; and it may bee, confirmed also unhappily in their spirituall selfe-cousenage, by the unskilfull, and

Putatis Catholicos defuisse aut deesse posse qui causâ humanæ gloriæ paterentur? Si non essent hujusmodi homines, non diceret Apostolus, si tradidero corpus meum ut ardeam, charitatem autem non habeã, nihil mihi prodest. Scibat ergo esse posse quosdam, qui hoc jactatione facerent, non dilectione, Augustin. in Psalm 44. pag. 474. This humour also haunted the Heathen, amongst whom the most wicked did in some sort desire to leave some remembrance of themselves to posterity. Witnesse that unknown fellow, who of set purpose did burn the Temple of *Diana* in *Ephesus*; who being demanded wherefore hee did it, answered, that he determined by some notable villany (seeing by vertue hee could not) to leave some memory behind him after his death. Hence it was, that some times they would adventure desperately and passe thorow, with extraordinary courage many corporall afflictions, for praise of men; or to be any wayes famous in following ages. 5. A false supposition of their good estate to God-ward.

unseaso-

unseasonable palliations, I meane mis-applications of some abused promises unto their unhumbled soules, from some *dawbing* Ministers, a generation of *vilest* men, excellent Ideots in the Mystery of Christ, and mercilesse cut-throats of many miserable deluded soules, to whom they promise *life* and *peace*, when there is no peace towards, but terrible things even at hand, *tumbling of garments in bloud*, *noise* of damned soules, and tormenting in hell for ever; I say from such false and failing grounds as these, they many times in that last extremity (the Lord not revealing unto them the unsoundnesse of their spirituall estates, and rottennesse of their hopes) demeane themselves chearefully, and comfortably, as though they were presently to set foot into heaven, and to lay hold upon eternall life; but God hee knowes, without any just cause or true ground. For immediately upon the departure of the soule from the body, shall they heare that wofull doome from *Christs* owne mouth, as himselfe hath told us before-hand, *Depart from me; I never knew you.* Such men as these, having beene formerly acquainted with, and exercised in the outward formes and complements of Religion, are wont at such times to entertaine their visitants and by-standers, with many goodly speeches, and *Scripture*-phrases, representing their contempt of the world, willingnesse to dye, readinesse to forgive all the world, hope to bee saved, desire to be dissolved, and bee in heaven, *&c.* They may cry aloud with much formall confidence, *Lord, Lord, open to us; mercy, mercy, in the name of Christ, Lord Iesus receive our spirits, &c.* which last

Ezek. 13.11.

Isaiah 9.15. *The Prophet which telleth lyes is the taile.*

Ezek. 13.10.

Isaiah 9.5.

Matth. 7.23.

Many having served their appetites all their lives, presume to thinke, that the severe Commandements of the All powerfull God, were given but in sport; and that the short breath which we draw, when death presseth us, if we can but fashion it, to the sound of mercy, is sufficient: *O quam multi*, saith a reverend Father, *cum hâc spe ad æternos labores & bella descendunt! Rawl.* In the Preface to his History of the World. Many conceit as great an efficacy in these five words, *Lord have mercy upon me*, spoken with their last breath, for their translation of their soules into heaven, as the Papists doe of their five words of consecration, for the transubstantiation of their Hoste. *Dike.*

ejaculations,

ejaculations, did they spring from a truly broken, penitent, and heavenly heart, and were they the periods, and conclusions of a well-spent life, might blessedly breake open with unresistable power the gates of heaven; unlocke the rich treasures of immortality, and fill the departing soule, with the shining beames of Gods glorious presence: but unto them such goodly and glorious speeches are but as so many catchings and scrablings of a man over head in water: he struggles, and strives for hold to save himselfe; but he graspes nothing but water; it is still water which he catches; and therefore sinkes and drownes.

Chap. XV.

I. *A sixth false ground of confident enduring miseries.*
II. *A conclusion of the first Doctrine.*

6. A misguided zeale such as in

Anciently, the *Donatists.*
2 *Euphemites.*
2 *Osiander. Cent.* 4. *pag.* 174.

6. IN others, from a mis-guided headstrong zeale in will-worship; an impotent, peremptory conceit, that they suffer in the cause of God, and for the glory of Religion. This unhallowed fury possessed many Heretickes of old. Vpon this false ground, the (a) *Donatists* in the fourth Century after Christ offered themselves willingly, and suffered death most couragiously. And so did the (b) *Euphemites*, who for the multitude of their supposed Martyrs, would needs be called *Martyrians*. Stories also tell us, that *Turkes*, *Tartars*, and *Mores* both fight and dye most bravely and resolutely for the blasphemous opinions of *Mahomet*. And that the *Assasins*, a company of bloudy Villaines, and desperate cut-throats, who would without all scruple or feare undertake to dispatch any man, whom their *Generall* commanded them to murther, dyed oftentimes

b *Epiphan. Her.* 80.

Lately, the
1 *Mahumetans.*
Many of the Turkes might by turning *Christians*, have saved their lives, and would not, chusing rather to dye, and (as it is reported) also to kill themselves, than to

tentimes with great constancy and undismayednesse: And this they accounted a speciall point of Religion. But especially at this day, the Popish *Pseudo-martyrs*, indeed true Traytors, are starke mad with this superstitious rage. First, they drinke full deepe of the *golden cup* of abhominable *fornication* in the *hand of the great Whore*. Immediately whereupon they grow into an unsatiable and out-ragious thirst after the bloud of Soules, empoysoning them with the doctrine of Devils: And also after the bloud of whomsoever withstands their accursed superstitions, even though they weare *Imperiall Crownes* upon their heads; by plotting, and practising treasons, patricides, assasinates, empoysonings, ruines of whole Nations, barbarous Massacres, blowing up of *Parliaments*, and a world of bloudy mischieses, which cast an inexpiable staine, and obloquie upon the innocency of Christian Religion. At last, they come to *Tyburne*, or some other place of just execution; and then they will needs beare the world in hand, that they are going towards heaven, to receive a *Crowne* of *Martyrdome*. They seeme there already to triumph extraordinarily, and to contemne tortures: with an affected bravery, they trample upon the *Tribunals* of *Iustice*, kisse the instruments of death, in signe of happinesse at hand; and throwe many resolute, and rejoycing speeches, amongst the people, as though they had one foot in heaven alreadie. When alas! poore, blind, mis-guided Soules, while they thus wilfully and desperately abandon their lives upon a groundlesse, and graceless conceit, that they shall become crowned Martyrs; they are like a man, who lying asleepe upon an high and steep Rock, dreames that hee is created a King, guarded with a goodly traine of ancient Nobles, furnished with many princely houses, and stately palaces, enriched with the revenewes, majesty, and magnificence of a mightie kingdome, attended with all the pleasures, his heart could

forsake their damnable superstition. *Hist. of the Turkes pag.* 287. 2 *Papists.*

The *Assasins* are a company of most desperate and dangerous men among the Mahometans, who strongly deluded with the blind zeale of their superstition, and accounting it meritorious, by any meanes to kill any great enemy of their religion; for the performance thereof, as men prodigall of their lives, desperately adventure themselves unto all kind of dangers. *Hist. of the Turkes pag.* 129.

could desire, *&c.* But starting up upon the sudden, and leaping for joy; falls headlong, and irrecoverably into the raging Sea; and so in lieu of that imaginary happinesse hee vainely grasped in a dreame, hee destroyes himselfe, and loseth that little reall comfort, hee had in this miserable life. That damned paire of incarnate Devils, the English *Fawkes*, and French *Ravillac*; the one, after that in the *Popes* cause, hee had embrued his hands in the Royall bloud of a mighty King, and the greatest Warriour upon earth; The other having done his utmost to blow up at once, the glory, power, wisdome; the Religion, peace, and posterity of the most renowned State under the heavens; were both prodigiously bold, confident, peremptory. But was this courage, thinke you, inspired into them, by the *Lion* of the *Tribe of Iudah*, already triumphant in the heavens; or by that roaring *Dragon* of the Bottomlesse pit? A man of an understanding, impartiall, discerning spirit, would scarcely wish a clearer demonstration of the truth, and orthodoxnes of our Religion, than to marke the different ends of our blessed *Martyrs* in Queene *Maries* time, and those *Popish* Traytors, which are sometimes executed amongst us. They both ordinarily at their ends expresse a great deale of confidence: But in the *Pseudo-Catholickes*, *Antichristian Martyrs*, it is so enforced, artificiall, ambitious, affected; Their speeches so cunning, and composed upon purpose to seduce the simple; Their last behaviour so plotted before-hand, and formally acted; Their prayers so unhearty, plodding, and perfunctory; Their whole carriage so unspirituall, and unlike the Saints of God, discovering neither former acquaintances with the mysteries of true sanctification, nor those present feeling elevations of spirit, which are wont to fill the soules, which are ready to enter into the joyes of heaven; that to a spirituall eye, to a man verst in the purity, and power of godlinesse, it is most cleare, that their comfort

fort in such cases, is of no higher straine, nor stronger temper, than the morall resolution of an Heathen, and head-strong conceit of Heresie can represent, or reach unto. It is otherwise with the true *Martyrs* of *Iesus*, slaine most cruelly by that *great Whore*, the MOTHER of HARLOTS, drunken with a world of innocent bloud, as with sweet Wine: As we may see and feele in that glorious Martyrology of our *Saints*, in the mercilesse times of Queene *Mary*. The constant profession, and power of our most true, and ever-blessed Religion did create such an holy, and humble Majesty in their carriages; such a deale of heaven, and sober undauntednesse in their countenances; such joyfull springings, and spirituall ravishments in their hearts; such grace, and powerfull piercings in their speeches; such zeale, and hearty meltings in their pravers, such triumphant, and heavenly exultations amid the flames: that it was more than manifest, both to heaven and earth; to men and Angels, that their cause, was the cause of God; their Murtherer, that *Man of sinne*; their bloud, the seed of the Church; their soules, the jewels of heaven; and their present passage, the right and ready way, to that unfading and most glorious *Crowne* of *Martyrdome*. That which in fiction, was fathered upon Father *Campion*, was most true of every one of our true *Martyrs*:

That every one might say, with heavy heart that stood:
Here speakes a Saint, here dyes a Lambe, here flowes the guiltlesse bloud.

II. Conclusion of the first doctrine.

Thus you have heard, upon what weake props and sandy foundations that confidence stands, and is built, which carnall men seeme to lay hold upon with great bravery in times of trouble, and distresse. But the comfort which sweetly springs from that spirit, I speake of, supported, out of speciall favour, and interest, by the hand of God, *All-sufficient*, and the unconquerable

calmneſſe of a good Conſcience is grounded upon a *Rocke*; upon which, though the *Raine deſcends*, the *flouds come*, the *winds blow*, the tempeſts beat; yet it ſtands like *Mount Zion*, ſure, ſober, ſtrong, laſting, impregnable. Nay, (a) it is of that heavenly metall, and divine temper, that it ordinarily gathers vigour and puiſſance from the worlds rage; and growes in ſtrength and reſolution together with the encreaſe of all unjuſt oppoſitions: Perſecutions, and reſiſtance ſerve as a provocation, and ſeaſoning to it's ſweetneſſe. It is not enforced, formall, artificiall, affected, furious, deſperate, miſgrounded, ambitious, upon an humour, in the face only, only in hot bloud, out of a vain-glorious pang, *&c.* Such may be found in *Aliens*, and reſolute reprobates. It were nothing worthy, if ſtrangers might meddle with it: If men or devils, or the whole world could take it from us; If it were ſtained onely by any created power, or arme of fleſh. This Pearle that I praiſe, and perſwade unto, is of an higher price, and more tranſcendent power, than any unregenerate man can poſſibly compaſſe, or comprehend. It hath for it's ſeat, a ſanctified Soule; for the Fountaine of it's refreſhing, the Spirit of all comfort; for it's foundation, the favour of God; for it's warrant, the promiſes of *Amen, the faithfull, and true Witneſſe*; for it's object, an immortall Crowne; for it's continuance, the prayers of all the Saints; for it's companions, inward peace, invincible courage, an holy ſecurity of minde; for it's end and perfection, *fulneſſe of joy, and pleaſures at Gods right hand for evermore.* In a word, this couragious comfort, and true nobleneſſe of ſpirit, which dwels in the heart of the true-hearted Chriſtian doth differ as much from, and as farre ſurpaſſes all the groundleſſe confidences of what carnall

(a) *Vir pius ex periculis vires majores colligit. Eos non vis temporis, non principis terror, non oratio, non invidia, non metus, non accuſator, non calumniator, non bellum aperte inferens, non clandeſtinas inſidias ſtruens, non in ſpeciem noſter, non alienus, non arcanum, hoc eſt, occultus tyrannus, per quem nunc multa ſurſũ deorſumq;, velut in talorũ ludo jactantur, non verborum illecebræ, non minæ, non diuturna & repetita exilia (ſoli enim bonorum proſcriptioni in eos propter magnas illas divitias, quæ in paupertate ſitæ ſunt, nihil licuit) non aliud quidpiam abſentium, aut præſentium, aut in expectatione poſitorum extulit, aut addere potuit, ut deteriores ſint.——Immò contra ex ipſis periculis vires majores colligũt atque acriori animorum contentione in pietatis ſtudium & deſertionem incubuerunt. Hujuſmodi enim vim habet arcanum pro Chriſti nomine ſuſcepta ſanctio ad ſequentia certamina quaſi rabonis cujuſmodi vicem præbeat, Nazian. Orat. 32. ut ardentiores amori faces ſubdat, viriſque in animi magnitudine præ-*

carnall men, or religious Counterfeits soever; as the reall possession of gold, an imaginary dreame of gold; as the true natural lively Grape, which glads the heart, a painted juyceless Grape, which onely feeds the eye; as a strong, and mighty Oake, rooted deepely in the earth, which no storme or tempest can displant or overthrow, a stake in a dead hedge, or staffe stucke lightly into the ground, which every hand may snatch away, or blast of winde supplant, and overthrow.

Sect. 1. Part. 2.

Chap. I.

The Doctrine of the intolerablenesse of a wounded Conscience proved.

SEcondly, the trouble of a wounded conscience, is further amplified by it's Attribute, intolerablenesse. *But a wounded spirit who can beare?* Whence note;

The Attribute of a wounded spirit, whence the

Doct. That the torture of a troubled Conscience is in tolerable.

Doctrine of the torture of a troubled conscience with it's reasons:

Reas. 1. In all other afflictions, onely the *Arme of flesh* is our adversary; wee contend but with creatures at most; wee have to doe but with man, or at worst, with devils: but in this transcendent misery, we conflict immediately with God himselfe: Fraile man with Almighty God; sinfull man with that most holy God; *Whose eyes are purer than to behold evill, and who cannot looke upon iniquitie. Who then can stand before his indignation? Who can abide in the fiercenesse of his anger? When his fury is powred out like fire, and the Rocks are throwne downe by him: When hee comes against a man as a Beare that is bereaved of her Whelps, to rent*

1. The adversaries irresistablenesse.

Habac. 1. 13. Nahum 1. 6.

Hosea 13. 2.

the very caule of his heart, and to devoure him like a Lion. No more than the drieſt ſtubble can reſiſt the fierceſt flame; the ripe corne, the mowers ſharpeſt ſythe; or a garment, the moath: no more, nay infinitely leſſe can any power of man or Angell withſtand the mighty Lord of heaven and earth, when he is angry for ſinne. *When thou,* ſaith *David, with rebukes correcteſt man for iniquitie, thou as a * moath makeſt his beauty to conſume.* Alas! when a poore polluted wretch, upon ſome ſpeciall illumination by the word, or extraordinary ſtroke from the rod, doth once begin to behold Gods frowning face againſt him, in the pure glaſſe of his moſt holy Law; and to feele divine juſtice by an inviſible hand, taking ſecret vengeance upon his conſcience; his heavie heart immediately *melts* away in his breaſt, and *becomes as water.* Hee faints and failes, both in the ſtrength of his body, and ſtoutneſſe of his minde. His bones, the Pillars, and maſter-timber of his earthly tabernacle, are preſently *broken* in pieces, and turn'd into *rottenneſſe:* His ſpirit the eye and excellency of his ſoule, which ſhould illighten, and make lightſome the whole man, is quite put out, and utterly overwhelm'd, with exceſſe of horrour, and flaſhes of deſpaire. O this is it, which would not onely cruſh the courage of the ſtouteſt ſonne of *Adam*, that ever breath'd upon earth; but even breake the backe of the moſt glorious Angell, that did ever ſhine in heaven, ſhould hee lift up but one rebellious thought againſt his Creatour! This alone is able to make the talleſt *Cedar* in *Lebanon*, the ſtrongeſt *Oake* in *Baſan*; I meane the higheſt looke, and the proudeſt heart; the moſt boiſterous *Nimrod*, or ſwaggering *Belſhazzar*, to bow and bend, to ſtoope and tremble, *as the leaves of the forreſt, that are ſhaken with the winde.*

Pſalm 39. 11.

*Sed primo intuitu abſurda videri poſſet cõparatio Dei cum tineâ. Quid enim affine habet vermiculo immenſa Dei majeſtas? Reſpondeo, aptiſſimè Davidem hâc ſimilitudine fuiſſe uſũ, ut ſciamus, quamvis non palam fulminet è cœlo Deus, non alitèr tamen occultâ ejus maledictione conſumi reprobos, ac tinea cæco morſu pannum, vel lignum abſumit: & ſimul reſpicit ad excellentiã, quam dicit quaſi putredine corrumpi, ubi Deus infeſtus eſt, ſicuti pretioſiſſimas quaſque veſtes, ſuâ tabe conficit tinea. Calvin.

2. Our owne puniſhing our ſelves.

2. In all other adverſities, a man is ſtill a friend unto himſelfe, favours himſelfe, and reaches out his beſt

conſi-

considerations to bring in comfort to his heavy heart. But in this, hee is a *scourge to himselfe*, at warre with himselfe, an enemy to himselfe. He doth greedily and industriously fetch in as much matter, as he can possibly, both imaginary and true, to enlarge the rent, and aggravate his horrour. He gazes willingly in that false glasse, which Satan is wont in such cases, to set before him; wherein by his hellish malice hee makes an infinite addition both to the already unnumbred multitude, and to the too true hainousnesse of his sins; and would faine, if he will be led by his lying cruelty, misrepresent to his affrighted imagination, every *Gnat* as a *Camell*; every moat as a mole-hill; every mole-hill as a mountaine; every lustfull thought as a Sodomiticall villany; every idle word as a desperate blasphemie; every angry looke as an actuall bloudy murder; every intemperate passion, as an inexpiable provocation; every distraction in holy duties, as a damnable rebellion; every transgression against light of conscience, as a sinne against the *Holy Ghost*, &c. Nay, in this amazednesse of spirit, and disposition to despaire, he is apt even of his owne accord, and with great eagernesse, to arme every severall sinne, as it comes into his mind with a particular bloudy sting, that it may strike deepe enough, and sticke fast enough in his already grieved soule. He imployes and improves, the excellency, and utmost of his learning, understanding, wit, memory, (a) to argue with all subtiltie, with much Sophistry, against the pardonablenesse of his sinnes, and possibility of salvation. Hee wounds even his wounds, with a conceit, they are incurable, and vexes his very vexations, with refusing to bee comforted.

(a) *Sed Franciscus Spira mirâ sagacitate ad singula respondebat— Quaecunq; adferebantur, torquebat agebatque in contrariam partem magnâ violentiâ argumentorum, & admirandæ orationis impetu.— Nihil potuit adeò aptè promi, nihil tam accomodatè adferri, quod non ille vel refelleret argutissimè, vel eluderet callidissimè, vel dissolveret promptissime. Sæpe intrà meipsum cogitavi, cum nequaquam fuisse ita perspicacem in judicio dogmatum ita porrò exercitatum in disputationibus Theologicis, cum sanus esset.* Hist. De Francisc. Spira. p. 120. 121.

Not onely crosses, afflictions, temptations, and all matter of discontentment; but even the most desirable things also in this life, and those which minister most outward comfort; wife, (b) children, friends; gold, goods, great mens favours: preferments, honours, offices, even (c) pleasures themselves, every thing: whatsoever is within him, or without him, or (d) about him: whatsoever he thinkes upon, remembers, heares, sees, turne all to his torment. No marvell then, though the terrour of a wounded conscience bee so intolerable.

3. As the exultations of the soule, and spirituall refreshments doe incomparably surpasse, both in excellency of object, and sweetnesse of apprehension all pleasures of sense, and bodily delights: so afflictions of the soule, and spirituall pangs doe infinitely exceed, both in bitternesse of sense, and intension of sorrow the most exquisite tortures, can possibly be inflicted upon the * body. For the soule is a spirit, very subtile, quick, active, stirring, all life, motion, sense, feeling: and therefore farre more capable and apprehensive, of all kindes of impressions, whether passions of pleasure, or inflictions of paine.

4. This extreamest of miseries, *a wounded spirit*, is tempered with such strong, and strange ingredients of extraordinary feares, that it makes a man *a terrour to himselfe, and to all his friends: To flee when none pursues, at the sound of a shaken leafe:* To tremble at his owne shadow: *to bee in great feare, where no feare is:* Besides the insupportable burthen of too many true and causefull terrours, it fills his darke and dreadfull fancy with a world of fained horrors, gastly apparitions, and imaginary hells, which notwithstanding, have reall stings, and impresse true tortures upon his trembling and wofull heart. It is empoysoned with such restlesse anguish, and desperate paine, that though life be most sweet, and hell most horrible; yet it makes a man

(b) It is said of the same Spira, that *In tantis suis malis*, Hee did, *filiorum suorum nox aliter, vultus & manus, quàm tortorum semper exhorrescere* Ibid. p. 84.

(c) *Mentē eripit timor hic, vultum totumque corporis habitū; immutat etiam in deliciis, in tripudijs, in symposijs, &c. carnificinam exercet.* Lemmius lib. 4. cap 21.

(d) *Contra me quæcunque sunt uspiam, in Cœlo & sub Cœlo consenserunt, ut mihi molestiam faciant; cœlum, elementa, mundus, Deus, Angeli, homines Diaboli.* Hist. de Spira pag. 122

3. The contrary joy is exceeding great.

* *Multò sævior longeq; atrocior est animi, quàm corporis cruciatus* Lemmius. lib. 1. cap. 12.

Tantò pœna intolerabilior, quantò spiritus corpore subtilior.

4. The effects are
Isa. 24. 17.
Jerem. 20. 4
Prov. 28. 1.
Levit. 26. 37.
Psalm. 53. 5.

man wilfully to abandon the one, and willingly to embrace the other, that he may bee ridde of it's rage. Hence it was, that *Iudas* preferred an halter and hell, before his present horrour. That *Spira* said often, (what heart quakes not to heare it?) that hee envied (e) *Cain*, *Saul*, and *Iudas*: wishing rather any of their roomes, in the dungeon of the damned, than to have his poore heart so rent in pieces with such raging terrours, and fiery desperations upon his bed of death. Whereupon at another time being (f) asked. Whether he feared more fearefull torments after this life: Yes, said he: but I desire nothing more, then to be in that place, where I shall expect no more. Expectation, as it seemes, of future, did infinitely aggravate and enrage his already intolerable torture.

5. The *Heathens*, who had no fuller sight of the foulenesse of sinne, or more smarting sense of divine vengeance for it, than the light of naturall conscience was able to afford and represent unto them; yet were wont in fiction to shadow out in some sort, and intimate unto us, the insufferable extremities of a minde troubled in this kinde; by hellish furies, following malefactors with burning fire-brands, and flames of torture: What understanding then is able to conceive, or tongue to report, in what case that sinfull conscience must needs be, when it is once awakened; which, besides the notions of naturall light, hath also, the full Sunne of Gods sacred Word, and that pure eye, which is tenne thousand times brighter than the Sunne, and cannot looke upon iniquity, to irradiate and enrage it to the height of guiltinesse, and depth of horrour?

(e) *Sæpe dixit infelicissimus Spira, se invidere Caino, Saulo & Iudæ.* Ibid. pag. 31. *Optare se in loco Iudæ & Caini esse.* Ibid. p. 38. *Ex illâ horâ immisit Deus in cor ejus vermem corrodentem, ignem inextinguibilem, ut horrore, confusione, desperatione subitò replerctur. Qui vermis & ignis nunquam exinde illum dereliquerunt, ut se longe deteriori in statu esse testetur quàm si separatâ à corpore animâ, cum Iuda, Caino & cæteris damnatis esset: desiderans se loco cujusvis mortui & damnati esse potiùs, quàm sic in corpore vivere.* Ibid. pag. 43. *Asserebat, vermem illũ rodentem, & ignem inextinctum ita cordis penetralia exedere, & adurere, ut longe sit deterior sua conditio quã vel Caini vel Judæ, & quidem malle se jam mortuum & damnatũ esse, quàm in hac vitâ talibus premi angustijs.* Nicol. Laurent. in Alexipharmaco adversus desperationis pestem pag 31. (f) *Nonnulli itaque interrogabant, ecquid futuros post hanc vitam cruciatus acerbiores, aut majores pertimesceret, quàm adhuc in hac luce sentiret? Quibus ille, sese quidem longè duriora, & graviora expectare, & jam velut perhorrescere, nihil tamen æquè expetere, ac desiderare quàm ut cò tandem abducatur, quò cum venisset, nihil ipsi gravius pertimescendum sciret.* Ibid. pag. 86. 5. The Heathens thought it so.

Both heart and tongue; man and Angell must let that alone for ever. For none can take the true estimate of this immesurable spirituall misery, but hee that can comprehend the length, and breadth of that infinite unresistable wrath, which once implacably enkindled in the bosome of God, burnes to the very bottome of hell, and there creates the extremity and endlesnesse of all those unexpressable torments, and fiery plagues, which afflict the devils and damned soules in that horrible pit.

6. Not onely the desperate cries of *Cain*, *Iudas*, (g) *Latomus*, and many other such miserable men of forlorne hope, but also the wofull complaints even of Gods owne deare children discover the truth of this point, to wit, the terrours and intolerablenesse of a wounded conscience. Heare how rufully three ancient worthies in their times wrastled with the wrath of God in this kinde. *I reckoned till morning*, saith *Hezekiah, that as a* (h) *Lion, so will he breake all my bones*: Even as the weake and trembling limbes of some lesser neglected beast are crusht and torne in pieces by the unresistable paw of an unconquerable Lion; so was his troubled soule terrified and broken with the anger of the Almighty. He could not speake for bitternesse of griefe, and anguish of heart; *but chattered like a Crane or a Swallow, and mourned like a Dove. Thou* (i) *writest bitter things against mee*, saith

6. GODS owne children have felt it such.

(g) *Latomus, cum ex ambitione contra cõscientiam, veritatem Euangelij atrociter impugnásset, & inquisitor pravitatis hæreticæ factus, Christi fideles immanissimè persecutus; in corpore vegeto, & sano, sub tá trepidatione, & terroribus ita est perculsus ut quos ex amicis noverat, doctissimos ad se accersiret, suamque impietatem, in extremâ constitutus desperatione, ultrò fateretur Deum esse, inquiens, peccatum meũ, quòd prudens, sciensque in verbo Dei persequendo, & opprimendo, alijs operam meam collocavi. Quare adversus Spiritum sanctum peccavi, nec ulla venia in hâc vitâ vel in æternâ peccatimei condonatio speranda est. Sed diabolo & corpore & animâ perpetuum sum mancipium, adeóque in regnum ejus incorporatus: atque inter horrendos mugitus mortuus est.* Alexipharm. adversus Desperat. Authore Nicolao Laurentio. (h) Isai. 38 13. *Quòd autem Deum comparat Leoni, absurdum videri non debet——Oportet enim flagellis Domini efficaciam inesse, quâ humiliemur atque dejiciamur usque ad ipsos inferos, & consolatione propemodùm destituti omnia horroris plena concipiamus: quemadmodum etiam horrores istos descriptos à Davide cernimus, dum ossa sua dinumerata, lectum suum lachrymis madefactum, animam suam turbatam, inferos apertos esse dicit. Sic enim pios interdum judicio Dei terreri necesse est, ut bonitatis ejus desiderio magis afficiantur.* Calv. (i) Iob 13 26.

Iob,

Iob, and makest mee to possesse the iniquities of my youth. The (k) *arrowes of the Almighty are within mee, the poyson thereof drinketh up my spirit: the terrors of God doe set themselves in aray against mee, O that I might have my request! And that God would grant mee the thing that I long for! Even that it would please God to destroy mee, that hee would let loose his hand, and cut me off.* Nay yet worse: (l) *Thou scarest me with dreames, and terrifiest me through visions. So that my soule chuseth* (m) *strangling, and death rather than my life.* Though God in mercy preserves his servants from the monstrous and most abhorred act of selfe-murther; yet in some melancholicke moode, horrour of minde, and bitternesse of spirit, they are not quite freed from all impatient wishes that way, and sudden suggestions thereunto. (n) *My bones waxed old,* saith *David, through my roaring all the day long. Day and night thy hand was heavie upon mee: my moysture is turned into the drought of Summer. Thine arrowes sticke fast in mee, and thy hand presseth me sore. There is no soundnesse in my flesh, because of thine anger: neither is there any rest in my bones, because of my sinne. For mine iniquities are gone over my head: as an heavie burden, they are too heavie for mee.——I am troubled, I am bowed downe greatly; I goe mourning all the day long.——I am feeble, and sore broken, I have roared by reason of the disquietnesse of my heart.* Heare also, into what a depth of spirituall distresse three worthy servants of God in these latter times were plung'd and pressed downe under the sense of Gods anger for sinne: blessed Mistris (o) *Brettergh* upon her last bed was horribly hemmed in with the sorrowes of death; the very griefe of hell laid hold upon her soule; *a roaring wildernesse of woe was within her,* as shee confessed of her selfe. She said, *her sinnes had made her a prey to Satan; and wished, that shee had never beene borne, or that shee had beene made any other creature, rather than a*

(k)

(l) Iob 7.14, 15.

(m) *Non quòd de laqueo cogitârit, sed quòd in tantâ mali acerbitate, & inquietudine tam diurnâ, quàm nocturnâ, si alterutrius detur optio, longè malit laqueum, quàm talem vitam: ubi sanè vi doloris adactus hoc dicit, sui oblitus. Nam neque hoc excusari potest. Sed ita sibi in suo dolore, & ipse suo dolori indulget* Mer.

(n) Psalm. 32. 3, 4.

(o) See the Discourse of the holy life, and Christian death of Mistris *Katherin Brettergh.*

a woman. Shee cryed out many times, *Woe, woe, woe,* &c. *A weake, a wofull, a wretched, a forsaken woman; with teares continually trickling from her eyes.* Master (P) *Peacock* that man of God, in that his dreadfull visitation and desertion, recounting some smaller sinnes, burst out into these words. *And for these,* saith he, *I feele now an hell in my conscience.* Vpon other occasions, hee cryed out, groaning most pittifully: *Oh me wretch! Oh mine heart is miserable! Oh, Oh, miserable and wofull! The burthen of my sinne lyeth so heavie upon mee, I doubt it will breake my heart. Oh how wofull and miserable is my state, that thus must converse with hell-hounds!* When By-standers asked, if Hee would pray: He answered; *I cannot.* Suffer us, say they, to pray for you. *Take not,* replyed hee, *the Name of God in vaine, by praying for a Reprobate. What grievous pangs, what sorrowfull torments, what boyling heates of the fire of hell that blessed Saint of God,* (r) Iohn Glover, *felt inwardly in his spirit,* saith Fox, *no speech outwardly is able to expresse. Being young,* saith he, *I remember I was once or twice with him, whom partly by his talke I perceived, and partly by mine owne eyes saw to bee so worne, and consumed by the space of five yeares, that neither almost any brooking of meat, quietnesse of sleepe, pleasure of life, yea, and almost no kinde of senses was left in him. Vpon apprehension of some backe-sliding, hee was so perplexed, that if hee had beene in the deepest pit of hell, hee could almost have despaired no more of his salvation,* saith the same Author: *In which intolerable griefes of minde,* saith he, *although hee neither had, nor could have any joy of his meat, yet was hee compelled to eate against his appetite, as the end to deferre the time of his damnation, so long as hee might, thinking with himselfe no lesse, but that he must needs bee throwne into hell, the breath being once out of his body.* I dare not passe out of this point, lest some child of GOD should bee here discouraged, before

(P) In the narration of his dreadfull desertion upon his Bed of death.

(r) Acts and Monuments. In the story of Master *Robert Glover* p. 1551.

fore I tell you, that every one of these three last named, was at length blessedly recovered, and did rise most gloriously out of their severall depths of extreamest spirituall misery, before their end. Heare therefore also Mistris *Bretterghs* (f) triumphant songs, and raviſhments of spirit after the returne of her *Welbeloved*: *O Lord Iesu doest thou pray for me? O blessed and sweet Saviour, how wonderfull! how wonderfull! how wonderfull are thy mercies! Oh thy love is unspeakable, that hast dealt so graciously with me! O my Lord, and my God, blessed be thy Name for evermore, which hast shewed mee the path of life. Thou didst, O Lord, hide thy face from me for a little season, but with everlasting mercy thou hast had compassion on mee: And now blessed Lord, thy comfortable presence is come, yea Lord, thou hast had respect unto thy hand-maid, and art come with fulnesse of joy, and abundance of consolations: O blessed be thy Name my Lord and my God: O the joyes! the joyes! the joyes, that I feele in my soule! Oh they be wonderfull! they bee Wonderfull! they bee wonderfull! O Father, how mercifull, and marvellous gracious art thou unto mee! yea Lord, I feele thy mercy, and I am assured of thy love, and so certaine am I thereof, as thou art the God of truth, even so sure doe I know my selfe to be thine, O Lord my God; and this my soule knoweth right well. O blessed bee the Lord; O blessed bee the Lord, that hath thus comforted mee, and hath brought mee now to a place more sweet unto me, than the Garden of Eden. Oh the joy, the joy, the delightsome joy that I feele! ------O praise the Lord for his mercies, and for this joy which my soule feeleth full well, praise his Name for evermore.* Heare with what heavenly calmenesse, and sweet comforts, Master *Peacocks* heart was (t) refresht and raviſht, when the storme was over: *Truly, my heart and soule,* saith hee, (when the tempest was something alayed) *have beene farre led, and deepely troubled with temptations, and stings of conscience, but*

(f) In the fore-cited Discourse.

(t) In the above-named Narration.

I thanke God they are eased in good measure. Wherefore I desire that I bee not branded with the note of a cast-away, or reprobate. Such questions, oppositions, and all tending thereto, I renounce. Concerning mine inconsiderate speeches in my temptation, I humbly, and heartily aske mercy of God for them all. Afterward by little and little, more light did arise in his heart, and he brake out into such speeches as these: *I doe, God bee praised, feele such comfort, from that, what shall I call it?* *Agony*, said one that stood by; *Nay, quoth he, that is too little; that had I five hundred worlds, I could not make satisfaction for such an issue. Oh the Sea is not more full of water, nor the Sunne of light, than the Lord, of mercy! yea, his mercies are tenne thousand times more. What great cause have I, to magnifie the great goodnesse of God, that hath humbled, nay rather exalted, such a wretched Miscreant, and of so base condition, to an estate so glorious and stately! The Lord hath honoured mee with his goodnesse. I am sure hee hath provided a glorious kingdome for me. The joy that I feele in mine heart, is incredible.* For the third, heare (u) M. *Fox: Though this good servant of God suffered many yeares so sharpe temptations, and strong buffetings of Satan: yet the Lord, who graciously preserved him all the while, not only at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as the like lightly hath not beene seene; in such sort, as hee being like one placed in heaven already, and dead in this world, both in word and meditation, led a life altogether celestiall, abhorring in his minde all prophane things.*

(u) Acts and Monum. *Ibid.*

7. It is irremediable.

7. No arme of flesh, or Art of man; no earthly comfort, or created power can possibly heale or helpe in this heavieſt case, and extreameſt horrour; heaven and earth, men and Angels, friends and physicke; gold and silver, pleasures and preferments, favour of Princes; nay, the utmoſt possibility of the whole creation must let this alone for ever. An Almighty hand, and in-

finite

finite skill must take this in hand; or else never any cure or recoverie in this world, or the world to come. Bodily diseases may bee eased, and mollified by medicines: Surgery, as they say, hath a salve for every sore: Poverty may bee repaired and relieved by friends: There is no imprisonment without some hope of enlargement. Sute and favour may help home out of banishment. Innocency and neglect may weare out disgrace: Griefe for losse of a Wife, a Childe, or other deerest friend, if not by reasons from *Reason*, that death is unavoidable, necessary, an end of all earthly miseries, the common *way* of all mankinde, *&c.* yet at last is lessened and utterly lost by length of time. Cordials of *Pearle, Saphyres*, and *Rubies*, with such like, may recomfort the heart possest with melancholie, and drown'd in the darkenesse of that sad, and irkesome humour, *&c.* But now not the most exquisite concurrence of all these, nor all the united abilities, which lie within the strength and sinewes of the arme of flesh, can helpe any whit at all in this case. Not the exactest quintessence extracted from all the joyes, glorie, and pleasures, that ever the world enjoyed, can procure, or minister one jot of ease to a soule afflicted in this kinde, and thus trembling under the terrors of God. In such an Agony and extremity, hadst thou the utmost aide, and an universall attendance from Angels and men; couldest thou reach the top of the most aspiring humane ambition, after the excellency and varietie of all worldly felicities: were thy possessions as large as East and West; were thy meat continually *Manna from heaven*; every day, like the day of *Christs Resurrection*: were thy apparell as costly and orient as *Aarons Ephod*; nay, thy body cloth'd with the beautie of the Sunne, and crowned with starres; yet for all this, and a thousand more; thy heart within thee would bee as cold as a stone, and tremble, infinitely above the *heart of a woman, entring into travell of her*

her first child. For alas, who can stand before the mighty Lord God? Who dare plead with him, when hee is angry? What spirit of man hath might, to wrastle with his Maker? Who is able to make an agreement with the hels of conscience? or to put to silence the voyce of desperation? Oh! in this conflict alone, and wofull wound of conscience, (f) no electuary of pearle or pretious Baulme, no Bezoars stone, or Vnicornes horne, Paracelsian quintessence, or potable gold: no new devise of the *Knights of the Rosie-crosse*, nor the most exquisite extraction, which Alchymy, or Art it selfe can create, is able any whit, or at all to revive, ease, or asswage. It is onely the hand of the Holy Ghost, by the bloud of that blessed Lambe, *Iesus Christ the holy, and the righteous*, which can binde up such a bruise.

(f) *O miseri, in quanto errore versamini! Putatisne hunc morbum ejusmodi esse, qui pharmacis, aut ope humanâ superari possit? Credite mihi, aliunde petenda est medicina. Non prodest ad animæ ægritudines, peccati cognitione, & iræ Dei pondere prostratæ, nec potio, nec Cataplasma, nec deductio per Pharmacum: sed in hoc genere, Medicus Christus est, vox Euangelij Antidotum.*

Chap. II.

I. *Vse of the former Doctrine for the unconverted to take out the sting of sinne by repentance.* II. *One reason why every sinner doth not alwayes feele that sting.*

Vses 1. Counsell to the unconverted: That they would take the stings out of their sinnes, and prevent the desperateness, and incurableness of this horrible wound, by an humble, sincere, universall turning unto the Lord, *while it is called* (t) *To day.* For assuredly in the meane time, all the sinnes they have heretofore committed in thought, word or deed; at any time, in any place, with any company, or to which they have beene any wayes accessary, are already upon record before the pure eye of that high and everlasting Iudge, written exactly by the hand of divine Iustice in the booke of their consciences,

Hist. de Spira p. 106. Vse 1. Take out the sting by repentance, for,

(t) *Tempestivè incipiamus sentire conscientiæ horrores, dum tempus est gratiæ, quâ vulnerata conscientia sanari potest suavissimis Christi promissionibus Nam si sensum hunc differamus, &c.* Rolloc. in Ioan. 5. p 287.

consciences, with a penne of iron, with the claw of an Adamant, with the point of a Diamond, or if you can name any thing, which makes a stronger, deeper, and more lasting impression: and there they lye, like so many Lions a sleepe, and Gyants refreshing with wine, gathering much desperate poyson, and stinging points: that whensoever hereafter, they shall bee effectually and finally awaked by Gods angry hand, they may torment most ragingly, and teare their wofull soules in pieces everlastingly, when there is none to helpe.

1. One sinne will sting unsufferably when it is awakened.

Now wee may see and observe many times, one little sinne, at least in the worlds account, and conceit of carnall men, to plunge a guilty Conscience into the depth of extremest horrour, and a very hell upon earth: As I have heard of, and knowne in many: One for a sudden, unadvised imprecation against her own soule, in case she did so or so: Another, for a thought conceived of God, unworthy so great a Majesty: Another, for covetously keeping a thing found, and not restoring it, or not inquiring after the owner: Another for an adulterous project, without any actuall pollution: Another, by concurring with a company of scoffing *Ishmaels* only once, and ere he was aware, by lifting up the hands, and casting up the eyes, in scorne of Gods people, *&c.* Yet afterwards they sadly revising these miscarriages in cold bloud, some of them some five or sixe yeeres after, God being then pleased to represent them with terrour, and their native stings; were cast into that affliction of Conscience, and confusion of spirit, that their very *bones were broken*; their faces fild with ghastlinesse and feare; their bodies possessed with strange tremblings and languishing distempers; their very vitall *moysture turned into the drought of Summer*: In which dreadfull perplexity they were in great danger of destroying themselves, and of being swallowed up of despaire. If the guilty sense

ſenſe than of one ſinne, when God ſets it on, and ſayes unto it, *Torment*, drawes ſo many fiery points of ſtinging Scorpions after it; charges upon the excellencie of the underſtanding with ſuch hideous darkeneſſe, rents the heart in pieces with ſuch deſperate rage, grindes into powder, the arme and ſinewes of all earthly ſuccour; melts, like Dew before the Sunne, all thoſe delights and pleaſures which the whole world offers, or affords to comfort in ſuch a caſe: In a word, makes a man ſo extreamely miſerable, that hee would make himſelfe away; wiſhes with unſpeakeable griefe, that he had never beene; that he might returne into the abhorred ſtate of annihilation; that hee were any other creature; that hee might lye hid world without end under ſome everlaſting Rocke, from the face of God; Nay, that hee were rather in hell, than in his preſent horrour: I ſay it being thus, what unquenchable wrath, what ſtreames of brimſtone, what reſtleſſe anguiſh, what gnaſhing of teeth, what gnawing of conſcience, what deſpairefull roarings, what horrible torments, what fiery hells feeding upon his ſoule and fleſh for ever, may every impenitent wretch expect, when the whole blacke and bloudy Catalogue of all his ſinnes ſhall bee marſhald and muſtered up together at once againſt him? every one being keened with as much torturing fury, as the infinite anger of Almighty *God* can put into it: after that hee hath accurſedly with much incorrigible ſtubbornneſſe out-ſtood the day of his gracious viſitation, under this glorious Sun-ſhine of the Goſpell: wherein hee either hath, or if he had beene as (u) provident for his immortall ſoule, as

(u) As if a fooliſh wretch ſhould chuſe rather to ſtarve at the Bakers Stall than lay out his penny in bread. So God knowes many a wretched man famiſheth his ſoule to ſpare his purſe; contented to live in a barren and dry wilderneſſe, where there is neither bread nor water of life; where there is no viſion; no preaching; rather than to feede his Kids by the Tents of the Shepheards; that is, to dwell, where he may heare, or (which were more charitable) to procure that he with others may heare, where he dwelleth. *S. Crooke.*

carking

carking for his rotten carkasse, might have enjoyed very powerfull meanes all his life long: And yet all the while *neglected so great salvation: forsooke his owne mercy:* and so *judged himselfe unworthy of everlasting life.*

If a lighter sinne many times light so heavie, when the Conscience is illightened; how will thy poore soule tremble under the terrible, and untolerable weight of all thy sinnes together? When all thy lies, all thy oaths, all thy rotten speeches, and railings; All thy bedlam passions, and filthy thoughts; all thy good-fellow-meetings, Ale-house-hauntings, and scoffings of Gods people; all the wrongs thou hast done, all the goods thou hast got ill, all the time thou hast mispent; thy prophanation of every Sabbath, thy killing of Christ at every Sacrament, thy Non-proficiency at every Sermon: thy ignorance, thy unbelieſe, thy worldlinesse, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmenesse, impatiency, discontentment, vaine-glorie, selfe-love: the innumerable swarmes of vaine, idle, wandring, and wicked imaginations: in a word, all the pollutions, distempers, and estrangednesse from God in thine heart: all the villanies, vanities, and rebellions of thy whole life: I say, when all these shall bee charged upon thy graceless soule by the implacable indignation of that highest Majesty, whose mercy, Ministery, and long suffering, thou hast shamefully abused: whose anger, patience, and pure eye thou hast villanously provoked all thy life long: Alas what wilt thou doe then! What *wings of the morning* will then carry thee out of the reach of Gods revenging hand? What cave shall receive thee? What mountaine canst thou get by entreaty to fall upon thee? What darkest mid-night, or hellish dungeon shall hide thee from that wrath, which thou shalt be neither able to abide, or to avoid? In this case, I would not have thy heart in my breast

2. A light sinne will doe it.

one houre, for the riches, glory, and pleasures of ten thousand worlds.

And if it doe not now sting, it is because

Neither blesse thy selfe in the meane time, because thou hast neither feare, fore-taste, or feeling of the wrath which is to come, the vengeance which hangs over thine head, and the horror which dog's thee at the heeles: (x) For that is the very complement of thy misery, and perfection of thy madnesse. To bee sicke, and senseless of it, is the forest sickenesse. To have Satan slash thy soule with so many sinnes, one after another, and to seele no smart, is a most desperate security: To have all this misery towards, and to bee confident and feareless, is the *misery* of *miseries*.

(x) *Ne, quòd peccans non dolcs, parvi pendas sed propter hoc saltem maximè gemas: quoniam peccatorū dolorem non sentis. Non enim hoc provenit, quòd peccatum non mordeat, sed quòd anima peccans sit insensata. ——Peccantes non dolere magis eum indignari facit & irasci, quàm peccare.* Chrysost. ad pop. Antioch. Hom. 46. *Quòd si quis existet, qui Diaboli plagas non persentiat; nimirùm illius morbus ex illâ indolentiâ ingravescit. Quemcunq; enim plaga una inflicta non mordet, neque at tristat, is certè facilè & alteram excipit: itemque & hac acceptâ, tertiam: neq; enim intermittit ad extremum usq; spiritum feriens nefarius ille, quoties invenit animam supinam, priorésq; plagas contemnentem.* Idem de Sacerdotio, lib. 6. *Isti qui sanos se putabant, multo periculosiùs & desperatiùs ægrotabant.* August. de verbis Apost. Serm. 9. But Satan is not willing to deale so roughly with th unregenerate, if h e could chuse: for he stands ever in most danger of loosing them, when he carries himselfe towards them, in so ha·d a fashion: wherefore he rather flatters, and fawnes, indeavouring to rocke them asleepe still, if he can, in the Cradle of security and presumption. Neither will he storme thus, (to wit, labour to pull them by the strength of utter despaire, as it were, quicke into Hell, and to make them kill themselves, or doe some other most grosse and unnaturall crime:) but when he sees his advantage in regard of some bodily crosse, or distemper; or that hee sees the Lord will needs awaken their sleepy consciences. *Whately, New birth. Cap. 5. Qui jugum susceperunt Diaboli, Diabolus eos delectat; & decipit, ne discedant a malo impiusque ad mortem suam.* Incertus Author, in Mat. cap. 11. Hom. 28.

1. Satan will molest thee till he thinks himselfe able to undoe thee. For the present hee

under

under some extraordinary crosse, great disgrace, grievous sickneſſe; In time of some deepe melancholy, unavoidable danger, universall confusion; when he conceives in all probability, that they have out-stood the day of their visitation, hardened their hearts, that they cannot repent, received the sentence of death against themselves; and at such other like times, when hee hopes, hee shall be able to crush, and confound them suddenly, utterly, and for ever. And then hee playes the devill indeed, and shewes himselfe in his colours. For hee then infinitely endeavours with all cunning and cruell industry, after he hath wafted them a while downe the current of the times, with as much carnall peace and pleasure, as he could possibly, to cast them upon the Rocke of a most dreadfull ruine, and swallow them up quicke in the gulph of calamity and woe; of despaire, selfe-destruction, everlasting perdition of body, and soule. But you must know, that in the meane time, untill hee can spie such an opportunitie, hee labours might and maine to keepe them in as merrie a mood as may bee. Hee layes about him, by all wayes and meanes, he can devise, to plot and provide for them, and that with great varietie and curiositie, fresh successions and supplies continually, of pleasures, contentments, the countenance and favours of the times, sensuall satisfactions, all earthly prosperities. If he can helpe it, and have his will, they shall wallow still in all worldly felicity, and be attended upon with all the delights their hearts can desire. And all this, to continue them with more easinesse and irresistance in the damned way: And lest otherwise, they should grow wearie of his slavery, sensible of their guilded fetters, and so labour after liberty, and enlargement from his hellish bondage. For hee knowes full well, that if they endured much hardship in his service, they might perhaps thinke of seeking after a new master; that want of comfort in the world, might draw their

hearts to delight in the *Word*; Not finding happineſſe upon earth, might make them enquire after that which is in heaven. That croſſes and croſſing their courſes, being ſanctified for that purpoſe, may haply helpe to breake their hearts, and bring them to remorſe for ſinne; which he mainely feares, and oppoſeth with all the craft and power, hee can poſſibly; leſt thereupon, they breake out of his fooles-paradiſe into the *Garden* of Grace; out of the watme Sunne, into Gods bleſſing.

In managing this maine policy, for the more ſecure detainement of his vaſſals in the inviſible chaines of darkeneſſe and damnation, and in an everlaſting diſtaſt and diſ-affection to the *good way*; by holding up their hearts in his ſinfull ſervice; and woing them, to goe on quietly towards hell without any grumbling; hee workes many wayes.

1. Promotes all thy enterpriſes againſt others.

1. Hee plots all he can to procure them ſucceſſe in their wicked enterpriſes, and unlawfull attempts, eſpecially, againſt the faithfull Miniſters, and people of God; for that doth infinitely confirme, harden, and encourage them in their prophane courſes, and oppoſition to grace. Herein hee doth many times mightily prevaile, by improving the opportunities, and preſſing the advantages, which he gaines, by the executions of Gods juſtice, and rebellions of his children. The ſins even of his owne people doe many times provoke Gods juſt indignation againſt them, and enforces him, to raiſe up their adverſaries, as ſcourges, and to give them ſucceſſe, for the humiliation, and chaſtiſement of his choſen. See *Pſal.* 81.14,15. *Iſa.* 10.5,6. &c. *Ezek.* 22.19,20. Whereupon Satan fills the hearts of the wicked ſo prevailing, and conquering, with a great deale of pride, ſelfe-applauſe, inſolency, contempt of godlineſſe, ſelfe-conceitedneſſe of their owne righteouſneſſe and worth; and ſo hardens them extraordinarily, and holds them with much obſtinated reſolution

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in the wayes of death, and prejudice against the *holy Path.* He helpes all he can, to have them thrive and prosper by oppression, usury, simony, sacriledge, bribery, covetousnesse, cousening, *Machiavellian* tricks, &c. That so his service may seeme more sweet and gainefull unto them. To the effecting whereof hee receives notable assistance, and speciall advantage from the corruptions of the times, and conscionable simplicity of the Saints. For the first, These worst and ulcerous times, wherein so many *Vines, Olive-trees, and Figge-trees* wither away in obscurity; and so many *Brambles* brave it abroad in the world, tumbling themselves in the pleasures, splendour and glory of the present; wherein so many brave *Princes are walking as servants upon the earth*; and too many servants of luxury and pride are mounted on horse-backe; I say, they are the only season, for Satan to gratifie all his graceless Ones; and to hoist them up by the common, but accursed staires and stirrups of bribing, baseneſſe, temporizing, ill offices to humour greatnes, and other such vile meanes, and accommodations, into eminency in the world, and high roomes; where he keepes them in a golden captivity with great contentment, and lockes them full fast in the *Scorners chaire,* with much security to their owne sensuall hearts; and notorious service to himselfe. Whereas in deed and truth to men that have eyes in their heads the ascent is slippery, the top shaking, the downefall desperate. For the second; It is incredible to consider, what a deale of advantage in worldly dealings, the covetous divell in a cruell and crafty worldling, doth sucke out of the single heartednesse, plaine dealing, and unsuspiciousnesse, of conscionable men, for their rising and enriching, if GOD crosse it not.

And all thy wicked wayes for thy selfe.

2. He drawes them by all the baites He can devise to all the incentives, and preservatives of carnall contentment: as to Tavernes, Ale-houses, Play-houses,

2. Drawes thee unto all incentives of carnall content, which

Whore-houſes, Gaming-houſes; to May-games, Morrice-dances, Church-Ales; to Cardes, to Dice, to Dancing; to Feaſts; Wakes, Miſ-rules, Drinking-matches, * *revellings*, and a world of ſuch ſinfull haunts, Bedlam-fooleries, and Good-fellow-meetings. Wherein Hee is mightily furthered, by Wicked mens impatiency of ſolitarineſſe; and their enraged eagerneſſe of carrying with them to hell, as many as may be. For the firſt, * *Though a good man*, as *Salomon* ſaith, *bee ſatisfied from himſelfe*; dare full well, and deſires full often, to bee alone; becauſe the bird of the boſome ſings ſweetely to his ſoule in ſolitarineſſe: yet all the ſonnes, and daughters of pleaſure, have no pleaſure at all, nay ordinarily are moſt loath to be by (a) themſelves. Solitarineſſe puts them into their dumps, makes them extreamely melancholicke, and weary of themſelves. They would rather be any where, in any company, any wayes employed, than alone. Miſtake me not, they can walke by themſelves, to feed upon contemplative filth, ſpeculative wantonneſſe, and adulteries of the heart; to plot revenge, preferment, enlargement of their eſtate; to renew upon their ſenſuall hearts their youthfull pleaſures, &c. But to be alone, purpoſely, to deale with God, and their owne conſciences, about their ſpirituall (b) ſtate; they abhorre, they cannot endure, it is to

* Gal. 5. 21.

* Prov. 14. 14.

(a) *Quin & hinc eſt, cur malus non libenter ſit ſolus nec libenter vivat ſecum, ſed ſemper conſortia quærat & ſodalitia hominũ voluptuariorum, cum quibus poſſit tempus fallere. Eſt enim ſolitaria vita ei pœnæ moleſta, partim propter recordationẽ ſceleruũ: partim propter metum pœnarum: partim deniq; quia ſcit, quòd ſecũ non conſentiat; & quod conſcientia evigilatura, & ingentem ei mœſtitiam allatura ſit.* Kecker. Syſt. Eth lib. 2. cap. 3 can. 6. *Quisquis in corde premitur malâ conſcientiâ, quomodo quiſquis ab ſtillicidio exit de domo ſuâ, aut à fumo non ibi ſe patitur habitare: ſic qui non habet quietũ cor, habitare in corde ſuo libenter non poteſt. Tales foràs exeunt à ſeipſis animi intentione, & de his quæ foris ſunt circa corpus delectantur, quietem in nugis, in ſpectaculis, in luxuriis, in omnibus malis quærunt. Quare foris voluerunt ſibi benè eſſe? Quia non eſt illis intùs benè, unde gaudeant in conſcientiâ ſuâ.* Aug. in Pſal. 101. p. 288 (b) *Beati qui gaudent quando intrant in cor ſuum, & nihil mali ibi inveniunt. Attendat ſanctitas veſtra, quomodo nolint intrare domus ſuas, qui habent malas uxores, quomodo exeunt ad forum & gaudent; cœpit benè eſſe quâ intraturi ſunt in domum ſuam, & contriſtantur. Intraturi ſunt enim ad iædia, ad murmura, ad amaritudines, ad everſiones; quia non eſt domus compoſita, ubi inter virum & uxorem pax nulla eſt. Et melius illi eſt foris circumire. Si ergo miſeri ſunt, qui cum redeunt ad parietes ſuos, timeant ne aliquibus ſuorum perturbationibus evertantur: quanto ſunt miſeriores qui ad conſcientiam ſuam redire nolunt, ne ibi litibus peccatorum evertantur? Ergo ut poſſis libens redire ad cor tuum, munda illud. —— Auferinde cupiditatum ſordes, auferlabem avaritiæ, aufertrabem ſuperſtitionum, auferſacrilegia, & malas cogitationes, odia, non dico adverſus amicum, ſed etiam adverſus inimicum. Auferiſta omnia intra cor tuum, & gaudebis, &c.* Auguſt. in Pſal. 34.

them

them a torture, a racke, the very beginning of hell. And that is the reason, to decline the stings of guiltinesse, and torment before their time; why they have so often recourse unto the arme of flesh, for refreshing; to the mirth and madnesse of wine, pleasures, and many other fugitive follies; That they cast themselves into such knots of good-fellowship; appoint so many set-matches of joviall meetings, and hunt after such variety of the times entertainement, as they call it: which they account the very life of their life, and without which they would rather bee under ground, than above it. For the second, Heare, how swaggeringly they cry unto their companions in iniquity, to make haste with them towards hell. *Come with us, let us lay waite for blood, let us lurke privily for the innocent without cause: Let us swallow them up alive, as the grave, and whole, as those that goe downe into the pit: wee shall finde all pretious substance, we shall fill our houses with spoyle. Cast in thy lot among us, let us all have one purse,* Proverbs 1. 11. &c. *Come on, therefore, let us enjoy the good things that are present: and let us speedily use the creatures as in youth. Let us fill our selves with costly wine, and oyntments: and let no flower of the Spring passe by us. Let us crowne our selves with Rose buds, before they be withered. Let none of us goe without his part of our voluptuousnesse: Let us leave tokens of our joyfulnesse in every place: for this is our portion, and our lot is this, &c.* And in all these cursed conventicles of good-fellowship, and furious combinations for prophaneneſſe, and against pietie, the divell himselfe is ever present amongst them in his *Pontificalibus*, as they say: And there disposeth, enclines, manageth and accommodates all opportunities, circumstances, occurrents, mens severall corruptions, and pregnancie of their wicked wits to make their meetings, as merry, as may be; and to put all possible sensuall sweetnesse into their carnall delights.

Hee sweetens by all meanes possibly.

3. Hides the sting of sin from thine eyes.

3. Lastly, That which is principally for my purpose; besides, that like a crafty jugler, he casts a mist before the eyes of his slaves; and like a false Merchant, puts a counterfeit glosse upon the face of sinne; He also hides away the sting from them, and withholds the horrour untill afterward. Every sinne in it's owne nature, ever lookes fouler than the devill himselfe; O that the ougly, fearefull, and filthy shape of it could be seene with bodily eyes, that thereby it might provoke all men to a mortall and immortall hate and detestation of it! The sting is pointed with the keene unquenchable wrath of God; the horrour is heated with the very fire of hell: And yet ordinarily Satan takes an order by his craft and industry, that these never appeare, untill it appeare unto him, that in all probabilitie, the sight of them will sinke their soules into irrecoverable woe.

The not feeling then of their spirituall misery is so farre from making them not miserable, that it ministers occasion to the divels malice, mightily to aggravate their misery, both present and future.

Chap. III.

Five other reasons why a sinner doth not alwayes feele the sting of sinne.

2. The conscience is in a dead sleepe, as in the

Another reason, why many are not troubled in the meane time, though there bee infinite cause, and a world of woe to come, is, because their consciences by reason of surfeit in sinne, and being drunke with worldly delights as with sweet wine, are cast into a dead sleepe: And there lulled still, and lockt full fast in an imaginarie Paradise of golden dreames and transitory fancies,

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by the charms and enchantments of earthly pleasures. And if at any time, any noyse of terrour sound in their eares from the Lords Trumpetters in the Ministery of the Word, so that they begin to stirre, then the divell begins to bestirre himselfe, and to rocke them fast againe with his *Syren*-songs in the cradle of security. Here therefore we may take notice of a fourefold conscience: 1. That which is both (c) *good* and *quiet*; when it hath peace with God, and with it selfe; so that the happy soule may sweetly sing in it's own bosome; *My beloved is mine, and I am his.* 2. That which is neither *good*, nor *quiet*; when it lyes forlorne under the sense of Gods wrath, and full of horrour in it selfe. As that of *Judas*; *Latomus*, &c. 3. That which is (d) *good*, but not *quiet*; when the pleased face of God doth shine upon it through the bloud of Christ; and yet it feeles not the comfort of that blessed reconciliation: As in many new Converts; who being truely humbled for all sinne, cast themselves upon the *Lord Iesus*, and his *sure promises*, for spirituall and eternall life; and yet are not as yet sensible of any assurance. 4. That which is *quiet* but not *good*; when it is as full of sinne as a Toade of venome, as Hell of darkenesse; and all those innumerable sinnes unrepented of, unpardoned, like so many mad Ban-dogges, and fell Mastives, though asleepe for the present, will in the evill day, especially of sickenesse, death, judgement, (e) flie in the face of the proudest *Nimrod*, ready to plucke out his very throat and heart, and to torment with unspeakable horrour; and yet for all this, it is untroubled, senseleese, and secure. This kinde of Conscience, is to bee found, I feare me, in the most that heare me this day, and so generally over the kingdome. It doth not in the meane time, trouble and terrifie.

(c) Those Christians have this heaven upon Earth who are come from under the storme and tempest of temptation, and resting in the sweet sense, and feeling of the mercies of their God in Christ Iesus, sealed unto them by the testimony of the Spirit of God. *Yates.*

(d) In the *broken and contrite spirit*; which the *Lord will* never *despise*. A man may have his Conscience uprightly good, which is painefully evill, for a good mans Conscience may bee unquiet and troubled. *Dike.*

(e) *Hujusmodi conscientia est instar feræ alicujus, quæ quamdiu dormit, videtur esse cicur, & neminem ledit: sed excitata in hominem involat, & dilacerare conatur. Diligenter itaq; cavenda est talis conscientia: quippe quæ nonnunquam per totũ vitæ curriculum quieta manet, & alto lethargo oppressa jacet: sed ægritudine aliquâ graviore, vel etiam morte appropinquante excitatur a Deo, & truculentâ suâ immanitate hominem terret.* Alst. Theol. Casuum. Cap. 2.

1. Ignorant.

1. A great number, by reason of their ignorance in the Booke of God; and by consequent un-acquaintednesse, with the sinfulnesse and cursednesse of their spirituall state, revealed thereby. This is the very case of a world of poore ignorant besotted soules amongst us: more is the pitty, especially now, when the glorious Sunne of Christs Gospell shines so faire, and fully in many places! For want of light in Gods Law, they looke upon their sinnes, as we doe upon the Starres in a cloudy night; see onely the great ones of the first magnitude; and here one, and there one: But if they were further illightened, and informed aright, they might behold them, as those infinite ones in the faireſt, frosty Winters mid-night. A worthy Divine, sets out excellently the quietnesse of this ignorant Conscience by a very fit resemblance, thus: *Men judge of their ignorant Consciences*, saith he, *as they doe of their blinde, dumbe, and ignorant Ministers: Such neither doe, nor can preach; can neither tell men of their sinnes, nor of their duties. Aske such a blinde-guide's people, what their conceit is of him, and what a kinde of man their Minister is, and you shall have him magnified for a passing, honest, harmelesse man, wondrous quiet amongst his neighbours. They may doe what they will for him; hee is none of these troublesome fellowes, that will be reproving their faults, or complaining of their disorders in the Pulpit; Oh such an one is a quiet good Man indeed. Thus judge many of their consciences. If their consciences bee quiet, and lye not grating upon them, and telling them, that their courses are sinfull and damnable, and that their persons are in a dangerous condition: but rather by their silence, ignorance, and vaine pretences doe justifie them, and tell them, all will bee well enough. Oh then what excellent consciences have these men! They make no Conscience of Family-duties; once in the yeare to come to the Sacrament serves the turne: they are common swearers in their ordinary communication:*

make

make no conscience of sanctifying Sabbaths,&c. And their consciences let them alone in all these, doe not give them one syllable of ill language: Oh what gentle, and good-natured consciences thinke these men they have! But alas! what evill consciences have they?

2. Nor others, by reason of a *covenant with death,* and *an agreement with hell.* Such as those, *Isa.* 28. 15. who negotiate by their plausible Agents, *Ease, pleasures, prosperity*; and conclude some kind of concord and composition for a time with Satan, sinne, and their owne consciences. But to tell you the truth, it is no true peace, but a politicke truce. For these implacable, desperate spirituall enemies of theirs, are ever in the meane time, preparing Armes, Ord'nance, and many fiery darts, still levying of fresh forces, whole armies of fiery Scorpions, and flaming terrours, with which as soone as the truce is ended, they will set upon them with more violence, fury, and fiercenesse than ever before.

2. Secure.
In peace there is a totall deposition, both of Armes and Enmity; all hostile affections are put off: In a truce, there is but a suspension, and a cessation of Armes for a season, so as during the same, there is still provision of more forces, and a preparation of greater strength.

3. Nor others, By reason of an insensible brawnednesse growne over, and a desperate searednesse impresst upon their consciences by extraordinary villany, and variety in sinne. Such as those, *Isa.* 5. 19. By *drawing iniquity* a long time *with cords of vanity, and sinne, as it were with a cart-rope,* by waving the glorious light of the Word under which they sit, and which shines on their faces, as a *foolish thing*; by villanously trampling under foot the power of it with despite, and scorne, many times against that light, which stands in their consciences like an armed man; Nay, and by treading out with custome in sinne, the very notions that nature hath engraven in their hearts, as men doe the engravings of Tombe-stones which they walke upon, with foule shoes; I say thus, at length their consciences become so utterly remorselesse, and past all feeling; so brawned, so seared, so sealed up with a reprobate sense; that with an audacious, and Giant-like insolencie,

3. Seared.

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. 1 Cor. 1. 18. Αὐτοκατάκριτοι.

cie, they challenge even GOD Almighty himſelfe to draw His ſword of vengeance againſt them. *Woe unto them that draw iniquity with cords of vanity, and ſinnes, as it were with a cart-rope: That ſay, Let him make ſpeed, and haſten his worke, that we may ſee it: and let the counſell of the Holy One of Iſrael draw* nigh *and come, that we may know it.* Theſe *Roarers*, and ſwaggering *Belials*, in this reſpect have conſciences, worſe than the Devill himſelfe. For hee *beleeves and trembles*. Even thoſe already, deſperate and damned ſpirits, tremble at the fore-thought of that fuller wrath which is to come, and yet further-deſerved damnation.

Καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. Iames 2.19.

4. Worldling.

4. Nor others, who, when it begins ever and anon to grumble, mutter, and make a noiſe, lull it a ſleepe againe with ſongs of pleaſures; and ſtill the cries of it with outward mirth, as *Saul* was wont to lay the *evill ſpirit* with *Muſicke*. Theſe mens conſciences are quiet, not becauſe they are ſavingly appeaſed; but becauſe they are ſenſually pleaſed: Not becauſe they want matter to trouble, and terrifie; but becauſe they will give them no leaſure, to ſet their ſinnes in order before them. For this purpoſe, and to keep theſe furious Maſtives muſ'd in the meane time, they have recourſe unto and improve, both variety of delights, and multiplicity of imployments. For the firſt: *This is the reaſon*, as one ſaith wittily, *that many are ſo eager in the purſuits of their pleaſures, becauſe they would make* GODS *Sergeant, their owne Conſcience that purſues them, drunken with theſe pleaſures: juſt as many men uſe to doe, getting the Sergeant that comes to arreſt them into the Taverne, and there making him drunke, that ſo they may eſcape.* For the ſecond: How was it poſſible that *Ahitophel* ſhould hold out ſo long from hanging himſelfe, and horrible confuſion of ſpirit; eſpecially ſith he harbour'd in his boſome ſuch a falſe rotten abhominable heart, as appeared by that villanous counſell

counsell he gave *Absalom*, to lye with his Fathers Concubines, *in the sight of all Israel*; except he had beene a Counseller of State, and so necessarily taken up continually with extraordinary variety, vicissitude, and succession of most weightie and important affaires; which would wholly possesse his minde with an uninterrupted attention, agitation and exercise; and not give it any leave to reflect upon it selfe, with those severer cogitations in cold bloud, which are wont to correct and condemne the enormity of exorbitant courses. And thus in all ages, many great men, of great wisedome, being great offenders, purposely put and plunge themselves into multitude of businesses; that they may have no leasure, to listen unto that, which their Consciences would secretly tell them in their eare, of their *Machivellian* plots, prodigious lusts, and plausible cruelties. The noise of attendants, visitants, Dependants, and great employments drowne the voyce of Conscience in such cases as the Drummes in the sacrifices to *Moloch*, the Cry of the Infants. But while the men of the world are thus wholly detain'd, and doe so greedily upon purpose entertaine the time with cares of this life, and dealings in the world; their consciences deale with them, as Creditors with their Debitors: while they have any doings, as they say, and are in trading in policy, let them alone and say nothing; but if once downe the winde, in sickenesse, poverty, disgrace, *&c.* Then comes Sergeant after Sergeant; Arrest upon Arrest; Action upon Action: All their sins are set in order before them, and fall full soule upon the now distressed Soule, as Ravens upon the fallen Sheepe, to picke out the very eyes and heart of it, and to keepit downe in the Dungeon of despaire for ever.

5. Nor others, because they couzen themselves with a formall false conceit of a comfortable spirituall state; as did the *Pharisie*, *Luke* 15.11. with a groundlesse presumption, that they are in Gods favour; as did those, 5. Selfe-deceiving.

Matth.

*Matth.*7.22. And the five fooliſh Virgins, *Matth.*25. When as God knowes they are meere ſtrangers to the Myſtery of Chriſt, and farre enough from any ſound Humiliation.

Thus the blindneſſe, ſecurity, ſearedneſſe, ſlumber, Selfe-deceit, or ſome other ſuch diſtemper of the Conſcience conceales, and keepes in, the ſtings of thoſe ſins in ſenſuall men; which without turning unto the Lord, in truth, *while it is called To day*, will hereafter torment with intolerable and reſtleſſe terrour thorough all eternitie.

3. Sinne is in it's own element.

3. A third reaſon, why thy unlamented, and unpardoned ſinnes, tho every one of them be armed with a ſeverall bloudy and fiery ſting, and of their owne nature ſo heavie with horrour, that they are able to ſinke Thee into the bottome of Hell; doe not as yet ſtirre, nor preſſe upon thy Soule, with the inſupportable weight of divine vengeance, is this: They are in their native ſoyle, where they were borne, bred and brought up, in their owne Element, as they ſay: I meane in a carnall heart, ſoaking in ſenſuality, and not reſolved to be reformed. We ſay in *Philoſophy*, *An Element is not heavie in it's owne Place.* One Bucket full of water upon the Earth would bee burdenſome to the Backe of that Man, who, were Hee in the bottome of the Sea, would feele no weight at all from all the water there, though it were three miles high over His head. A ſenſuall heart, ſetled upon it's lees can beare without ſenſe, or complaint, a world of wickedneſſe, which out of it's Element and humour, would be cruſht into Powder, and tremble with horrour upon the ſad apprehenſion of the leaſt ſinne, eſpecially ſet out by Gods juſt indignation. While *Belſhazzar* was in His Element, revelling and ryoting amongſt His Lords, His Wives, and His Concubines, drinking wine ſwaggeringly and contemptuouſly in the golden and ſilver Veſſels of the Temple, Hee felt no touch in point of

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conscience, or terrour at all. But, put out of His humour, *by the hand-writing upon the plaister of the Wall, his countenance was presently changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another.*

4. Fourthly, The never-dying worme, that naturally breeds, and (d) growes bigge in every unregenerate conscience, which beates backe still the searching power of the Word, and secret warnings of the Spirit, is like a Wolfe in the foot: Feede it continually with fresh supply of raw flesh, and it will let the Body alone; but with-draw that, and it devours upward. While the sonnes and daughters of pleasure, and all those who have their portion and Paradise in this life, stop the mouth of this hellish worme, with variety of carnall delights, they doe well enough, and finde prettie ease, and exemption for a time from the rage and bitings thereof: But they may assure themselves in evill times, when the dayes are come upon them, wherein there is no pleasure; when the *Play* is done; when all worldly comforts and comforters like runaway servants, and drunken Serving-men, are to seeke, when they have most use and need of them, I say, that then the time, and turne is come: that the Worme of conscience, destitute now for ever of any further satisfaction from sensuall sweetnesse, will raggingly turne upon the Soule, devoure like a Lion, gnaw like a Vulture, vex eternally.

4. Sinne hath other things to feed upon.

(d) *Voluptas perpetui vermis nutrix, ad tempus admodùm breve possidentem demulcet. Postremò verò acerbioris exitũ tristitiæ sortitur.* Basil. Exhort. Ad Baptismum.

5. Fifthly, If the weight of the whole world were now laid upon any of these Bodies here lately buried, it would not stirre or groane: And why? Becausse it is naturally dead. Proportionably, Though the burthen of sin, farre heavier than a mountaine of (e) Lead, than this mighty and massie earth under our feet, lyes upon every impenitent Soule, ready every houre to presse, and plunge it into the lowest pit, yet wretched, and bewitching thing, it neither feeles any smart, nor

5. The sinner is spiritually dead.

(e) *Grave siquidem, grave, inquam, & onerosum est peccatum, & omni plumbo ponderosius.* Chrysost. Ad Pop. Antioch. Hom 31.

(e) *Mortuus est autem Peccator maximè ille, quem moles consuetudinis premit quasi sepultus Lazarus. Parùm enim erat quia mortuus etiam sepultus.* August. de tem. Serm. 48. Ephes. 2. 1.

(g) *Neq; negari potest, non minoris esse virtutis, immò aliquantò majoris, è morte animas mortuas excitare ac corpora mortua.* Musc. In Evang. Ioan. cap 5.

6. He lookes upon his sins in a false glasse.

nor feares any hurt; it is neither sensible of the present weight, nor troubled for the future wrath; And what is the reason? It is spiritually (f) dead. It is starke *dead in trespasses and sinnes.* The *strong man* is gone away with all. And there is no stirring, nor sense of this cursed Burden, untill, either *a stronger than he* lay hands upon this Hellish Tyrant, disarme him, and throw downe his holds; and a (g) mightier voyce of the Son of God, than that which made *Lazarus* come out of the Grave, put life into it: Or else that the dreadfull thunder of Gods fierce and finall wrath, the day of visitation being expired, awake it to everlasting woe.

6. Though in the meane time, thou be extreamely miserable, and if thou dyest in thine impenitent state this day, thou must most certainely lodge this night in the lake of fire and brimstone amongst the damned; yet thy sinnes for the present doe not represent to the eye of thy conscience those formes of foulenesse, and terrour, of which they are naturally full; and which without timely repentance, thou wilt hereafter finde and feele in them, to thine endlesse griefe: because thou lookest upon them in the false Glasse of vaine-glory, ignorance, selfe-love, selfe-conceitednesse; painted over by the Divels dawbing, with whorish intising colours of pleasure, profit, preferment, worldly applause, and other such goodly and golden out-sides. Whereas a true and effectuall beholding them in the cleare Christall of Gods pure Law, hunted continually at the heels with divine vengeance; al the curses in this Booke, and plagues innumerable, internall, externall, eternall; and in the bitter Passion of *Jesus Christ*, without whose hearts-bloud, not the least sinne that ever was committed, could ever have beene remitted, were able to fright and fire a very *Blackamore* out of his blacke *skinne*, and a *Leopard* from *his spots*. And thou something easest thine heart also against the terrour of the Lord for thy sinnes, by looking upon Gods mercy

Ieremi. 13. 23.

with

with false spectacles, and so enlarging it beyond the limits of his Truth. But heare, what that *excellent discoverer of the Depths of our Selfe-consening hearts* tels thee in such a case: *As a man passing over a bridge, saith hee, which his false spectacles make to seeme broader, than indeed it is, being thereby deceived, goes besides the bridge, and so is drowned: so it is with those, whose deceitfull hearts make the bridge of Gods mercy larger than it is, they are in danger of falling beside it, into the waters of eternall destruction. For though Gods mercy be of the largest extent, yet it is bounded with his Truth. And therefore usually in the Scriptures we finde these two coupled together, Gods mercy, and His Truth.* Now His Truth tels us; that the good tydings of the *Gospell* belong only to the *poore*, to the *broken-hearted*, to the *captives*, to the *blinde*, to the *bruised*, *Luke* 4.18. That he only *who confesseth, and forsaketh His sins, shall have mercy*; *Prov.* 28. 13. That *except wee repent, wee shall all perish*, *Luke* 13. 3. That *except we be borne againe, we cannot see the Kingdome of God*, *John* 3. 3. That *God will wound the head of his enemies, and the hairy scalpe of such an one, as goeth on still in his trespasses*, *Psal.* 68. 21. That *if we regard iniquity in our hearts, the Lord will not heare us*, *Psal.* 66. 18. That *no fornicatour, nor idolater, nor adulterer, nor effeminate, nor abuser of Himselfe with mankinde, nor theefe, nor covetous man, nor drunkard, nor reviler, nor extortioner, shall inherit the Kingdome of God*, 1 *Cor.* 6. 9, 10. That *without holinesse no man shall see the Lord*, *Heb.* 12. 14. That *every one that calleth on the Name of Christ savingly, must depart from iniquity*, 2 *Tim.* 2. 19. &c. Compare now these and the like places with thine heart, life, and present impenitent state, and tell mee in cold bloud, and impartially, whether any mercy at all as yet belongs unto thee upon good ground, yet lying in thy sinnes.

Chap. IIII.

The second Use of the former doctrine for the converted that they sinne no more, and to keepe them from sinne seven considerations are given them.

Use 1. Sin no more, and to that end consider that sinne is

IN a second place, the Point may serve for warning to those, who are already washed from their sinnes; that they defile their Soules no more: who having beene cured, by casting their eyes upon the *brazen Serpent*, from those many fiery stings; that they rebell no more: who wounded formerly at the heart-root with grievous horrour, and now healed with the bloud of *Christ*, that in the name of *Christ*, they *turne not againe to folly*. Let them call to minde, and lay to heart the ensuing considerations, when they are first tamper'd with, and tempted againe to any sinne: which, mee thinkes, should be of power, not only to keepe Gods *blessed Ones* from putting their hands to iniquity; but also to restraine, or at least to coole the courage even of the *Devils slaves*, in the very heat of the most furious entisement to their best-beloved sinne.

1. Most hatefull.

1. Sinne is most hatefull. It is the only Object of all Gods infinite hatred. His Love is cut as it were, into diverse streames, and carried upon variety of (h) objects. He loves in the first place, infinitely, ad-æquately His owne *blessed Selfe*, His owne Sonne, who is called the * *Sonne of His Love*, His Angels, His Saints, His Servants, His Creatures, All things He made: *Thou lovest all things that are, and abhorrest nothing which Thou hast made. For never wouldest Thou have made any thing, if thou hadst hated it.* But Hee hates (i) no-

(h) *Primum enim divini amoris objectum, est ipsa Deitas, ac Filius ille dilectus. 2. Res creatæ in genere 3. Angeli. 4. Genus humanum. 5. Electi.* Til. p. 1. Syntag. The 40 pag. 113.

* Εἰς τὴν βασιλείαν τῆς ἀγάπης αὐτοῦ Coloss. 1. 13.

(i) *Deo nihil est in odio, nisi malum, hoc est, nihil est ei invisum, odiosum, execrabile, nisi malum. Hoc autem est peccatum ipsum, & præterea nihil.* Zanch. De naturâ Dei Lib. 4. Cap. 7.

thing

thing at all, properly and formally, but sin. The whole infiniteneſſe of all His hatred, is ſpent wholly upon ſinne alone; which makes it infinitely and extremely hatefull. Now what a thing is this, that an infinite divine hatred, like a mighty undivided Torrent ſhould with all it's united forces, and deteſtations run headlong, and reſt upon every ſinne; bee it but an officious lye, * *fooliſh talking, jeſting, revelling,* a *wanton glance,* a vaine thought, an idle word, and ſuch like lighter ſins in the worlds account; which to reprove in ſome companies, nay almoſt every where, would be holden to be a ſowre and unſufferable preciſeneſſe: So deſperately impudent are the times, both in diſgracing of ſincerity, and dawbing of ſinne! And what a wofull wretch is every impenitent Sinner, who hath ſuch a world of unpardoned ſinnes lying upon His Soule, and ſuch an immeaſurable weight of hatred lying upon every ſeverall ſinne! And what a prodigious Bedlam is Hee, who will wittingly, and willingly put His hand to any ſinne; which once committed, is inſeparably, and individually attended with the infinite hatred of ſo great a God: For which the paines of Hell muſt upon neceſſitie be ſuffered; either by the Partie Himſelfe, or his Surety: Either it muſt bee taken off by the bloud of *Ieſus Chriſt*; or elſe the Delinquent, muſt burne in Hell for ever!

* Epheſ. 5. 4. Galat. 5. 28. Matth. 5. 28.

2. It is moſt foule. Even fouler than the fouleſt Fiend in Hell; than the Devill himſelfe. And let none ſtumble at this truth: it appeares unanſwerably thus: Sinne made him a Devill and ſunke him into Hell; and therefore ſinne is more rancke Devill, and horrible Hell it ſelfe. For it is a Principle in *Philoſophy* of unqueſtionable truth; (k) *Whatſoever maketh ſuch, is it ſelfe much more ſuch.* The Sunne that lightens all other bodies, is much more light; The fire which hearts all other things, is much more hot: So that which defiles another thing, is much more fulſome: Sin alone

2. Moſt foule.

(k) Αει δ' ὁ ὑπάρχει ἕκαστον, ἐκεῖνο μᾶλλον ὑπάρχει. Ariſt. Poſterio. Anal. Lib. 1. Text 15.

brought all helliſh miſery upon Satan, and made him ſo foule, therefore it is farre fouler. If any could ſtrip him of his ſinnes, he ſhould re-inveſt him into the ſhining roabes of all his former Angelicall excellency and perfection; and reſtore him into height of favour againe with the *moſt High*. (l) For God hates the Divell for nothing elſe in the world, but for ſinne.

(l) *Illud, quod maximè videtur Deus odiſſe, ſcilicet Diabolum, non odit niſi ratione peccati & eum amaret, ſi peccatum non eſſet, tanquam creaturam ſuam Unde Sap. 11. Nihil odiſti eorum quæ feciſti. Quod intelligendum eſt, niſi propter peccatum adjunctum, quod ipſe non fecit.* Peral.
Though it appeare amiable in the ſight of the moſt.
Through the Divels painting it over.

Ob. But if ſinne be ſo ugly, may ſome ſay, as you have ſet it out; how comes it to paſſe, that it is ſo amiable in the eyes of the moſt? Why doe all ſorts of people purſue and practiſe it with ſuch eagerneſſe and delight? Why doth the whole world runne a madding after it?

Anſw. Herein obſerve an univerſall Soule-ſwallowing Depth of Satans damned Policy. He knowes full well, that ſhould ſinne appeare in it's owne-likeneſſe, every eye would abhorre it, every Mothers Son would deteſt, and defye it. And therefore, He takes a courſe, by the exquiſiteneſſe of his colours, and excellency of *painting*, to put a ſeeming faireneſſe upon an Helliſh face; whereby the greateſt part dote upon this deformed Hag to their endleſſe damnation. For wee muſt know that Satan, in this myſtery of couſening by colours, incomparably ſurpaſſeth the moſt famous Baudes, and noble Strumpets, that ever were. So that it ſeemes to be the conceit of the ancient (m) Fathers, that the Devill did immediately reveale unto whoriſh women this *Art of painting*; at leaſt, Hee was moſt

(m) *Quæ omnia pessimi rores, & apoſtatæ Angeli ſuis artibus prodiderunt; quando ad terrenacontagia devolut, à cœleſti vigore receſſerunt Illi & oculos circumductio nigroris fucare, & genas mendacio ruboris infucare, & mutare adulterinis coloribus cutem; & expugnare amœnum oris & capitis veritatem corruptelæ ſuæ impugnatione docuerunt* Cyp. De habitu Virginum. *Quis corpus monſtraret mutare, niſi qui & hominis ſpiritum malit & transfiguravit? Ille indubitatè hujuſmodi ingenia continuavit, ut in nobis quodammodo manus Deo inferret. Quod naſcitur, Opus Dei eſt. Ergò quod fingitur, Diaboli negotium eſt.* Tertul. De cultu Fœminarum. *Tu verò cujus caput Chriſtus eſt, inventiones Satanæ corruptabilis, nec recordaberis faciem Chriſti——? Quæ omnia ſi memoriâ teneres, etiamſi velle ornatum amares, non auderes tamen, nec ferre paſſes pulverem, aut cinerem aliquem ſuper faciem tuam imponere.* Chryſ. Hom. 31. in Mat.

certainely

certainely an extraordinary assistant to the first Inventors of it. Now for painting sinne, to make it more plausible and passable, we may see more variety of colours, and coulening trickes ministred unto Satan by our false hearts, his Agents for that purpose, (n) *In that excellent discovery of their deceitfulnesse.*

(n) I meane Dikes discourse of the deceitfulnesse of Mans heart.

But as an old, deformed, wrinckled, whorish Hag setting out Her selfe with false haire, a painted face, and other meritricious affected dressings, entangles and insnares the hearts of (o) fooles, and eyes of vanitie; whereas understanding men, and those that have eyes in their heads, discover in her so doing and daubing, an addition of a great deale of artificiall loathsomnesse to Her naturall foulenesse: So it is in this case. The griesly face of sinne being daubed over with the Devils painting, and false lustre, carries away captive all carnall men, and detaines in a fooles-paradise, indeed an hellish prison, a world of deluded Ones. Yet those few illightened Soules, whose eyes have beene happily opened, by spirituall *Eye-salve*, to *turne from darkenesse to light, and from the power of Satan unto God*, behold a double deformity and ouglinesse, in so foule a monster deceitfully dressed in the Devils counterfeit colours, and guilded over garishly in His personated *Angelicall glory*.

(o) *At, inquiunt juvencule, quid mali, si his artibus sponsum pellexero? Non pellicies, nisi stolidum, & vecordem.* Sculc. in 3. Cap. Iesaiæ.

3. It is most filthy. Farre filthier than the most stinking confluence of all the most filthy, fulsome, nasty, loathsome things in the world: And it must needs bee so; For whatsoever a Man can conceive to bee most contrary, distant and opposite to the infinite clearenes, purity, sweetnesse, beauty, and goodnesse of God; all that, and much more is sinne in the highest degree. Hence it is, that in the Scriptures, it is compared to the filthiest (p) *myre*, in which a *Sow* will lye downe to coole, and cover her selfe: To the loathsome *vomite*, not of a man, but of a *Dogge*: (q) To the unsavourie poysonall dampe, which rotten Carkases exhale out of

3. Most filthy.

(p) 2 Pet. 2. 22.
(q) Rom. 3. 13. *Alludit ad hominem, qui tetrum anhelitum ex corruptis spirat extis; & ad cadaver quod ex sepulchro intolerabilem spirat odorem.* Buc.

opened graves: (r) To *menstruous filth*: (s) To the dirt under the nailes; or the stinking sweat of the Body; or the putrified matter of some pestilent Vlcer: (t) To the very *excrements*, which Nature having severed from the purer part of the meat, thrusts out of the stomacke, and casts into the draught: (u) To the *filthinesse*, pollutions, and impurities of the world, so called by a singularity, for sinne is the transcendent filth of the world: To all the uncleannesses, for which the Purifications, cleansings, washings, and sprinklings were appointed in the Leviticall Law: (x) To *abhomination* it selfe, &c. Nay, and yet further, which makes for the further detestation of sin: Whereas all outward filth defiles onely the Body; this of sinne by the strength and contagion of it's insinuating poyson soakes thorow the flesh and the bone, and enters and eates into the very *minde and conscience*, *Tit.* 1.15. defiles the pure, and immortall Soule of Man. How long might we cast dirt into the Aire, before we were able to infect the bright shining beames of the Sunne? Yet so filthy is sin, that at once with a touch it infects the Soule, a clearer and purer essence than it; and that with such a crimson and double-dyed staine, that the Flood of *Noah*, when all the World was water, could not wash it off: Neither at that last and dreadfull Day, when this great Vniversall shall bee turned into a Ball of fire, for the purifying and renewing of the Heaven and the Earth, yet shall it have no power to purge or cleanse the least sin out of the impenitent Soule: Nay, the fire of Hell which burnes night and day, even thorow all eternity, shall never be able to raze it out.

4. It is most infectious: Spits venome on all sides, farre and wide: corrupts every thing it comes neare. By reason whereof, it is fitly resembled to (y) *Leaven*; to a (z) *Gangreene*; to the (a) *Leprosie*; which filthy disease quickly over-spreads the whole Body: *Numb.* 12.10. Infects the (b) *clothes*, the very *Walles* of

(r) Ezek.16.17. *Their way was before me, as the uncleanneſſe of a removed woman.*
(s) Iames 1.21. Ἀποθεμένοι πᾶσαν ῥυπαρίαν. Ῥυπὸς, Ῥυπαρία, sordes: *Propriè quæ in summis manuum, ac digitorum unguibus colliguntur: aut, secundum alios, illuvies quæ distringitur à corporibus oleo illitis post sudorem: item genus quoddam ulceris sordidi.* Apud. Dioſc. lib.5.cap.99. Scap.
(t) Ibid. Καὶ σκωρίαν κακίας. *Beza reddit, excrementum malitiæ, Metaphora à digestione naturali, quâ quicquid in cibo assumpto non præbet utile nutrimentū corpori, tanquam nimium excrementis deputatur.* Par.
(u) 2 Pet.1.20. Τὰ μιάσματα τοῦ κόσμου.
(x) Ezech. 22.2.

(y) Matth.16.12.
(z) 1 Cor.5.6.
(a) 2 Tim.2.17.
(b) Psalm 51.2. Jerem. 13.27.

of

of the House: Levit. 14.37. &c. *Posterity*, 2 *King.* 5.27. The first sinne that ever the Sun saw, was so pregnant with Soule-killing poyson that it hath already damnably polluted all the Sonnes and Daughters of *Adam*, that were ever since; and will still by the unresistable strength of the same contagion, empoyson all their natures, to the Worlds end. Nay, at the very first breaking out, it suddenly blasted, as it were, both Heaven and Earth: And so stained the beauty of the one, the brightnesse of the other, and the originall, orient, newly burnisht glory of the (c) *whole Creation*; that from that houre, it hath *groaned* under the burden of that vanity and deformity, to which this first sinne hath made it subject; and will (d) *travell in paine* under the *bondage* of the same *corruption*, untill it be purged by fire, in the great *Day of the Lord*. If but one sinne bee doted upon, delightfully, and impenitently, like a lumpe of Leaven, it sowres all the Soule, defiles the whole Man, and every thing, that proceeds from Him: His thoughts, desires, affections, words, actions, and that of all sorts; naturall, civill, recreative, religious. It doth not only unhallow his meat, drinke, carriage; His buying, selling, giving, lending, and all his other

(c) Πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει.

Simplicius est generatim de universâ mundi machinâ, & rebus creatis, etiam brutis & inanimis accipere, putà Astris, Elementis, terræ fructibus, & quæcunque usibus hominis primitùs fuerunt á Deo destinata —Homo ipse præstantissima creatura quid est, nisi ipsissima vanitas, abjectus à deo, miseriis, morbis, morti, & iræ Dei obnoxius? Cælum nebulis & nubibus obducitur: Astra lumine sæpe deficiunt, influentijs suis maligne afficiunt aerem, & corpora inferiora, & ad corruptionem disponunt. Aer sæpe sit pestilens; modò riget frigore, modò æstibus ardet, modò pluvijs continuis terram opprimit, terræ nascentia lædit & vanitatem quasi deplorat.——Terra improbo labore fatigata herbas, fructus noxios aut caducos vix producit; sterilitate sæpius quàm fertilitate culturam & spem colonorum eludit. Animantia omnis generis corruptibilia humanis usibus quotidie generantur, fatigantur, intereunt; multa venenata, & noxia hominem infestant, cum priùs omnia subdita, & salutaria ei fuissent. Nec postrema pars vanitatis creaturæ est, quòd servire impiorum abusibus cogitur. Sol lucet sceleratis; terræ nascentia, metalla, vina, fruges, ambitioni, avaritiæ, crapulæ, securitati, sævitiæ, Idololatriæ, impietati & perditioni. Par. *Creatura subjecta est vanitati: & cadente homine, quem constituerat Dominus Dominum Domus suæ & principem omnis possessionis suæ, tota simul hæreditas corrupta est. Inde discemperatus aer, terra in operibus Ade maledicta, & omnia subdita vanitati: Nec sanè reparabitur hæreditas donec reparentur hæredes.* Bern. (d) 2 Pet. 3. 10. 11.

(e) dealings in the world, even His plowing; *The plowing of the wicked is sin, Prov.* 21. 4. But also turnes all his (f) spirituall services, and divinest duties; His prayer, hearing, reading, receiving the Sacrament, &c. into abhomination. If but one raging corruption, in a Minister, Magistrate, Master of a Family; as lying, swearing, filthy talking, scoffing at Religion, opposition to godlinesse, Sabbath-breaking, an humour of Good-fellowship, or the like, represent it selfe to the eye of the World, in his ordinary carriage; and hang out as rotten fruit in the sight of the Sun; it is wont fearefully to infect or offend by a contagious insinuation, and ill example, all about Him; to diffuse it's venome to His Family, amongst His Sons, and Servants, over the Parish where He lives, all companies where He comes, the whole Country round about, especially if He be a Man of eminency and place.

5. (g) It is extremely ill. A farre greater ill, than the eternall damnation of a Man. For when Hee hath lien many millions of yeeres in the Lake of fire, and under the dominion of the second death; He is never the nearer to satisfaction for sinne. Not all those Hellish flames thorow all eternitie, can possibly expiate the staine, or extinguish the sting of the least sinne. Nay, the very destruction of all the creatures in the world; of Men and Angels, Heaven and earth, is a great deale lesse ill, than to offend God with the least transgression of His lawes. For all the creatures of ten thousand worlds, were they all extant, come infinitely short in excellency of worth, of the Hearts-bloud of *Iesus Christ*. And yet without the effusion of it, no

(e) *The way of the wicked is an abomination to the Lord*, Pro. 15 9. *Conflat sensum genuinum hujus Proverby hunc esse: Quodque vestigium, & unumquemque pedem, quem improbus ponit, seu unumquodque opus, quod exercet, sive cogitando, sive loquendo, seu denique faciendo in his, quæ ad proximum referuntur, Deo execrabile esse.* Cartro

(f) *The Sacrifice of the wicked is an abomination to the Lord*, Pro. 15.8. *In* זבח (*Sacrificium*) *est synecdoche partis pro cultu Dei. Grave est, si vanus sit impiorum cultus.* Mat 15. 9. *Si Deus illum improbat, sed gravius si odio habeat: sed gravissimè, si illum non odio habeat modo, sed etiam abominetur: gravissimo verò gravius & atrocius est, quod illi abominationi sit; & illùm summe abominetur. Quodcunque dicit, omnem, gravius & acerbius aliquid dicendi, aditum præclusit.* Cartro.

5. Most ill.

(g) I understand ill in a generall notion, and not as restrained unto, or resident in any species. And I know, that *divisio mali in malum culpæ & malum pœnæ*, is not *generis univoci in species*; but *vocabuli æquivoci in sua æquivocata. Culpa habet plus de ratione mali, quàm pœna. Et non solùm quam pœna sensibilis, quæ consistit in privatione corporalium bonorum — sed etiam universaliter accipiendo pœnam, secundum quod privatio gratiæ, vel gloriæ, pœna quædam sunt.* Aquin. p. 1. q. 48. Art. 6.

sinne

sinne could ever have beene pardoned, nor any Soule saved. A man would thinke it a lesser ill to tell a lie, than to lye in Hell: But heare *Chrysostome*; *Although many thinke Hell to be the supreame and soreſt of all evils; yet I thinke thus, and thus will I daily preach: That it is farre bitterer and more grievous to offend Christ, than to be tormented with the paines of Hell.*

6. It is full of most searefull effects.

6. Full of most searefull effects in

1. It deprives every *Impenitent*. 1. Of the favour and love of God, the onely Fountaine of all comfort, peace and happpines: which is incomparably the most invaluable losse, that can be imagined. 2. Of his portion in Christs bloud; of which, though the drops, waight, and quantity be numbred, finite, and measurable, yet the Person that shed it, hath stampt upon it, such height of price, excellency of merit, unvaluableneſſe of worth; that he had infinitely better have his portion in that sweeteſt well-spring of life and immortality; than enjoy the riches, pleasures and glory of the whole World everlastingly. For a bitter-sweet taste of which, for an inch of time, Hee villanously trampleth under-foot, as it were, that blessed bloud, by wilfully cleaving to his owne wayes, and furious following the swinge of his owne sensuall heart (even against the checke and contradiction of his grumbling conscience.) 3. Of the most blissefull presence, freedome, and communication of the Holy Ghost; and all those divine illuminations, spirituall feastings, sudden and secret glimpses and glances of heavenly light, sweeter than sweetneſſe it selfe, where-with that good Spirit is wont to visit and refresh the humbled hearts of holy men. 4. Of the fatherly providence and protection of the blessed Trinitie, the glorious guards of Angels, the comfortable communion, with the people of God, and all the happy consequents of safetie, deliverance and delight that floweth thence. 5. Of the unknowne pleasures of an appeased conscience, a jewell

1. Depriving us of first the love of GOD the Father:

2. The grace of Christ.

3. The communion of the Holy Ghost.

4. The protection of the Trinity.

5. The pleasures of an appeased conscience.

ell of deareſt price, to which all humane glory is but duſt in the ballance. Not the moſt exquiſite extraction of all manner of Muſicke, Sets, or Conſorts, vocall or Inſtrumentall, can poſſibly conveigh ſo delicious a touch, and taſte to the outward eare of a Man; as the ſound, and ſenſe of a Certificate brought from the Throne of mercy by the bleſſed Spirit, ſeal'd with Chriſts bloud, to the eare of the Soule, even amidſt the moſt deſperate confuſions, in the evill Day; when Comfort will be worth a World; and a good *Conſcience*, tenne thouſand earthly *Crownes*. 6. Of all true contentment in this life; of all Chriſtian right, and religious intereſt to any of the Creatures. For never was any ſound joy, or ſanctified enjoyment of any thing in the world, found in that Mans heart, which gives allowance to any luſt, or lyes delightfully in any ſinne. 7. Of an immortall Crowne, the unſpeakable joyes of Heaven; that immeaſurable, and endleſſe comfort, which there ſhall bee fully and for ever enjoyed, with all the children of God, Patriarkes, Prophets, Apoſtles, Martyrs, Chriſtian friends; yea, with the Lord Himſelfe, and all His Angels, with *Chriſt* our Saviour, that Lambe ſlaine for us, the Prince of glory, the glory of Heaven and Earth; the brightneſſe of the everlaſting Light, *&c.* In a word, of all thoſe inexplicable, nay, unconceiveable excellencies, pleaſures, perfections; felicities, ſweetneſſes, beauties, glories, eternities above.

6. The contentment of this life.

7. The glory of that to come.

2. It doth every houre expoſe Him to all thoſe evils, which a Man deſtitute of grace divine may commit; and unprotected from above, endure. It brings all plagues. 1. *Internall*; blindneſſe of minde. Hardneſſe of heart, deadneſſe of affection, ſearedneſſe of conſcience, a reprobate ſenſe, ſtrong deluſions, the ſpirit of ſlumber, ſlavery to luſt, eſtrangednes from God, bondage under the Devill, deſperate thoughts, horrour of heart, confuſion of ſpirit, *&c.* And ſpirituall miſchiefes in this kinde, moe, and more dreadfull, than either

2. Expoſing a ſinner to all evils.

1. Internall.

ther Tongue can tell, or heart can thinke. Least of which is farre worse than all the plagues of Ægypt. 2. *Externall.* See *Deut.* 28. 15. &c. 3. *Eternall.* See my *Sermon of the foure last things.*

2. Externall.
3. Eternall.

3. By it's pestilent damning Property and poyson, it turnes Heaven into Hell, Angels into Divels, Life into death, Light into darkenesse, sight into blindnesse, Faith into distrust, hope into despaire, Love into hate, humility into pride, mercy into cruelty, security into feare, liberty into bondage, health into sickenesse, plenty into scarcenesse, a Garden of Eden into a desolate Wildernesse, a fruitfull Land into barrennesse, Peace into war, quietnesse into contention, Obedience into rebellion, Order into confusion, vertues into vices, blessings into curses, *&c.* In a word, all kind of temporall, and eternall felicities, and blisse, into all kinds of miseries, and woe.

3. Turning all good into all evill.

7. What heart, except it be all Adamant, and turn'd into a Rock of flint, but possessing it selfe with feeling thoughts, and a sensible apprehension of the incomprehensible greatnesse, excellency and dreadfulnesse of the mighty Lord of heaven and earth, would not tremble and be strangely confounded to transgresse and breake any one branch of His blessed Lawes, especially purposely, and with pleasure; or to sinne against Him willingly, but in the least ungodly thought? For alas! Who art thou, that listest up thy proud heart, or whettest thy prophane tongue, or bendest thy rebellious course against such a Majesty? Thou art the vilest wretch that ever God made, next unto the Devill, and his damned Angels; a base, and an unworthy Worme of the Earth, not worthy to licke the dust, that lyeth under His feete; A most weake and fraile creature, Earth, ashes, or any thing that is naught; the dreame of a shadow, the very Picture of change, worse than vanity, lesse than nothing; Who, when thy breath is gone, which may fall out many times in a moment, thou

7. Against the Lord of heaven and earth.

thou turnest into dust, nay, rottennesse and filth, much more loathsome, than the Dung of the Earth; and *all thy thoughts perish.* But now on the other side, if thou cast thine eyes seriously, and with intention upon that thrice glorious and highest Majesty, the eyes of whose glory thou so provokest with thy filth and folly, thou mayest most justly upon the commission of every sinne cry out with the *Prophet: O Heavens, be astonished at this: bee afraid, and utterly confounded!* Nay, thou mightest marvell, and it is God's unspeakeable mercy, that the whole frame of Heaven and Earth is not for one sinne fearefully, and finally dissolved, and brought to nought! For He against whom thou sinnest, *inhabiteth eternity, and unapproachable light. The Heaven is His Throne, and the earth his footstoole:* He is the *everlasting God, mighty, and terrible, the Creatour of the ends of the earth, &c.* The infinite splendour of his glory and Majesty, so dazles the eyes of the most glorious *Seraphims*, that they are glad to adore Him with covered faces (g). The Devill, and all the damned spirits, those stubborne Fiends tremble at the terrour of His countenance. (h) *All the Nations, before Him are but as the drop of a bucket, but as the small dust of the ballance*, nay, *they are nothing* to Him, saith *the Prophet*, yea *lesse than nothing.* (i) *Hee sitteth upon the circle of the earth, and the inhabitants thereof are as grashoppers: The Iudges, and Princes, when Hee blowes upon them, are but as stubble before the Whirle-winde:* And (k) *He taketh up the Isles, as a very little thing.* (l) *At His rebuke the Pillars of Heaven doe shake; the Earth trembleth, and the foundations of the hils are moved:* (m) *His presence melts the mountaines*, His voyce teares the Rockes in pieces, (n) *The blast of the breath of his nostrils discovers the chanels of waters, and foundations of the world:* when Hee is angry, *His Arrowes drinke blood, His sword devours flesh*, and the *fire of his wrath burnes unto the lowest Hell. The Heaven is but His*

sp anne,

(g) *Duæ aliæ alæ quibus faciem tegebãt, satis indicant, ne Angelos quidem fulgorem illum Dei sustinere posse sicq; ipsos perstringi Dei conspectu, ut cùm solem splendẽtem intueri volumus. Neq; tamen ita tegebant Angeli faciem suam, quin aliquo fruerentur Dei conspectu.* Cal. in Isa. cap. 6. The most holy Angels without spot or sinne in nature and conscience, yet cover their faces, as abashed at His presence, though doing his will in obeying the voyce of his mouth. *Throgmorton of Faith. pag.* 146.

(h) Isaiah 40.
(i) Iob 12.
(k) Iob 26. 11.
(l) Psal. 18. 7.
(m) Nahum 1. 5.
(n) Psal. 18 15. Deut. 32 21, 42. Isaiah 40. 12.

spanne, The Sea His handfull, The wings of the winde His walke: His garments are light, His Pavilion darkenesse, His way in the whirlewinde, and in the storme; and the clouds are the dust of His feete, &c. The Lord of hosts is his name, whose power and punishments are so infinitely unresistable; that he is able with one word to turne all the creatures in the world into Hell; nay, even with the breath of His mouth to turne Heaven and Hell, and Earth, and all things into nothing. How dareſt thou then so base and vile a wretch, provoke so great a God?

Psalm. 104 3, 2.
Psalm. 18. 11.
Nahum. 1. 3.
Ier. 51. 19.

Chap. V.

Thirteene other considerations to keepe men from sinne.

LEt the consideration, and compassion upon the immortality, and deareneſſe of that precious Soule that lyes in thy bosome, curbe thy corruptions at the very first sight of sinne, and make thee step backe as though thou west ready to tread upon a Serpent. Not all the bloudy men upon earth, or desperate Divels in Hell, can possibly kill, and extinguish the Soule of any man; it must needs live, as long, as God Himselfe, and runne parallell, with the longest line of eternity. Onely sinne wounds (o) mortally that immortall spirit, and brings it into that curſed case, that it had infinitely better never have beene, than be for ever. For by this meanes, going on impenitently to that last Tribunall, it becomes *immortally*

8. The destroyer of an immortall soule.

(o) *Mors quæ non modò nos à præsentibus malis vindicat, verùm ad supernam quoq; vitam sæpè traducit, haud scio an propriè mors appellari que at, utpotè* conjectos *habere. Una*

nomine magis quàm re formidabilis.——Una vita est oculos ad vitam mors, peccatum; animæ enim est interitus. Nazian. de funere Patris.

mortall,

mortall, and mortally immortall, (P) as one of the Ancients speakes. *It lives to death, and dyes to life:* never in state of life or death, yet ever in the paines of death, and the perpetuity of life; *It's death is ever-living, and it's end is ever in beginning: Death without death; End without end:* Ever in the pangs of death, and never dead: not able to dye, nor endure the paine: Paine exceeding not onely, all patience, but all resistance: No strength to sustaine, nor ability to beare, that which hereafter, whileſt God is God, for ever must be borne. What a prodigious Bedlam cruelty is it then for a man, by listning to the Syren-songs of this false world, the lewde motions of His owne treacherous heart, or the Devils desperate counsell, to embrew His hands in the bloud of his owne everlasting soule, and to make it to dye eternally? For a little paltry pleasure of some base and rotten lust, and fleeting vanity, which passeth away in the act, as the taste of pleasant drinke dyeth in the draught, to bring upon it in the other world, torments without end, and beyond all compasse of conceit? And his madnesse is the more, because besides it's immortality, His Soule is incomparably more worth, than the whole world. The very sensitive Soule of a little flie, saith (q) *Austin* truly, *is more excellent than the Sunne:* How ought wee then to prize, and preserve from sinne, our understanding, reasonable Soules, which make us in that respect, like unto the Angels of God?

9. Ninthly, what an horrible thing is sinne, whose

(P) *Beatè vivere, sivè per vitium, sivè per supplicium perdit anima: Essentialiter autem vivere, neq; per vitium, neque per supplicium amittit. Qualitate enim vivendi deficit, sed omnimodò subsistendi interitum nec moriens sentit. Ut ergo breviter dixerim, & immortaliter mortalis est, & mortaliter immortalis.* Greg. in 3. c. Iob c. 7. *Anima & mortalis esse intelligitur, & immortalis. Mortalis quippè, quia beatè vivere amittit, immortalis autem, quia essentialitèr vivere nunquam desinit, & naturæ suæ vitam perdere non valet, nec cum in perpetuâ fuerit morte damnata—Quâ ex re cogitur semper ut & mortem sine morte, & defectum sine defectu, & finem sine fine patiatur: quatenus ei & mors immortalis sit, & defectus indefuiens, & finis infinitus.* Idem. Dial. Lib. 4. cap. 45. *Sic morientur* damnati *ut semper vivant, & sic vivent ut semper moriantur.* Bern. de Dignit. animæ. *Raviviscunt ad mortem, moriuntur ad vitam.*

(q) *Musca sole præstantior. Si fortè turbati à me quærerent, num etiam muscæ animam huic luci præstare censerem, responderem, etiam: nec me terreret musca, quòd parva est, sed quòd viva, firmaret. Quæritur enim, quid illa membra tam exigua vegetet, quid huc, atque illuc pro naturali appetitu tantillum corpusculum ducat, quid currentis pedes in numerum moveat; quid volantis pennulas moderetur, ac vibret? Quod qualecunque est benè considerantibus, in tam parvo tam magnum eminet, ut cuivis fulgori perstringenti oculos præferatur.* August. Lib. de duabus Animabus contra Manichæos, p. 180.

9. Most horrible.

waight

weight, an Omnipotent strength, which doth sustaine the whole Frame of the world, is not able to beare? Almighty God complaines *Isa.* 1.14. even of the Sacrifices, and other services of his owne people, when they were performed with polluted hearts; and professes, that *Hee was weary to beare them.* And how vile is it, that stirs up in the deerest and most compassionate bowels of the All-mercifull God, such implacable anger, that threw downe so many glorious Angelicall spirits, who might have done Him so high honour for ever in the highest heavens, into the bottome of Hell, there most justly to continue devils, and in extremest torment everlastingly? Cast all mankinde out of His favour, and from all felicity for *Adams* sinne? caused Him, who *delighteth in mercy*, to create all the afflicting miseries in Hell; eternall flames, streames of brimstone, chaines of darknesse, gnashing of teeth, a Lake of fire, the bottomlesse Pit, and all those horrible torments there? And that which doth argue, and yet further amplifie, the implacablenesse and depth of divine indignation; the infiniteness of sinnes provocation, and desert: *Tophet* is said to be *ordained of old: Everlasting fire to bee prepared for the Devill, and His Angels*: As if the All-powerfull wisedome did deliberate, and as it were sit downe, and devise all stinging terrible ingredients, a temper of greatest torture to make that dreadfull fire, hellish paines, most fierce and raging, and a fit instrument for the justice of so great and mighty a GOD to torment eternally all impenitent reprobate Rebels. God is the *Father of Spirits*; our Soules are the immediate Creation of His Almightie Hand; and yet to every one that goeth on impenitently in his trespasses, Hee hath appointed, as it were a threefold Hell. There are three things considerable in sinne: 1. (r) Aversion from an infinite, soveraigne, unchangeable good: 2. Conversion to a finite, mutable, momentany good: 3. Continuance in the same. To these

Micah 7. 18.

Isaiah 30. 33.
Matth. 25. 41.

(r) *Est autem peccatum hominis inordinatio, atq; perversitas, id est, à præstantiore conditore aversio, & ad condita inferiora conversio.* Aug. ad Simplician. Lib. 1. q. 2. pag. 871.

theſe three ſeverall things in ſinne, there are anſwering three ſingular ſtings of extreameſt puniſhment. To averſion from the chiefeſt Good, which is objectively infinite, there anſwereth *Paine of loſſe* as they call it, Privation of Gods glorious preſence, and ſeparation from thoſe endleſſe joyes above, which is an infinite loſſe. To the inordinate converſion to tranſitory things, there anſwereth *Paine of ſenſe*, which is intenſively finite, as is the pleaſure of ſinne: And yet ſo extreme, that none can conceive the bitterneſſe thereof, but the ſoule that ſuffers it, nor that neither; except it could comprehend the Almighty wiſedome of Him that did create it. To the eternity of ſinne remaining for ever in ſtaine and guilt, anſwereth the eternity of puniſhment. For wee muſt know (f) that *every impenitent ſinner would ſinne ever, if hee might live ever; and caſteth himſelfe by ſinning into an impoſſibility of ever ceaſing to ſinne of Himſelfe: as a Man that caſteth himſelfe into a deepe Pit, can never of Himſelfe riſe out of it againe: And therefore naturally eternity of puniſhment is due to ſinne.* How prodigious a thing then is ſinne, and how infinitely to be abhorred, and avoided, that by a malignant meritorious poyſon and provocation, doth violently wreſt out of the hands of the *Father of mercies, and God of all comfort*, the full vials of that unquenchable wrath, which brings eaſeleſſe, endleſſe, and remedileſſe torments upon His owne creatures, and thoſe originally moſt excellent.

10. Tenthly, The height and ineſtimableneſſe of the price, that was paid for the expiation of it, doth clearely manifeſt, nay, infinitely aggravate the execrable miſery of ſinne, and extreame madneſſe of all that meddle with it. I meane the hearts-bloud of *Jeſus Chriſt*, bleſſed for ever: which was of ſuch precious-

(f) *At inquiunt. Sine fine puniri non debet culpa cum fine, Juſtus nimirùm eſt omnipotēs Deus. Et quod non eterno peccato commiſſum eſt, æterno non debet puniri tormento. Quibus citiùs reſpondemus, quòd recte dicerent; ſi judex juſtus diſtrictuſque veniens, non corda hominum ſed facta penſaret. Iniqui enim idcò tunc cum fine deliquerunt; quia cum fine vixerunt. Voluiſſent quippe ſine fine vivere, ut ſine fine potuiſſent in iniquitatibus permanere. Nam magis appetunt peccare quam vivere. Et ideò hic ſemper vivere cupiunt, ut nunquam deſinant peccare, cum vivunt. Ad diſtricti judicis ergo juſtitiam pertinet, ut nunquam careant ſuppliciis, quorum mens in hac vitâ nunquam voluit carere peccato; & nullus detur iniquo terminus ultionis, qui quamdiu valuit, habere noluit terminum criminis.* Greg. Expoſ. Mor. lib. 14. cap. 16. in cap. 41. Iob.

10. That which cannot be wip't out but by the hearts bloud of Chriſt.

neſſe

neſſe and power, that being let out by a Speare, it amazed the whole Frame of Nature; darkened the Sunne miraculouſly (for at that time it ſtood in direct (t) oppoſition to the Moone) ſhooke the Earth, which ſhrunke and trembled under it, opened the Graves, clave the Stones, rent the Vaile of the Temple, from the bottome to the top, &c. Now it was this alone and nothing but this could poſſibly cleanſe the filth of ſin. Had all the duſt of the earth beene turned into ſilver, and the ſtones into pearles; Should the maine and boundleſſe Ocean have ſtreamed nothing but pureſt gold; would the whole world, and all the creatures in Heaven and Earth have offered themſelves to bee annihilated before his angry face; Had all the bleſſed Angels proſtrated themſelves at the foot of their Creator: yet in the Point of redemption of Mankind, and purgation of ſinne, not any, nor all theſe, could have done any good at all. Nay, if the Sonne of God Himſelfe, which lay in His boſome, ſhould have ſupplicated and ſolicited (I meane, without (t) ſuffering and ſhedding His bloud) the Father of all mercies; Hee could not have beene heard in this caſe. Either the Sonne of God muſt dye, or all mankinde be eternally damned. Even then, when thou art provoked to ſinne, thinke ſeriouſly, and ſenſibly of the price that upon neceſſity muſt be paied for it, before it be pardoned.

11. Sinfull pleaſures are attended with a threefold bitter ſting. Whereof ſee my *Directions for walking with God, pag.* 171. Which though the Devill hides

(t) *Tunc temporis duo Luminaria fuerunt diſtantiſſima. Nam Sol erat in gradu 10. Arietis, & Luna in gradu 10. Libræ. Iſtas tenebras, liquet non fuiſſe ex naturali Solis deliquio, ob id quòd Luna tum plena, ad cujus plenitudinem Iudæi Paſcha ex legis præſcripto celebrabant, naturalem Solis Eclipſim cauſare non poterat.*

(t) *Cum dicimus alium modum reconciliationis fuiſſe poſſibilem, intelligi volumus de poſſibilitate abſolutâ, quoad rei ipſius naturam. Si enim Deo viſum fuiſſet, potuiſſet homini omnia ſua delicta condonare nullo λύτρῳ accepto, vel potuiſſet minimâ Chriſti paſſione contentus eſſe, quamvis ſeſe morti non generè per mortem filij, tum ex hac hypotheſi divinæ præordinationis, neceſſaria fuit mors Chriſti ad redemptionem humanam: Nam impoſſibile eſt, vel ut fallatur divina providentia, vel ut mutentur divina decreta.* Davenantius Expoſ. ep. ad Col. in c. 1. v. 20. *In eo non immorabimur, an Deus alio modo quàm per ſatisfactionem Chriſti nos ſervare potuerit. Fatemur enim nos, nec diffitetur Cl. Mol. quicquid hic objicit, nullam aliam viam in verbo Dei, ac proinde, & temerè de aliâ ab hominibus diſputari, &c.* Reſpon. Anthon. Wallæi. ad cenſuram Ioan. Arnoldi Corvini. c. 25. *Quis neget potuiſſe Deum alio quovis modo providere ſaluti hominum? ſed hoc voluit, nec niſi hoc.* Chamierus. Tom. 2. Lib. 5. Cap. 12. Sect. 6.

ſubjeciſſet: ſed ſi æternum Dei decretum ſpectemus de liberando humano

11. Attended with a three fold ſting.

from them in the heat of temptation; yet in His seasons, to serve his owne turne, He sets them on with a vengeance.

12. That which brings a great difference into the hearts of those which are guilty of it from others.

12. Compare the vast, and invaluable difference, betweene yeelding to the entisement, and conquering the temptation to sinne. For which purpose, looke upon *Ioseph* and *David*, two of Gods deerest servants. And consider the consequents: what a deale of honour and comfort did afterward crowne the head, and the heart of the one: And what horrible mischiefes and miseries fell upon the familie, and (u) grisly horrours upon the conscience of the other. Survay also the distinct (x) Stories of *Galeacius Caracciolus*, and *Franciscus Spira*, than which in their severall kindes, there is nothing left to the memory of the latter times more remarkable. And you shall finde in them as great a difference, as betweene an Heaven and Hell upon earth. The one withstanding unconquerably variety of mighty entisements to renounce the Gospell of *Iesus Christ*, and returne to Popery, besides the sweet peace of His Soule, attained that honour in the Church of God, that He is in some measure (y) paralleld even with *Moses*, and recommended to the admiration of Posterity by the Pen of that great and incomparable glory of the Christian World, blessed (z) *Calvin*. The other conquered by an unhappy temptation, to turne from the Truth of God and our true Religion, to the Synagogue of Satan, and abhominations of the *scarlet Whore*, besides the raging and desperate confusion hee brought upon His own spirit, became such a spectacle to the eye of Christendome, as hath beene hardly heard of.

(u) Psalm 51 3. *My sinne is ever before me.*

(x) See the life of *Galeacius Caracciolus*, containing the Story of His admirable conversion from Popery, and his forsaking of His Marquesdome for the Gospels sake: written first in *Italian*, translated into *Latine* by *Beza*; and into *English* by Mast. *Crashaw*: And the History of *Franciscus Spira*, set out by severall men; and thus intituled by the first: *Francisci Spirae Civitatulani horrendus Casus, qui ob negatam in judicio, cognitam Evangelij veritatem in miseram incidit desperationem.*

(y) See *Crashaw* in His second Dedicatory Epistle before the Booke

(z) *Calv.* In His Dedicatory Epistle before His Commentary upon the first to the Corinthians. *Non celandum est, Hominem privatâ familiâ natum, honore, & opibus florentem, nobilissimâ & castissimâ uxore, numerosâ sobole, domesticâ quiete, & concordiâ, totoque vitae statu beatum ultrò, ut in Christi castra migraret, patriâ cessisse; ditionem fertilem, & amœnam, lautum patrimonium, commodam non minus, quàm voluptuosam habitationem reliquisse; exuisse splendorem domesticum, Patre, conjuge, liberis, cognatis, affinibus sese privâsse, &c.*

13. Com-

13. Compare the poore, short, (a) vanishing delight of the choisest, sensuall, worldly contentment, if thou wilt, of thy sweetest sinne, with the exquisitnesse and eternity of Hellish torments. Out of which, might an impenitent reprobate wretch be assured of enlargement, after Hee had endured them so many thousand, thousand yeares, as there are sands on the Sea-shore, haires upon his Head, starres, in the firmament, grasse piles upon the ground, Creatures both in Heaven and Earth; He would thinke Himselfe happy, and as it were in Heaven already. See before *pag.* 41. But when all that time is past, and infinite millions of yeeres besides, they are no nearer end, than when they begun; nor He nearer out, than when He came in. The torments of Hell are most horrible; yet I know not whether this incessant desperate cry in the conscience of a damned Soule, *I must never come out*, doth not out-goe them all in horrour. What an height of madnesse is it then to purchase a moment of fugitive follies, and fading pleasures, with extremity of never ending pains?

13. But a vanishing delight, and an eternall torment.

(a) *Quòd si tantum voluptas esset, quid eâ vilius, quid abjectius? Quæ simul & venit, & abvolat, langueſcit, fugitque antequam comprehendatur: & sive corporis diveris voluptatem, sive delitiarum, sive pecuniarum, ne diem quidem firma perstat: cum autem & pœna, & supplicium eam comitetur, quid ejus sectatoribus miserius?* Chryſ. in Ioan. hom. 35. *Verè nimium miseranda, & plagenda conditio est, ubi citò prætèrit, quod delectat, & permanet sine fine quod cruciat. Sub momento libidinis impetus transit, & permanet sine termino animæ infelicis opprobrium. Sed dicit aliquis, Juvenis homo sum, faciam quod me delectat modò, & postèa pœnitentiâ agam. Quomodo si dicat, percutio me crudeli gladio, & postèa vadam ad medicum. Heu miser homo, nescis quòd unius horæ punctio vulnus accipitur, sed vix longo tempore ad sanitatem pristinam revocatur.* Aug. Tom. 9. p. 1318.

14. That against which Christ intreates thee. (b) *Quoties te sentis turpibus cogitationibus pulsari, aut illicitâ delectatione affici, toties pone ante mentis oculos quomodo crucifixus est Deus tuus pro te. Intuere quomodo à Iuda traditus Iudæis & quàm viliter pertractatus; blaſphematur & colophizatur; condemnatur, & exprobratur, & flagellatur, ad ultimum verò contumelijs & opprobrijs affectus, inter duos Latrones ſuſpenditur, clavis conſixus, ſputis derisus, ſpinis coronatus, lanceâ perforatus; ex omnibus partibus ſanguis emanavit, & inclinato capite tradidit ſpiritum, &c.* Bern. lib. de Consc. Call to mind O sinfull creature, and set before thine eyes Christ crucified. Think thou seest his body stretched out in length upon the Crosse, His Head crowned with sharpe Thornes, His Hands and His Feete pierced with nailes, His Heart opened with a long speare, His flesh rent and torne with whips, His Browes sweating water and bloud. Think thou heares him now crying: *My God, My God, why hast thou forsaken Me?* O my Brethren, let this Image of Christ crucified bee alwayes printed in our hearts, let it stirre us to the hatred of sinne, &c. *Hom. upon G. F.*

14. (b) When thou art stepping over the threshold towards any vile act, lewd House, dissolute company, or to do the devill service in any kind, which God for-

bid; suppose thou seest *Jesus Christ* comming towards Thee, as Hee lay in the armes of *Ioseph of Arimathea*, newly taken downe from the Crosse, wofully wounded, wanne and pale; His Body all gore-bloud; the beauty of His blessed and heavenly face, darkened and disfigured by the stroke of death; speaking thus unto Thee: Oh! Go not forward upon any termes, Commit not this sinne by any meanes. It was this, and the like, that drew me downe out of the (c) armes of my Father, from the fulnesse of joy, and Fountaine of all blisse; to put on this corruptible, and miserable flesh; to hunger and thirst; to watch and pray; to groane and sigh; to offer up strong cries and teares to the Father in the dayes of my flesh: To drinke off the dregs of the bitter cup of His fierce wrath; to wrastle with all the forces of infernall powers; to lay downe my life in the gates of Hell, with intolerable, and, save by my selfe, unconquerable paine: and thus now to lie in the armes of this mortall Man, all torne and rent in pieces with cruelty and spite, as thou seest. What an heart hast thou, that darest goe on, against this deare entreaty of Iesus Christ.

(c) *Nonne Dei filius cum esset in sinu Patris à regalibus sedibus, pro animâ descendit, ut eam liberaret à potestate Diaboli? Quam cum vidisset peccatorum funibus irretitam, jam jamq; dæmonibus tradendam, ut morte perpetuâ damnaretur, flevit super illam, quæ flere se nescibat. Nec solùm flevit, sed etiam occidi se permisit, ut pretioso sanguinis sui precio eam redimeret.* Bern. de dignitate animæ.

15. Against God's mercies which thou hast tasted of, and what

15. When thou art unhappily moved, to breake any branch of *God's* blessed Law, let the excellency and variety of His incomparable mercies come presently into thy minde: a most ingenuous sweet and mighty motive, to hinder and hold off all gracious hearts from sinne. How is it possible, but a serious survay of the *riches of Gods goodnesse, forbearance, and long suffering leading thee to repentance*, to more forwardnesse and fruitfulnesse in the *good Way*: The publike miracles of mercy, which God hath done in our dayes, for the preservation of the Gospell, this kingdome, our selves, and our posterity, especially, drowning the Spanish *invincible Armado*, discovering, and defeating the *Powder-plot*, shielding Queene *Elizabeth*, the most glorious Princesse of the world, from a world of Antichristian

cru-

cruelties: saving us from the Papists bloudy expectations at her death, *&c.* The particular, and private Catalogue of thine own personall favours from *Gods* bountifull hand, which thine owne conscience can easily leade Thee unto, and readily runne over from thine infancy to the present: wonderfull protections in thine unregenerate time: that miracle of mercies, thy conversion, (if thou be already in that happy state) all the motions of Gods holy Spirit in thine heart, many checkes of conscience, fatherly corrections, excellent meanes of sanctification, as worthy a ministry in many Places, as ever the world enjoyed: Sermon upon Sermon; Sabbath after Sabbath; bearing with thee after so many times breaking thy covenants; Opportunities to attaine the highest degree of godlinesse, that ever was, *&c.* I say, how can it be, but that the revise of these and innumerable mercies moe, should so mollifie thy heart, that thou shouldest have no heart at all, nay infinitely abhorre, to displease or any way dishonour, that High and dreadfull Majesty, whose free grace was the well-Head and first Fountaine of them all.

Let this meditation of Gods mercies to keepe from sinne, bee quickened by considering: 1. That thou art farre worthier, to be now burning with the most abominable Sodomite in the bottome of Hell; than to be crowned with any of these loving kindnesses: That if thou wert able to doe Him all the honour, service, and worship, which all the Saints both militant and triumphant doe; it would come infinitely short of the merit of the least of all His mercies unto thee in Iesus Christ, 2. How unkindly God takes the neglect of His extraordinary kindnesses unto us, 2 *Sam.* 12. 7. &c. 1 *Sam.* 27, 28, 31. *Ezek.* 16.

1. Thou art worthy of torment not of mercy

2. God takes the neglect of his mercies very unkindely.

16. Marke well, and be amaz'd of thine owne fearfull and desperate folly; when thou falleſt deliberately into any sin: thou layest, as it were, in the one scale of the Balance, the glory of Almighty God, the endlesse

16. That which befooles thee.

joyes of Heaven, the losse of thine immortall Soule, the pretious bloud of Christ, &c. And in the other, some rotten pleasure, earthly pelfe, worldly preferment, fleshly lust, sensuall vanity: and suffers this (prodigious madnesse! *Be astonished, O yee Heavens at this, and be horribly afraid!*) to out-weigh all those.

17. That which will cost thee deare.

17. Vpon the first assault of every sinne, say thus unto thy selfe: If I now yeeld, and commit this sinne, I shall either repent, or not repent: If I doe not repent, I am undone; If I doe repent, it will cost me incomparably, more hearts-griefe, than the pleasure of the sinne is worth.

18. That for which many millions are already damned. Revel. 21. 8. Heb. 13. 4. 1 Thes 4. 6.

18. Consider, that for that very sin, to which thou art now tempted, suppose *lying, lust, over-reaching thy Brother*, &c. many millions are already damned, and even now burning in Hell. And when thy foot is upon the brinke, stay, and think upon thy wages. And know for a truth, that if thou fallest into that sinne, thou art fallen into Hell, if God helpe not out.

19. That which will be made knowne.

19. Never bee the bolder to give way unto any wickednesse; to exercise thy heart with covetousnesse, cruelty; ambition, revenge, adulteries, speculative wantonnesse, selfe-uncleannesse, or any other solitary sinfulnesse; because thou art alone, and no mortall eye lookes upon Thee. For *if thine heart condemne thee, God is greater than thy heart, and knoweth all things*; and will condemne thee much more. If thy conscience, bee as a thousand witnesses; God, who is the Lord of thy conscience, will be more than a million of witnesses. And thou mayest bee assured, Howsoever thou blessest thy selfe in thy secrecy, that what sinne soever, is now acted in the very retyredst corner of thine heart, or any waies most solitarily by thy selfe; though in the meane time it be concealed, and lye hid in as great darkenesse, as it was committed, untill that last and great Day, yet then it must most certainely (d) out with a witnesse;

(d) *Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt, universa facies tua, non solùm actuum, verùm cogitationum & locutionum.* Bern. lib. de Conf.

and

and bee as legible on thy forehead, as if it were writ with the brighteſt Sunne-beame upon a Wall of Chriſtall. Thou ſhalt then in the face of Heaven and Earth, be laid out in thy colours, and * *without confeſſing and forſaking, while it is called to Day*, be before (c) Angels, Men, and Divels, utterly, univerſally, and everlaſtingly ſhamed and confounded.

* Prov. 28. 13.

(c) *Penſant ſancti viri quanta illa ſit verecundia in conſpectu tunc, humani generis, Angelorum omnium, Archangelorumq; confundi.*

20. Conſider the reſolute reſiſtance, and mortified reſolutions againſt ſinne, and all entiſements thereunto of many, upon whom, the Sunne of the Goſpell did not ſhine with ſuch beauty and fulneſſe, as it doth upon us; neither were ſo many heavenly diſcoveries in the kingdome of Chriſt, made knowne unto them, as our dayes have ſeene. (For upon our times, which makes our ſinnes a great deale more ſinfull, hath happily fallen, an admirable confluence of the ſaving light and learning, experience, and excellency of all former Ages, beſides the extraordinary additions of the preſent; which with a glorious Noonetide of united illuminations doth abundantly ſerve our turne, for a continued further and fuller illuſtration of the *great myſterie of godlineſſe*, and Secrets of ſanctification.) Heare (f) *Chryſoſtome, But I thinke thus, and this will I ever preach, that it is much bitterer, to offend Chriſt, than to be tormented in the paines of Hell*, Hee that writes the like of *Anſelme*, (g) ſaith thus of Him; *He feared nothing in the world more, than to ſinne. My conſcience bearing me witneſſe, I lye not; For wee have often heard Him profeſſe: That if on the one hand, He ſhould ſee corporally, the horrour of ſinne; on the other the paines of Hell; and muſt neceſſarily bee plunged into the one, Hee would chuſe Hell rather than ſinne. And another thing alſo no leſſe perhaps wonderfull to ſome*, Hee was wont

20. That which holy men have reſiſted with a wonderfull reſolution.

(f) *Ego ſic cenſeo, ſic aſſiduè prædicabo, multò acerbius eſſe, Chriſtum offendere, quàm Gehennæ malis vexari.* In Mat. 9. Hom. 37.

(g) *Nil in mundo, quantum peccare, timebat. Conſcientiâ meâ teſte, non mentior, quia ſæpe illũ ſub veritatis teſtimonio profitentem audivimus: Quòd ſi hinc peccati horrorem; hinc Inferni dolorem corporaliter cerneret, & neceſſariò uni eorum immergi deberet, priùs infernum, quàm peccatum appeteret. Aliud quoque non minùs forſan aliquibus mirum dicere ſolebat; videlicet, malle ſe purum à peccato, innocentem, gehennam habere; quàm peccati ſorde pollutum, cœlorum regna tenere.* De vitâ Anſelmi. lib. 2. In oper. Anſelmi.

to say: *To wit*; *That He would rather have Hell, being innocent, and free from sinne*; *than polluted with the filth thereof, possesse the kingdome of Heaven.* It is reported of another ancient holy Man, that Hee was wont to say: *Hee would rather bee torne in pieces with wilde horses, than wittingly and willingly commit any sinne.* *Ierome* also in one of His Epistles, tels a (h) story of a young Man, of most invincible courage, and constancy in the Profession of *Christ*, under some of the bloudy Persecuting Emperours, to this sense: They had little hope as it seemes, to conquer him by torture; and therefore they take this course with Him: They brought Him into most fragrant Gardens, flowing with all pleasure and delight; there they laid Him upon a Bed of Downe softly enwrapped in a net of silke; amongst the Lillies, and the Roses, the delicious murmure of the streames, and the sweet whistling of the leaves; they all depart, and in comes a beautifull strumpet, and useth all the abhominable trickes of Her impure Art, and whorish villanies to draw Him to her desire: Whereupon the yong Man, fearing that Hee should now be conquered by folly, who was Conquerer over fury, out of an infinite detestation of sinne, bites off a piece of his Tongue with his owne teeth, and spits it in the face of the whore: And so hinders the hurt of sinne, by the smart of his wound. I might have begun with *Ioseph*, who did so bravely and blessedly beat backe, and trample under his feet the sensuall solicitations of his wanton and wicked Mistris. He had pleasure and preferment in his eye, which were strongly offered in the temptation; but he well knew, that not all the offices and honours in Ægypt, could take off the guilt of that filth; and therefore he resolved rather to lie in the dust, than rise by sinne: *How can I doe this great wickednesse, and sin against God?* I might passe along to the Mother and seven brethren, 2 *Mac.* 7. who chose rather to passe thorow horrible tortures, and

(h) *Alium juvenili ætate florentem, in amœnissimos hortulos præcipit abduci. Ibiq; inter lilia candentia, & rubentes rosas, cum leni juxta murmure aquarum serperet rivus, & molli sibilo arborũ folia ventus perstringeret, super extructum plumis lectũ resupinari: Et ne se inde posset excutere, blandis serico nexibus irretitũ relinqui. Quò cum recedentibus cunctis meretrix speciosa venisset, cepit delicatis constringere colla amplexibus Et quod dictu quoq; scelus est, manibus attrectare virilia, ut corpore in libidinem concitato sevictrix impudica superjaceret. Quid ageret miles Christi, & quò se verteret, nesciebat.—Tandem cœlitùs inspiratus præcisam morsu, linguam in osculantis se faciem exput: ac sic libidinis sensum, succedens doloris magnitudo superavit.* Hieronym. p 3. tract. 8. Epist. 37.

and a most cruell death, than to *eate swines flesh against the Law*: And so come downe along to that *noble Army of Martyrs* in Queene *Marie's* time; who were contented with much patience, and resolution to part with all, wife, children, liberty, livelihood, life it selfe; even to lay it downe in the flames, rather than to submit to that *Man of sinne*; or to subscribe to any one Point of His Divellish Doctrine.

Thus as you have heard, I have rendred many reasons to restraine from sin; which by the help of God may serve to take off the edge of the most eager temptation; to coole the heat of the most furious entisement; to embitter the sweetest bait, that draws to any sensuall delight. Now my most thirsty desire and earnest entreaty is, that every one into whose hands, by Gods providence this Book of mine shall fall, after the perusall of them, would pause a while upon purpose, that He may more solemnly vow, and resolve that ever hereafter, when he shall be set upon, and assaulted by allurement to any sinne, He will first have recourse unto these *twenty considerations*, I have here recommended unto Him, to helpe in such cases; and with a punctuall seriousnesse, let them sinke into His heart, before He proceed and pollute himselfe. I could bee content, if it were pleasing unto GOD, that these lines which thou now readest, were writ with the warmest bloud in mine heart, to represent unto thine eye, the deare affectionatenesse of my Soule, for thy spirituall and eternall Good; so that thou wouldest be thorowly perswaded, and now before thou passe any further, sincerely promise so to doe!

3. Thirdly, The point may serve to set out the excellency of that high and heavenly Art, of comforting afflicted consciences. The more dangerous and desperate the wound is, the more doth it magnifie, and make admirable the mystery and method of the Cure and recovery. Which were it well knowne, and wisely practised;

3. Vse to set out the excellency of that art of comforting the afflicted.

practiſed; what a world of unneceſſary ſlaviſh torture in troubled minds would it prevent? So many thouſands of poore abuſed, deluded Soules ſhould not periſh, by the damning flatteries, and cruell mercies of unskilfull *Dawbers:* what an heaven of ſpirituall lightſomneſſe, and joy might ſhine in the hearts, and ſhew it ſelfe in the faces of Gods people? Vntill it pleaſe the Lord to move the hearts of my learned and holy Brethren in populous Cities and great congregations, who muſt needs have much imployment, and variety of experiments this way; or ſome ſpeciall men extraordinarily endowed and exerciſed herein, to put to their helping hands, and furniſh the Church with more large and exact diſcourſes in this kinde; take in good part this *Eſſay* of mine.

Sect. 2. Part. 1.

Chap. I.

The firſt errour in curing Conſciences is the unſeaſonable applying of comfort to them that ſorrow not at all.

Vnſeaſonable application of comfort is contrary to

WHerein I firſt deſire to diſcover and rectifie ſome ordinary aberrations about ſpirituall Cures. Which fall out, when the *Phyſitian* of the Soule

1. Applies unſeaſonably the Cordials of the Goſpell, and comforts of Mercy; when the Corroſives of the Law and comminations of judgement are convenient and ſutable. Were it not abſurd in Surgery, to powre a moſt ſoveraigne *Balſam* of exquiſite compoſition, and ineſtimable price upon a ſound part? It is farre more unſeemely and ſenſeleſſe, and of an infinitely more peſtilent conſe-

consequence in any Ministeriall passages, to proser the bloud of *Christ*, and promises of life to an unwounded conscience, as belonging unto it, as yet. It is the only right everlasting Method to turne men *from darkenesse to light, from the power of Satan unto God:* and all the Men of God and master-builders, who have ever set themselves sincerely to serve God in their Ministery, and to save Soules, have followed the same course; to wit, First, to wound by the *Law*, and then to heale by the *Gospell*. Wee must bee *humbled in the sight of the Lord; before he lift us up, Iam.* 4. 10. We must be sensible of our spirituall blindnesse, captivity, poverty; before we can heartily seeke to be savingly illightned, enlarged from the Devils slavery, and enriched with grace. There must be sense of misery, before shewing of mercy; Crying, *I am uncleane, I am uncleane*, before opening the *Fountaine for uncleanesse*; stinging, before curing by the *Brasen Serpent*; smart for sinne, before a Plaister of Christs bloud; brokennesse of heart, before binding up. * *God* himselfe (a) opened the eyes of our first Parents, to make them see and be sensible of their sinne and misery; nakednesse and shame, &c. *Gen.* 3. 7. (b) Before He promised *Christ*, (c) ver. 15. * *Christ Iesus* tels us, that he was anointed by the *Lord, to preach good tydings:* But to whom? To the *poore*, To

* 1. The practice of God the Father.
* 2. The office of God the Sonne.

(a) *De utraque aperti-one oculorum intelligatur hic locus: Primum de conscientiâ & sensu internæ nuditatis, hoc est, amissæ imaginis Dei, & illicò obortæ in mente cæcitatis, in voluntate aversionis, in sensualitate & motibus internis omnimodæ pravitatis & ἀταξίας. Deinde, de aspectu etiam externæ nuditatis, quæ prius fuerat decora, &c. Statim audiverunt vocem Dei, hoc est, statim hæc tristis cogitatio divexavit eorum animos: Heu quid fecimus? Arborem vetitam gustavimus, & Dei præceptum contempsimus, Diabolo obtemperavimus: turpiter decepti sumus: vestem innocentiæ amisimus, pudendam nuditatem in nobis cernimus: Hoc parum est: Deus verax & justus est: dixit: Morte moriemini: manet igitur miseros, jam inevitabile mortis supplicium.* Par. in 3. c. Gen. (b) *Concionem gratiæ seu veniæ omninò præcessit legalis territatio, & fulmen iræ divinæ: quodimmutabiliter sequitur peccatum, & quo necesse est peccatorem humiliari, & ad gratiam præparari. De hac sequitur. v.* 15. Ibid. (c) *Hac promissione auditâ Parentes pudefacti aspectu turpissimæ nuditatis suæ, & conscientiâ peccati, atque sensu iræ Dei, nec non metu æternæ mortis, trepidi, atque dejecti, haud dubiè iterum erecti sunt, ut conceptâ fiduciâ gratiæ, & remissionis peccatorum propter promissum Semen, (quod caput Satanæ, hoc est, peccatum, mortem, infernum & Diabolum ipsum contereret) Deum, quem priùs fugerant, ut judicem; iterum amare inciperent, atque requirerent, ut Patrem.* Ibid.

the

the *broken-hearted*; To the *captives*; To the *blinde*; To the *bruised*, *Isai.* 61. 1. *Luke* 4. 18. That the *whole need not the Physitian, but they that are Sicke*; And *He came not to call the righteous, but sinners to repentance*, *Mat.* 9. 12, 13. That is, poore Soules, sinners with a witnes even in their owne apprehension and conceit; And not selfe-conceited (d) *Pharisees*, who though they be meere strangers to any wound of conscience for sinne; yet they will not be perswaded, that they shall be damned; but in the meane time contemne and condemne all others in respect of themselves: sinfull (e) *Publicans* are too grosse; sincere Professours are too godly. Whereas notwithstanding in true judgement, Harlots are in a (f) farre happier case than they. *Matth.* 21. 31. That *He will give rest*; but to whom? To those (g) *that labor and are heavy laden*, *Mat.* 11. 28. That the *Spirit* which He would send, should *convince the world:* First, *of sinne*; and then of *righteousnesse*; to wit, of *Christ*; It is ordinary with the *Prophets*; First to discover the sinnes of their people, and to denounce judgments: And then to promise *Christ*, upon their comming in, to illighten and make them lightsome, with raising their thoughts to a fruitfull contemplation of the glory, excellency, and sweetnesse of His blessed kingdome. *Isaiah* in his first Chapter, from the mouth of God doth in the first place behave Himselfe like a *Sonne of thunder*, pressing upon the consciences of those to whom Hee was sent, many hainous sinnes; horrible ingratitude, fearefull falling away, formality in Gods worship, cruelty, and the like: afterward vers. 16. 17. He invites to repentance: And then

(d) *Sinnios*) Id est, *Eos qui sibi justi videntur, sive qui se justos esse somniant, quod fuit Phariseorum dogma: quibus opponuntur peccatores; id est, qui suorum peccatorum sensu vulnerati, ad unã Dei misericordiam confugiunt.* Beza.

(e) The *Publican* was vile in their eyes: *Paul* after his conversion, a *pestilent fellow*, & too precise. Themselves the onely men. Luke 18. 11.

(f) *In quo illud mireris: si qui tanquam justi se stiterunt coram eo, & convenerũt ad condemnandũ mulierem ream, ij, inquam, discesserunt convicti conscientijs & condemnati: mulier autem, quæ in medio statuebatur, & rea peragebatur, absoluta est. Ex quo illud conspicitur, quod alibi dictum legimus in Euangelio Principibus Sacerdotũ & senioribus: Publicani & meretrices præeunt vos in regnum cœlorum.* Mat. 21. 31. *Atq; id quoq; verum est hodierno die* Rol. In Ioan. c. 8. (g) *Vocantur ad Christum illi peccatores, qui sensu peccati premuntur, & pro pacificandâ conscientiâ laborant. Atque illi soli sunt, qui cum fructu ad Christum veniunt.* Mulc. in 11. c. Mat. *Laborantes & oneratos intelligit Christus, qui mortis æternæ reatu conscientias afflictas habent; & ita suis malis urgentur, ut deficiant: Nam hic defectus nos ad recipiendam ejus gratiam idoneos reddit.* Calv. 3. The Sermons of * *Isaiah*,

followes

followes, ver. 18. *Come now and let us reason together, saith the Lord: Though your sinnes be as scarlet, they shall be white, as snow; though they be red like crimson, they shall bee as wooll.* *Nathan* to recover even a regenerate man, convinceth Him first soundly of his sinne, with much aggravation and terrour, and then upon remorse, assures Him of pardon. 2 *Sam.* 12.13. Consider further for this purpose the Sermons of our *blessed Saviour* Himselfe; who *taught as one having authoritie, and not as the Scribes:* With what power, and piercing, did our *Lord* and *Master* labour to open the eyes, search the hearts, and wound the consciences of His Hearers, to fit them for the Gospell, and His owne deare Hearts-bloud? See *Matth.* 5. &c. And 23. And 25. &c. Of *Iohn Baptist:* who by the mightinesse of his Ministeriall spirit, accompanied with extraordinary strength from Heaven, did strike through the hearts of those that heard him, with such astonishment about their spirituall state; with such horrour for their former wayes, and feare of future vengeance, that they came unto Him thicke, and threefold, as they say: *And the people asked Him, saying, What shall wee doe then: Then came also Publicans to bee baptized, and said unto Him, Master, what shall we doe? And the Souldiers likewise demanded of Him, saying, And What shall we doe? Luke* 3.10,12,14. Of *Peter:* who *Acts* 2. being now freshly inspired, and illuminated from above with large and extraordinary effusions of the Holy Ghost, shadowed by *cloven fiery tongues:* in the very prime and flower of his Ministeriall wisedome, bends himselfe to breake the hearts of his hearers. Amongst other piercing Passages of his searching Sermon, hee tels them to their faces, they standing before him stained with the horrible guilt of the deerest bloud, that ever was shed upon earth, most worthy to have beene gathered up by the most glorious Angels, in vessels of gold; that they had *crucified and slaine* that just and holy

Nathan.

Christ.

Iohn Baptist.

Peter.

holy One, the Lord of life, *Iesus of Nazareth.* verſ. 23. And againe, at the cloſe and concluſion ver. 36. leaves the ſame bloudy ſting in their conſciences: which reſtleſly wrought and boild within them, untill it begot a great deale of compunction, terror, and tearing of their hearts with extreame amazement and anguiſh. *Now when they heard this, they were* (h) *pricked in their heart*, ver. 27. Whereupon they came crying unto *Peter, and the reſt of the Apoſtles: Men and Brethren what ſhall we doe?* And ſo being ſeaſonably led, by the counſell of the Apoſtles (i) *to beleeve on the Name of Ieſus Chriſt: to* lay hold upon the *promiſe*, to *repent* Euangelically: They had the remiſſion of ſinnes ſealed unto them by *Baptiſme*, and were happily received into the number of the Saints of God, whoſe Sonne they had ſo lately ſlaughtered: * Of *Paul*; who though he ſtood as a Priſoner at the Barre, and might perhaps, by a generall plauſible diſcourſe, without piercing or particularizing, have inſinuated into the affections, and wonne the favours of His Hearers, who were to be His judges; and ſo made way for His enlargement, and particular welfare; yet He for all this, very reſolutely and unreſervedly, croſſeth and oppoſeth their greedy, luſtfull and careleſſe humours with a right ſearching terrifying Sermon of *righteouſneſſe, temperance, and judgment to come*, *Acts* 24.24,25. That unhappy *Felix* was a fellow polluted with abhominable adultery, and very infamous for his cruell and covetous oppreſſions, and by conſequent unapprehenſive, and feareleſſe of that dreadfull Tribunall, and the terrours to come: Whereupon *Paul* having learned in the Schoole of Chriſt, not to (k) feare any mortall man in the diſ-

(*) The word in the Originall ſignifieth, to vexe, rent, and wound punctually; even every the leaſt part, and point of the heart. If the ſharpeſt points of many empoyſoned daggers, had beene all at once faſtened in their hearts, in the cruelleſt manner could be deviſed: they had not by the thouſandth part ſo tortur'd them, as did now the ſting of Conſcience for their Sinnes, and the ſenſe of that horrible guilt of crucifying the Sonne of God. *Scelerum & proditionis ſibi conſcij cum eſſent, maximè eos pudebat flagitij. Itaque agnoſcentes crimen ſuum, compunguntur corde, terrore maximo afficiũtur, horribili timore percelluntur, atque adeò flammis ignis inferni accenduntur.* Buc. Νύσσω, *punctim cædo ſeu vulnero.* Κατανύσσω, *Pungendo penetro* Scap. (i) Which is implyed in theſe words. *In the Name of Ieſus Chriſt. Baptizari in nomine Domini Jeſu Chriſti, eſt Baptiſmatis ſigno teſtari ſe Chriſto credere, ad remiſſionem peccatorum.* * Paul. (k) *Et vide Paulum, quamvis cum Principe loqueretur, nihil dicere eorum, per quæ veriſimile erat refocillari animam illius, ſed talia, quibus etiam terretur, & mente concutitur.* Chryſ. Hom. 51. In Acta Apoſt.

charge

charge of His Ministry, draws the sword of the Spirit with undantednesse of spirit, and strikes presently at the very face of those fearefull sinnes, which raigned in His principall and most eminent Hearers; though He stood now before them in bonds, at their mercy and devotion, as they say. He shrewdly (l) galls the Conscience of that (m) great Man; by opposing *righteousnesse* to His bribing cruelties, *temperance* to his (n) adulterous impurities, the dreadfulnesse of *judgment to come* to His insolent lawlesse outrages and desperate securitie. Had *Paul* addrest himselfe to have satisfied their curiosities, as many a rising, temporizing trenchar-Chaplaine would have done very industriously; and to entertaine the time with a generall discourse of the wonderfull birth, life, and death of *Iesus Christ*, now so much talk't of abroad in the world; with a pleasing discovery, onely of the many mercies, pardons, and glorious things purchas'd to the Sonnes of Men, by his Bloodshed; not medling at all with their *minion delights* of beastly lust, and other sins; O then, they had listned unto him with much acceptation, and delight; all things had beene carried faire, and favourably: *Paul* had not beene interrupted, and so suddenly silent; Nor *Felix* so frighted, and distempered. But this Man of GOD, knew full well that that was not the way; neither best for them, nor for His Masters honour, nor for the comfort of His owne conscience; And therefore Hee takes a course to cause the Tyrant to tremble; that thereby Hee might either bee fitted for Christ, which was best of all; or at least made inexcusable, but howsoever, that in so doing His duty might be discharged, and *Soule delivered*: holding it farre better, that His Body should be in bonds, than his Soule guilty of (o) *blood*.

Orthodox Antiquity was of the same minde, and

(l) *Tanta erat verborum Pauli vis, ut & Principem terrerent.* Ibid.

(m) *Magno conatu magnas nugas agunt.*

(n) *Drusilla fœmina libidinosissima ab Azizo Emesenorum rege circumciso ad hunc Felicem Pallantis Neronis liberti fratrem, profanum hominem, transiit Nam hic singulari ejus pulchritudine captus Simonem quendam Judæorũ genere Cyprium subornavit, qui suis technis eam ad novas nuptias pelliceret.* Both naught. vid. Ioseph. Antiq. Lib. 20.

(o) See Ezech 3.18. *Qui oves perdiderit, vel lupis rapientibus, vel latronibus adorientibus, vel luc aliquâ, aut alio id genus casu sæviente: fortasse is veniam nonnullam a Domino gregis impetret: sin & pœnas ille exiget, damnum non nisi pecuniâ constat. At vero cui homines ipsi, rationalis Christi grex, concrediti sunt, hunc ovibus deperditis non pecuniarum, sed animæ propriæ jacturam facere oportet.* Chrysost. de Sacerdotio. Lib. 2.

for

for the same method.

(p) *Austin*, that famous Disputer in his time counselleth to this purpose in this point: (I expresse the sense and summe, and no more than may be collected and concluded from the Place; I will not ever tye my self grammatically and pedantically to the words, precisely, and to render *verbatim*, save only in some cases; as of Controversie, or some other such like necessity of more Punctuall quotation.)

The Conscience is not to bee healed, if it bee not wounded. Thou preachest and pressest the Law, comminations, the judgement to come, and that with much earnestnesse and importunity: Hee which heares, if He be not terrified, if Hee be not troubled, is not to bee comforted. Another heares, is stir'd, is stung, takes on extreamely: Cure His contritions, because He is cast down and confounded in Himself.

After that *Iohn Baptist*, saith (q) *Chrysostome, had thorowly frighted the mindes of His Hearers, with the terrour of judgement, and expectation of torment: and with the name of an Axe, and their rejection, and entertainement of other children: and by doubling the punishment, to wit, of being hewed downe and cast into the fire: when He had thus every way tamed, and taken downe their stubbornnesse, and from feare of so many evils, had stir'd them up to a desire of deliverance: then at length He makes mention of Christ.*

God powres not the oyle of His mercy, saith (r) *Bernard, save into a broken vessell.*

* So also are all our moderne Divines, *who are instructed unto the Kingdome of Heaven.*

(s) *Peter Martyr* magnifies *Nathans* method of

preaching,

(p) Austin. *Conscientia non digna est sanari si nota non est. Sed loqueris, prædicas, minaris de Deo, venturum judicium non taces præceptum Dei mones; ab his rebus non quiescis: & qui audit, si non timet, si non movetur, non est dignus sanari. Audit alius, movetur, stimulatur, pectus tundit, lachrymas fundit: sana contritiones ejus, quoniam motus est.* In Psalm. 59.

(q) *Postquam verò mentes eorum concussit terrore judicij, & expectatione supplicij, & nomine securis & ipsorum repulsione, & alterius introitu filiorum, & geminatione pœnæ, abscissionis scilicet & combustionis: cumq; undique eorum duritiam mollivisset, atq; ex tot malorum timore ad liberationis desiderium suscitâsset, tum demùm de Christo intulit mentionem.* In Cap. 3. Mat. Hom. 11.

(r) Bernard. *Deus non infundit oleum misericordiæ, nisi in vas contritum.*

* 5. The opinion of late Divines. (s) Peter Martyr. *Pulcherrima est concio ista Prophetæ, ad cujus exemplū, qui docent in Ecclesiâ, vel qui alios corrigunt, formare suas debent. Primo loco ponit Parabolam: ita Ecclesiastici Doctores locum aliquem sibi ex veteri, vel novo Testamento delegunt: Deinde adaptant ad res præsentes, ut Nathan quando dicit, Tu es ille vir. Mox, peccata exagitant, per ἀντίδοσιν ad beneficia Dei hominibus collata, & peccatum quod committunt:*

preaching, and commends it to all the Ministers of God. He first proposeth a Parable as we do Doctrines, for the illumination, and conviction of the understanding. Then He applies it more particularly, and to the present: where he doth notably exagitate and aggravate the Sinne, by recounting, and opposing God's extraordinary bounty and most mercifull dealing with *David*, by the cause of it, contempt of the Lords commandement, and dreadfull things ensuing thence: Afterward that Hee might strike the heart thorow with astonishment and dread, he threatens terribly: At last upon compunction, and crying, *I have sinned*, he sweetly comforteth and rayseth to the assurance of Gods favour againe.

It this course must be taken with relapsed Christians: why not much more, with those who are starke *dead in trespasses and sins?*

Christ is promised to them alone, saith (t) *Calvin*, *who are humbled, and confounded with sense of their owne sinnes.*

Then is Christ seasonably revealed, saith (u) *Muscu-lus*, *when the hearts of men being soundly pierced by preaching Repentance, are possest with a desire of His gracious righteousnesse.*

The Way to Faith, saith (x) *Beza*, *is penitence*, Legall compunction: *because sickneſſe enforceth men even unwilling, to flie unto the Physitian.*

Men are ever to bee prepared for the Gospell, by the preaching of the Law.

A Sermon of the Law, said (y) *Tilenus*, while he was

violare legem, grave est at benè de nobis meriti, gravius——Causam item peccati aperit in hâc suâ methodo; nimirùm quòd David contempserit Deũ: & gravia, quæ inde secuta sunt, demonstrat, totúmque peccatum patefacit. Ad extremum comminationes adjcit, ut consternet peccatorẽ. Methodus hæc servatur in concionibus, ut ad extremum consolationi locus detur. In 2 Sam. 12.

(t) Calv. *Iis solis promittitur Christus, qui mansuefacti sunt, & malorum suorum sensu confusi.* In Isa. 61.

(u) Musc. *Tunc opportunè revelatur Christus, quando cordamortaliũ prædicatione pœnitentiæ compuncta desiderio gratiæ Christi tenentur.* In Mat. c. 3.

(x) Bez. *Iter igitur ad fidem est, μεταμέλεια. quoniam cogit velinvitos ad Medicũ cõfugere* Annot. in Mat. cap. 2. vers. 32. See the difference between μεταμέλεια, and μετανοια

Annot. in Mat. c. 3 v. 2. And in Act. c. 5. v. 31.—*Semper enim sunt homines ad Euangeliũ prædicatione legis præparãdi.* In 2 Cor. 3. 11. (y) Tilenus *Pœnitere & resipiscere differunt sicut apud Hebræos* נחם & שוב *Apud Græcos* μεταμέλεσθαι & μετανοειν. *Illud est mẽtis, hoc cordis: Illud et ãimi rũ, hoc ruinis piorum: quãvis hoc discrimen non semper observatur. Hoc sensu pœnitentia prior est fide & justificatione. Atq; huc respicit Scriptura cũ illã præponit isti.* Mat. 1. 15. &c. *Quia legis cõcio præmittenda est doctrinæ Euangelicæ, ut oleũ misericordiæ in vas cõtritũ infundatur. Nec obstat, quòd locis notatis ponit nn vocabulũ* μετανοειν, *non* μεταμέλεσθαι. *Etsi enim mutatio, quæ accidit efficaciter vocatis, primo momento sit* μεταμέλεια *cum solicitudine & angore animi conjuncta; tamen cum sit* χρ Θεὸν *mox gignit* μετανοιαν. 2 Cor. 7. 10. Syntag. Theol. p. 2. c. 45.

yet Orthodoxe, *must goe before the Doctrine of the Gospell, that the oyle of mercy may be powred into a contrite vessell.*

In our exhortations to follow Christ, saith (z) Rolloc. *the minds of men are ever to be prepared with a sense of misery, and their darke estate: and afterward with a desire of enlargement and light.*

It is the care of those Ministers, which divide Gods Word aright, say our (a) great Divines of Great Britaine, *first fitly and wisely to wound the Consciences of their hearers with the terrours of the Law, and after to raise them by the promises of the Gospell,* &c.

(b) *The spirit first terrifies those, who are to be justified, with the Law: breaking and humbling them with threats, scourges, and lashes of Conscience, that thereby despairing of themselves they may flie unto Christ.*

We cannot learne out of the Gospell, saith (c) Chemnitius, *that we are to be blessed in Christ, except by an antithesis, as* Luther speakes, *we also acknowledge, that we are accursed by the Law.*

The Doctrine of the Law, saith (d) *Davenant,* is to bee propounded to the impious and impenitent---to strike terror into their hearts, and to demonstrate their just damnation, except they repent, and flie to Iesus Christ.

(c) *Perkins* that great Light of our Church, both for soundnesse of learning, sincerity of judgement, and insight into the *Mystery of Christ,* teaching, how Re-

(z) Rolloc. *In hortationibus, quæ fiunt ad Christum sequendum, perpetuò sunt præparãdi animi hominum sensu miseriæ & tenebrarum, ac proinde, desiderio liberationis atque lucis.* In Iohan c. 8.

(a) Divines of Great Britaine. *Ministris verbum Dei rectè secantibus cura incumbit aptè prudentérque Auditorum conscientias primò legis terroribus sauciandi, deindc Euãgelicis Promissis erigendi ac eosdem hortandi ad pœnitentiam, fidemque per preces & lachrymas à Deo petendam.* (I change onely the Moode and Tense of one verbe, but keepe the sense.) Suffragium Colleg. Theologorum Mag. Britan. &c. p. 42.

(b) *Homines enim iustificandos primùm terret lege, minis, flagellis, & conscientiæ verberibus, eos frangens atque humilians quò de seipsis desperantes confugiant ad Christum* Par. in cap. 8. ad Rom.

(c) Chemnitius. *Euangelium generatim, & pro totâ doctrinâ Christi, acceptum, est prædicatio pœnitentiæ & remissionis peccatorum. Neque enim ex Euangelio addiscere possumus nos in Christo esse benedicendos, nisi per antithesin, ut* Lutherus loquitur, *simul agnoscamus nos per legem esse maledictos ——Prædicatio pœnitentiæ sive agnitionis peccatorum necessariò præmitti debet, si fides de reconciliatione locum habere debeat.* Harmo. Euang. Cap. 73.

(d) Davenant. *Doctrina legis proponenda est impijs ——— ad terrorem incutiendum, ac demonstrandum flammillorum damnationem, nisi resipiscant, & ad Christum Mediatorem confugiant.* In cap. 1. ad Coloss. Chap. 3. Rom. 8. 15.

(c) *Perkins.* Of the nature and practise of Repentance.

pentance

pentance is wrought, tell us, That *first of all a Man must have knowledge of foure things: Of the Law of God: Of sinne against the Law: Of the guilt of sin: and of the judgement of God against sinne, which is His eternall wrath. In the second Place must follow an application of the former knowledge to a Mans selfe, by the worke of the Conscience assisted by the Holy Ghost, which for that cause is called the spirit of bondage: in this manner.*

The breaker of the Law is guilty of eternall wrath, saith the Minde:

But I am a breaker of the Law of God, saith the Conscience as a Witnesse, and an Accuser:

Therefore I am guilty of eternall death, saith the same Conscience, as a judge.

Every Lyar shall have his part in the Lake, which burneth with fire and brimstone, Revel. 21. 8.

But I am a lyar:

Therefore I shall have my part in that everlasting fiery Lake.

And so of other sinnes: Covetousnesse, Crueltie, Drunkennesse, Whoredome, Swearing, Defrauding, Temporising, Vsury, Filthinesse, Selfe-uncleannesse, *Foolish talking, jesting, Ephes.* 5. 4. *Revellings, Gal.* 5. 21. Prophaning the Lords day, *strange apparell, Zeph.* 1. 8. And innumerable sinnes moe; which being all severally prest upon the heart, by a discourse of the guiltie conscience, as I have said, must needs full sorely crush it with many cutting conclusions: from which set on by the *spirit of bondage,* is wont to arise much trouble of minde; which, saith Hee, is commonly called *the sting of the Conscience,* or *penitence,* and the *compunction of heart.* And then succeeds seasonably, and comfortably the worke of the Gospell. The Soule being thus sensible of, and groaning under the burden of all sinne, is happily (f) fitted for all the glorious revelations of the abundant riches of GOD S deerest mercies; for all

Acts 1. 37.

(f) See Isa. 57. 15. Mat. 11. 18. & 9. 13.

the comforts, graces, and favours which shine from the face of Christ; for all the expiations, refreshings, and exultations, which spring out of that blessed *Fountaine, opened for sinne and for uncleanesse.*

Zech 13.1.

(g) Greeneham Of repentance Serm. 7.

Never any of Gods Children, saith (g) Greeneham, *were comforted thorowly, but they were first humbled for their sinnes.*

(h) Hieron. The Preachers Plea. pag. 201. 202. 203. 204.

The course warranted unto us by the Scriptures, saith (h) Hieron. *is this: First, to endeavour the softning of our Hearers hearts, by bringing them to the sight and sense of their owne Wretchednesse, before We adventure to apply the riches of Gods mercy in Christ Iesus. The preaching of the Gospell is compared by our Saviour himselfe unto the Sowing of seed: as therefore the ground is first torne up with the plough, before the seed bee committed unto it: so the fallow ground of our hearts must first bee broken up with the sharpnesse of the Law, and the very terrour of the Lord, before wee can bee fit to entertaine the sweet seed of the Gospell------I would have a Preacher to preach peace, and to ayme at nothing more, than the comforts of the Soules of Gods people: yet I would have him withall, frame his course to the manner of God's appearing to* Elijah. *The Text saith, that first a mightie strong Winde rent the Mountaines, and brake the rockes: then, after that came an earthquake; and after, the earthquake came fire: and after all these, then came a still, and a soft voyce. After the same manner, I would not have the still and milde voyce of the Gospell come, till the strong tempest of the Law hath rent the stony hearts of men, and have made their bellies to tremble, and rottennesse to enter into their bones.------Or at least, because our Auditories are mixt, consisting of men, of divers humours, it shall be good for Him, to deliver His doctrine With that caution, that neither the humbled soules may bee affrighted with the severity of Gods judgements, nor the prophane and unrepentant grow presumptuous by the abundance of Gods mercy.------The person that*

Matth. 13.

Ierem. 4.3.

2 Cor. 5.11.

1 King. 19.11, 12.

Habac. 3.16.

Prov. 27.7.

that is full, despiseth the hony-combe, saith *Salomon*: *And what doth a proud* Pharisee, *or a churlish* Nabal, *or a Politicke* Gallio, *or a scoffing* Ishmael, *care to heare of the breadth, and length, and depth, and height of the love of God in his Sonne Iesus?* Except it bee to settle them faster upon their lees. *The Doctrine of that nature is as unfitting such* uncircumcised eares, as the snow the Summer, and the raine the Harvest. Vnto the Horse belongs a whip, to the Asse a bridle, and a rod to the Fooles back, &c.---*He that intendeth to doe any good in this frozen generation, had need rather to be* Boanerges, *one of the sonnes of Thunder, than* Bar-Ionah *the sonne of a Dove.*

Ephes. 3. 18.

Acts 7. 51.

Prov. 16. 1, 3.

Marke 3. 17.

The Word of God, saith (i) Forbes, *hath three degrees of operation in the hearts of men. For, first it falleth to mens eares as the sound of many waters, a mighty, great, and confused sound, and which commonly, bringeth neither terrour, nor joy, but yet a wondering, and acknowledgement of a strange force, and more than humane power. This is that effect which many felt, hearing Christ, when they were* astonished at his Doctrine, as teaching with authority. What manner of Doctrine is this? (Never man spake like this man. *This effect falleth even to the reprobate,* which wonder and vanish: *Habak.* 1. 5. *Acts* 13. 41. *The next effect is* the voyce of Thunder. *Which bringeth not only wonder, but feare also: not only filleth the eares with sound, and the heart with astonishment, but more-over shaketh and terrifieth the conscience. And this second effect may also befall a reprobate.* As *Felix, Acts* 24. *The third effect is proper to the elect: the sound of harping, while the Word not only ravisheth with admiration, and striketh the Conscience with terrour; but also lastly, filleth it with sweete peace and joy,* &c. *Now albeit the first two degrees may be without the last;* yet none feele the last, who have not in some degree, felt both the first two.

Mark. 1. 22. 27. Luke 4. 32. Iohn 7. 46.

(i) *Forbes.* In His Commentary upon the Revel. c. 14.

God healeth none (k) saith Gouge, *but such as are*

(k) *Gouge* The whole Armour of God, pag. 237, 238.

first wounded. The whole need not a Physitian, but they that are sick. *Christ was annointed* to preach the Gospell to the poore, to heale the broken-hearted, &c.

Matth. 9 12.
Luke 4. 18.
Acts 16. 4.

Ob. *Many have believed, who never grieved for their misery, as* Lidia, &c.

Ans. *Who can tell, that these grieved not? It followeth not that they had no griefe, because none is recorded. All particular actions and circumstances of Actions are not recorded: It is enough that the griefe of some, as of the Iewes, of the Iaylour, of the woman that washed Christs feet with Her teares, and of others, is recorded.*

Acts 2.37. & 16.29.
Luke 7.38.

Acts 16.13,14.

Lidia *might be prepared before she heard Paul. For she accompanied them which went out to pray, and she worshipped God: Or else Her heart might be then touched, when she heard Paul preach. The like may bee said of those which heard Peter, when Hee preached to Cornelius; And of others. Certaine it is that a man must both see and feele His wretchednesse, and bee wounded in Soule for it, before Faith can be wrought in Him. Yet I deny not, but there may be great difference in the manner and measure of grieving, &c.*

Acts 10.44,45.

(l) Yates *Ios. ad Cesarem.* Of Master *Montagues* errour against the simplicity of Gods, will *Cap. 1. Sect. 5.*

(l) *The heart is prepared for faith, and not by faith, justification being the worke of God is perfect in it selfe: but our hearts are not fit to apply it, vntill God have humbled us, brought us to despaire in our selves---The whole preparation being legall wrought by the Spirit of bondage, to bring us to the Spirit of Adoption, leaves us in despaire of all helpe, either of our selves, or the whole world; that so being in this wofull plight wee might now submit our selves to God, who infusing actively faith into our hearts, gives us His Sonne, and our justification with him.*

Rom. 8.15.

(m) *Sclater* The sicke Soules Salve. pag. 5.

(m) *None ever had conscience truly pacified, that first felt not conscience wounded.*

(n) *Dike of Repentance cap. 1. pag. 12.*

(n) *The preparation to repentance* (He meanes Evangelicall) *are those legall fits of feare and terrour, which are both in nature and time voo, before Faith.*

(o) As

(o) *As there can bee no birth without the* * *paines of the travaile going before; so neither, no true repentance without some terrours of the Law, and streights of Conscience.*-----*The reason is plaine. None can have repentance, but such as Christ cals to Repentance. Now hee cals onely sinners to Repentance, Mat.* 9. 13. *even sinners heavy laden with the sense of God's wrath against sinne, Matth.* 11. 28. *He comes only to save the lost sheepe, that is, such sheepe, as feele themselves lost in themselves, and know not how to finde the way to the fold. It is said, Rom.* 8. 15. *Yee have not received the spirit of bondage againe, to feare: which shewes, that once they did receive it, namely, in the very first preparation unto conversion, that then the Spirit of God in the Law did so beare witnesse unto them, of their bondage and miserable slavery, that it made them to tremble. Now there, under the person of the* Romans, *the Apostle speakes to all Beleevers, and so shewes, that it is Every Christians common case.*

(o) *Ibid. c.* 2. *p.* 23. 2. * *Quid sunt dolores ut parturientis, nisi dolores pœnitentis. August. in Psal* 48.

(p) *The Law hath his use to worke* μετανόησιν, pœnitentiam. *The Gospell his force to worke* μετάνοιαν, resipiscentiam; and both are needfull for Christians even at this Present, as formerly they have ever bin.

(p) *Hinde*, of the Office and use of the morall Law of God in the dayes of the Gospell pag. 104. Hee quotes in the Margent, Mat. 27. 3. 2 Tim. 2. 25. *Bez.* in Mat. 3. 2. & in Act 5. 31. I the rather name this Booke, because I could wish all those, who are ignorantly and lewdly tampering and medling about an utter abrogating and abolishing the whole Law of *Moses* since the death of Christ, would read it over, and returne unto their right mind.

(q) *God's mercy may not be such, whereby his Truth in any sort should bee impeached; as it should, if it bee prostituted indifferently and promiscuously to all, as well the insolent, and impenitent, as the poore humble, and broken-hearted sinner. For unto these latter only is the promise of mercy made. And if to others, the gate of mercy should bee set open; Gods mercies (as* Salomon *saith of the wicked's, that they are cruell mercies) should bee false and unjust mercies. But God never yet learned so to bee mercifull, as to make himselfe false and unfaithfull.*

(q) *Dike* of the Deceitfulnesse of Mans Heart. Cap. 15. p. 15. * D. P.

* *The first thing that drawes unto Christ, is to consider our miserable estate without him.*-----*Therefore wee see that the Law drives men to Christ: And the Law doth it by shewing a Man his sinne, and the curse due unto the same.*

same.------Wee must know, that nothing performed of us can give satisfaction in this matter of humiliation.------ Yet it is such a thing without which wee cannot come to Christ. It is as much as if a man should say, the Physitian is ready to heale Thee, but then it is required, that Thou must have a sense of the disease, &c! No Man will come to Christ except he be hungry. Onely those that are troubled, receive the Gospell.

No Man will take Christ for his Husband, till hee come to know and feele the Waight of Satans yoke. Till that time, hee will never come to take upon him the yoke of Christ.

To all you I speake, that are humbled: Others that minde not this Doctrine, regard not the things of this nature: But you that mourne in Zion, that are broken-hearted; you that know the bitternesse of sinne, to you is the salvation sent.

(r) *Culverwell* in His Treatise of faith, p. 45.

(r) *Under the causes I comprehend all that worke of God, whereby he worketh Faith in any, which standeth especially in these three things:*

1. That God by his Word, and spirit first illightneth the understanding, truely, to conceive the Doctrine of Mans misery, and of his full recovery by Christ.

2, Secondly, by the same meanes he worketh in his heart, both such sound sorrow for his misery, and fervent desire after Christ the remedy; that he can never be at quiet, till hee enjoy Christ.

3. Thirdly, God so manifesteth his love in freely offering Christ with all his benefits to him a poore sinner, that thereby hee drawes him so to give credit to God therein, that hee gladly accepts Christ offered unto him. These three Workes of God, Whosoever findeth to have beene wrought in himselfe, hee may thereby know certainely hee hath Faith. But Without these, what change of life soever may bee conceived, there can bee no certaintie of Faith.

(t) *Throgmerton* in his Treatise of Faith, pag. 149.

(t) *The Law first breakes us, and kills us with the sight,*

sight, and guilt of sinne, before Christ cures us, and binds us up.

The Holy Ghost worketh and maketh Faith effectuall by these three Acts. D. P.

1. *First, it put an efficacy into the Law, and makes that powerfull to worke on the heart; to make a man poore in spirit: so that he may be fit to receive the Gospell.----The spirit of bondage must make the Law effectuall: as the Spirit of Adoption doth the Gospell,* &c.

2. *The second worke, is to reveale Christ, when the heart is prepared by the spirit in the first worke, then in the next place, he shewes the unsearchable riches of Christ, what is the hope of his calling, and the glorious inheritance prepared for the Saints: What is the exceeding greatnesse of his power in them that beleeve.--I say we need the Spirit to shew these things,* &c.

3. *The third Act of the Spirit, is, The testimonie which he gives to our spirit, in telling us that these things are ours. When the heart is prepared by the Law, and when these things are so shewed unto us, that we prize them, and long after them, yet there must be a third thing: To take them to our selves, to beleeve they are ours: and there needs a worke of the Spirit for this. For though the promises be never so cleare, yet having nothing but the promises, you shall never be able to apply them to your selves. But when the Holy Ghost shall say, Christ is thine, All these things belong to Thee, and God is thy Father: when that shall witnesse to our spirit by a worke of his own. Then shall we beleeve,* &c.

(t) *This is the order observed in our justification: 1. First, There is a sight of our misery, to which wee are brought by the Law. 2. Secondly, There is by the Gospell an holding forth of Christ, as our redemption from sinne and death. 3. Thirdly, there is a working of Faith in the heart to rest on Christ, as the ransome from sinne and death. Now when a man is come hither, he is truely and really just.*

(t) P. Baine in his Serm. upon Ioh. 3. 16. pag. 39.

Wee

(u) *Cade* in his Iustific. of the Church of Eng. Lib. 1. Cap. 5. Sect. 1.

(u) *Wee teach that in true conversion a man must bee Wounded in his conscience by the sense of his sinnes; His contrition must bee compungent, and vehement, bruising, breaking, renting the heart, and feeling the throwes (as a Woman labouring of child) before the new-creature bee brought forth, or Christ truly formed in Him. It is not done Without bitternesse of the Soule; without care, indignation, revenge, 2 Cor. 7. 11. But as some Infants, are borne with lesse paine to the mother, and some With more: so may the new-man be regenerated, in some with more, in some with lesse anxiety of travell. But surely grace is not infused into the heart of any sinner, except there bee at least so great affliction of Spirit for sinne foregoing that He cannot but feele it,* &c.

(x) D.S. In his Bruised Reede. pag. 13. 14, 15.

(x) *This bruising is required before conversion.* 1. *That so the Spirit may make Way for it selfe into the heart by* levelling all proud high thoughts, &c. 2. *To make us set an high price upon Christs death------This is the cause of relapses, and Apostasies, because men never smarted for sinne at the first: They Were not long enough under the lash of the Law. Hence this inferiour Worke of the Spirit in* bringing downe high thoughts, *is necessary before conversion.*

Chap. II.

Dawbers reprehended. Faithfulnesse in preaching and dawbing compared.

BY this time it doth most clearely, and plentifully appeare; what a foule, and fearefull fault it is; for men, either in the managing of their Publike Ministery; or more private passages, of conference, visitations of the sicke, consultations about a good estate to Godward, and other occasions

occasions of like nature; to apply *Iesus Christ* and the promises, to promise life and safety in the evill Day, to Soules as yet not soundly illightned and afflicted with sight of sin, and sense of Gods wrath; to consciences never truly wounded and awakened. I insisted the longer upon this Point, because I know it full well, to bee a most universall, and prevailing Policy of the Divell, whereby hee keepes many thousands in His cursed slavery, and from salvation: To confirme as many Pastours as he can possibly, willing enough to drive their flockes before them to damnation, in an ignorant, or affected prejudice, and forbearance, of that saving method of bringing Soules out of Hell, mentioned before; and made good with much variety of evidence: And to nourish also in the hearts of naturall men, a strong and sturdy disconceit, opposition and raging, against downe-right dealing, and those men of God (able as they say, but falsely and furiously against their owne Soules, by their terrible teaching to drive their hearers to distraction, selfe-destruction, or despaire) who take the onely right course to convert them and to bring them to *Iesus Christ* as Hee Himselfe invites them, to wit, *labouring and heavie laden* with their sinnes, *Matth.* 11. 28. Dawbers described.

Dawbers then, who serve Satans craft in this kinde, and all those who dispense their ministery without all spirituall discretion and good Conscience, of whom there are too many, as great strangers to the right way of working grace in others, as to the worke of grace in themselves; I say, they are a generation of dangerous men: Old excellent as they say in an accursed Art of conducting poore blinded Soules, merrily, towards everlasting misery, and setting them downe in the very midst of Hell, before they be sensible of any danger, or discovery of their damnable state. Great men they are with the men of this world, with all those wise fooles and sensuall great ones, who are not willing to

be

bee tormented before their time, or rather who desire impossibly to live the life of pleasures in the meane time, and yet at last *to dye the death of the righteous.* They have still ready at hand, hand over head, mercy, and pardon, Heaven and salvation for all commers, and all that come neere, without so much as a desire to put any difference, or divide *the pretious from the vile.* Which is a prodigiously-arrogant folly, pernicious in the highest degree, both to their own soules, and those they delude. Heare how they are branded in the Book of God; calling them, *Pillow-sowers* under mens elboes; *Ezek.* 13.18. That being laid (y) soft, and lockt fast in the Cradle of security, they may sinke suddenly into the Pit of destruction, before they be aware: *Criers of peace, peace*; when no peace is towards, *Ier.* 6.14. but horrible stirs, *tumbling of garments in bloud*; *burning and devouring of fire*: *Men-pleasers*, *Gal.* 1.10. who chuse rather to tickle the itching eares of their carnall hearers with some frothie, Frier-like conceits out of Dung-hill Postrills; And so smooth Great ones in their humors, by their cowardly flatteries, especially, if they any wayes depend upon them for maintenance, rising, and preferment; rather than conscionably to discharge that trust laid upon them by their great Lord and Master in Heaven, upon answerablenesse for the bloud of those soules, which shall perish by their temporizing silence, and flattering unfaithfulnesse: *Healers of the hurt of their Hearers with* (z) *sweet words*, *Ier.* 6.14. while their soules are bleeding by the wounds of sinne unto eternall death; *Preachers of* (a) *smooth things.*

(y) *Ad hoc quippe pulvillus ponitur ut mollius quiescatur. Quisquis ergo malè agentibus adulatur, pulvillum sub capite, vel cubito jacentis ponit. Vt qui corripi ex culpâ debuerat in ea fultus laudibus molliter quiescat.* Greg. in cap. 17. Iob cap. 4.

Correptionis duritia peccanti subtrahitur, eique mollities favoris adhibetur, ut in errore molliter jaceat, quem nulla asperitas contradictionis pulsat. Idem. *Pastor. curæ. p. 2. cap. 8.*

(z) *Vos scilicet estis boni medici, quia vestris blanditijs mulcetis populum meum: Erat utendum non tantùm acribus medicamentis, & quæ pungerent, atq; adferrent dolorem: sed etiam cauterijs, & sectionibus: vos autem tantùm adhibetis lenimenta: Hæc est vestra ratio medendi* Calv.

(a) These fellowes would have these secure, and sensuall times, wherein so many foule Fiends of crimson and crying sinnes are broke loose with the raines upon their neckes, to heare of nothing but pleasures, peace, and prosperity to the worlds end: telling them still out of the flattering visions of their owne unsanctified braines, of a silken Gospell, a Church of Velvet, of feeding upon Manchet and Manna, treading upon Violets and Roses, and of being carried to Heaven in a Bed of Downe, whereas God knowes, if they had their due and desert, the fiery raine, which consumed Sodome into cinders, and *the great haile-stones* in Gods greatest fury might rather most justly drop upon the Heads both of the *Dawbers*, and the *Dawbed*. See *Ezek.* 13.13,15. *Ier.* 14 15,16. *Isa.* 30. 13, 14.

Isa.

Isa. 30. 10. which kinde of Men, the greatest part, and all worldlings wonderfully (b) affect and applaud, though to their owne everlasting undoing. They swell under such Teachers with a Pharisaicall conceit, that they are as safe for salvation, as the preciseſt of them all; but alas! their hope is but like a hollow wall, which being put to any stresse, when the tempest of God's searching wrath begins to shake it, in the time of a finall triall of it's truth, and soundnesse; it shatters into pieces and comes to naught. Heare the Prophet: * *Now goe, write it before them in a table, and note it in a booke, that it may bee for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not heare the Law of the Lord: which say to the Seers, See not;* (c) *and to the Prophets, Prophesie not unto us right things; speake unto us smooth things, prophesie deceits. Get you out of the way: turne aside out of the path: cause the Holy One of Israel to cease from before us. Wherefore, thus saith the Holy One of Israel: Because yee despise this Word, and trust in oppression, and perverseness, and stay thereon: Therefore this iniquity shall bee to you as a breach ready to fall, swelling out in an high Wall, whose breaking commeth suddenly at an instant. And He shall breake it as the breaking of the Potters vessell, that is broken in pieces, hee shall not spare: so that there shall not bee found in the bursting of it, a sheard to take fire from the harth, or to take water withall out of the Pit: Dawbers with untempered morter: Ezek.* 13. 11. Who erect in the conceits of those who are willing to be deluded by them: *Pharisees* at the best, a rotten Building of false hope, like

(b) They are equally transported with admiration, and doting upon such *Dawbers*; and, with indignation & heart rising against *Plaine-Dealers*; holding them out of a wicked and Soule killing Mis-conceit, to bee too terrible Teachers, and their Ministere intolerable.

2. Reproved by *Ezechiel.*

* Isa. 30. 8. &c.

(c) *Populus nihil adversi sibi nuntiari volebat: propterea infestus erat Prophetis, quòd dum vitia ejus accusarent, & acriter pungerent, simul propinquæ Dei vindictæ testes erant. Huc pertinent ejusmodi verba: nolite videre, nolite prospicere recta: Non quod ita loquerentur, sed quod ita affecti essent, & moderationem requirerent in prophetis, nec tam acerbas eorum objurgationes æquo animo ferre possint.* Cal. in loc

Impios vis & efficacia verbi acuit & exasperat, ut tanquam immanes belluæ ferociam & truculentiam suam promant: Libenter quidem eluderent: sed velint, nolint, Deum loquentem audire, ejusque Majestatem reformidare coguntur. Hanc amarulentiam sequitur odium Prophetarum, insidiæ, terrores, persecutiones, exilia, cruciatus, mortes quibus doctrinam cum doctoribus summovent ac deleri posse existimant. Cupiunt enim homines sibi potius narrari somnia, & futiles nugas, quam fideliter doceri. Ibid.

like a ([d]) *mudde-wall without straw, or morter made onely of sand without lime to binde it*; which in faire weather makes a faire shew for a while, but when abundance of raine falls, and Winter comes, it moulders away, and turnes to myre in the streets. Their vaine confidence in prosperous times, before it come to the Touchstone of the fiery tryall by God's searching Truth, may seeme currant; But in the tempest of God's wrath when the stormy winters-night of death approacheth, or at furthest, at the judgement Seat of the just and Highest God, it proves to be counterfeit: when at the last they shall cry, *Lord, Lord,* like the *foolish Virgins*. And those *Mat.* 7. in stead of imaginarie comfort, they shall bee crusht with horrible and everlasting confusion. Heare the Prophet: *Say unto them which dawbe it with untempered morter, that it shall fall: there shall bee an over-flowing showre, and ye, O great haile-stones, shall fall, and a stormy winde shall rend it. Loe, when the Wall is fallen, shall it not bee said unto you, where is the dawbing wherewith yee have dawbed it? Therefore thus saith the Lord God, I will rend it with a stormy winde in my fury: and there shall bee an over-flowing showre in mine anger, and great haile-stones in my fury to consume it. So will I breake downe the wall that yee have dawbed with untempered morter, and bring it downe to the ground, so that the foundation thereof shall bee discovered, and it shall fall, and ye shall bee consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have dawbed it with untempered morter, and will say unto you, The Wall is no more, neither they that dawbed it: To wit, the Prophets of Israel, which propheſie concerning Ierusalem, and which see visions of peace for Her, and there is no peace, saith the Lord God:* Such as *with lyes make the heart of the righteous sad, whom GOD hath not made sad; and strengthen the hands of the wicked, that Hee should not returne from His wicked way by promising*

[d]) תפל *metaphoricè cæmentum lateritium sine stramine dicitur, id est, non rectè confectũ, & temperatum quo si quid ædificetur, structura parum firma sit, & durabilis.* Pagn. *Non dubito quin significet arenam absque calce* Calv. *Lutum absque paleis quibus firmatur & stringitur; nil roboris potest præbere parieti.* Hieron.

Mat. 7. 22 & 25. 11.

Ezech. 13. 11 &c.

Him life, Ezek. 13. 22. These fellowes hold and beare meere civill men in hand, that their estate is sound enough to Godward, whatsoever the purer and precisér Brethren prate to the contrary: (d) and yet the holy Ghost tells us, that *Without holinesse no man shall see the Lord, Heb.* 12. 14. That formall Professours are very forward men; whereas *Iesus Christ* professeth, that He will *spew the luke-warme out of his mouth.* Nay, and if there be talke even of a good fellow especially of some more commendable naturall parts, and plausible carriage; if He be so but moderately, that I may so speake, and not just every day drunk; well, well, will they say, we have all our faults, and that is His. But as concerning the faithfull servant of God; they are woont to entertaine the same conceit of Him, which *Achab* did of *Elijah*, to wit, that (e) *Hee was a troubler of Israel:* Which one of the captaines had of the Prophet sent to annoint *Jehu*, that He was a (f) *mad fellow:* which the false Prophets had of (g) *Micaiah*; that he was a fellow of a singular and od humour by Himselfe, and guided by a private spirit of His owne: which *Tertullus* had of *Paul*, that hee was a (h) *pestilent fellow:* which the *Pharises* had of Christs Followers; that they were a contemptible and (i) *cursed* generation, a company of base, rude, illiterate underlings. Nay sometimes, when the bedlam fit is upon them, they will not sticke to charge Cods people in some proportion most wickedly and falsely, as the Ancient Heathens did the Primitive Christians, with conventicles and meetings of hatefull (k) impurities, faction, disaffection to *Cæsar*, and many other horrible things, whereas poore Soules! they were most innocent: and infinitely abhorred all such (l) villanies: And they

(d) *Sunt etiam apud nos qui bene alioqui & civiliter vivũt, qui tamen nullo desiderio verbi tenentur: istos homines nunquam ego sanctificatos dixerim, neq; eorum virtutes esse existimarim, sed virtutum umbras duntaxat & simulachra, cum sine sanctificatione & participatione divinæ naturæ, nulla possit esse vera virtus.* Rolloc. In Ioh. c. 8. Time hath beene, perhaps, when we have thought civill honesty to be regeneration: GOD forgive us: It must bee more than civility that brings to Heaven; more than formality that makes a Christian, &c. Lr. *Sclater, Sick Soules Salve, p.* 21.

(e) 1 King. 11. 17.

(f) 1 King. 9. 11.

(g) 1 King 22 24.

(h) Acts 24. 5.

(i) Ioh 7. 48, 49.

(k) *Hæc est sententia Concilij Sacerdotalis & Pharisaici contra plebẽ à Christo pendentem.* Ἐπάρατοι εἰσὶ inquiũt, *hoc est, Sub maledicto sunt: execrabiles —isteq; & excommunicandi,—Hæc est infamia Euangelicæ doctrinæ, quam ferre cogitur apud potentes ac prudentes hujus seculi, quòd sectatores habeat homines plebcios, obscuros & imperitos, qui si docti essent, haud quaquã illi adherent.* Musc. (l) *Dicimur sceleratissimi, de sacramento infanticidij, & pabulo inde; & posi convivia incesto, quòd eversores luminũ, canes, lenones scilicet, tenebrarum & libidinum impiarum invereundia procurent.* Ter. Apol. c. 7. *Sed quod omni cruciatu gravius erat, insignia de eis mendacia spargebantur; Incusabatur eos humanis carnibus vesci, infantes dijs suis immolare, incestibus sese pollucre, & nefandissima quaque perpetrare.* Func. Com. in Chron. Lib. 6.

met in the morning even before Day, not to doe, God knowes any such ill, but for the (l) service of GOD, (even their more ingenious (m) adversaries being witnesses) to sing praises to *Christ*, GOD to confirme their discipline, forbidding all manner of sinne, &c. with (n) all the miscarriages, miseries and calamities that fell upon the State, as though they were the causes. Whereas those few neglected Ones which truely serve GOD are the onely men in all places where they live to *make up the hedge, and to stand in the gappe* against the threatned inundations of God's dreadfull wrath; and all the Opposites to their holy Profession are the true Cut-throats of Kingdomes, able by their dissolutenesse, and disgracing godlinesse, to dissolve the sinewes of the strongest state upon Earth. Looke upon *Amos* 4. 1. 2. And there you shall finde who they are, which cause God to enter a *controversie with the Inhabitants of a Land.*

(l) *Incestuosus sum, cur non requirunt? Infanticida, Cur non extorquent?—In Cæsares aliquid cõmitto; cur non audior? &c.* Tert. Apolog. cap. 4. *Hæc coitio Christianorum meritò sanè illicita, si illicitis par, meritò damnanda, si quis de eâ quæritur, eo titulo quo de factionibus querela est. In cujus perniciem aliquid do convenimus? Hoc sumus congregati, quod & dispersi. Hoc universi, quod & singuli; neminem lædentes, neminem contristantes. Cum probi, cum boni coeunt; cum pij, cum casti congregãtur, non est factio dicenda sed curia. At è contrario illis nomen factionum accommodandum est, qui in odium bonorum, & proborum conspirant, qui adversum sanguinem innocentium conclamant, prætexentes sanè ad odij defensionem, illam quoque vanitatem, quod existiment omnis publicæ cladis, omnis popularis incommodi, Christianos esse causam.* Idem, Ibid. c. 39. *Coimus in cœtum & aggregationem, ut ad Deum quasi manu facta precationibus ambiamus orantes. Hæc vis Deo grata est. Oramus etiam pro imperatoribus, pro ministris eorum, ac potestatibus, pro statu seculi, pro rerum quiete ——Coimus ad literarum divinarum commemorationem, si quid præsentium temporum qualitas, aut præmonere cogit, aut recognoscere. Certè fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus. Ibidem etiam exhortationes, castigationes, & censura divina.* Ibid. c. 39. (m) *Plinius enim Secundus, cum Provinciam regeret, damnatis quibusdam Christianis, quibusdam gradu pulsis, ipsa tamen multitudine perturbatus, quid deinceps ageret, consuluit tunc Trajanum Imperatorem, allegans præter obstinationem non sacrificandi, nihil aliud se de sacris eorum comperisse, quam cœtus antelucanos ad canendum Christo & Deo, & ad confœderandam disciplinam: homicidium, adulterium, fraudem, perfidiam, & cætera scelera prohibentes.* Ibid. c. 2. Func. Comm. in Chronol. Lib. 5. Bucolc. Anno Christi. 110. pag. 636. (n) *Contra Christianam fidem querelas impias jactare non quiescunt, dicentes, quod antequam ista doctrina per mundum prædicaretur, tanta mala non patiebatur genus humanum.* Aug. Epist. 122. *Dicis plurimos conqueri, quod bella crebrius surgant; quòd lues, quod fames sæviant, quodque imbres & pluvias serena longa suspendant, nobis imputari.* Cyp. *Contra Demetrianum, dicentem Christianis, imputari debere omnia, quibus tunc mundus urgeretur. Si Tyberis ascendat in mœnia; si Nilus non ascendit in arva; si Cœlum stetit, si terra movit; si fames, si lues, Statim, Christianus ad Leonem, acclamatur.* Tertul Apolog. cap. 39.

Heare

Heare how (p) *Austin* describes some of these Selfe-seeking, and Soule-murthering Dawbers in His Dayes; *Farre be it from us,* saith Hee, *that we should say unto you: live as you list, doe not trouble your selves, God will cast away none; onely hold the Christian Faith: Hee will not destroy that which Hee hath redeemed, Hee will not destroy those for whom He hath shed His blood; And if you please, to recreate your selves at Plaies, you may goe; what hurt is there in it? And you may go to those Feasts, which are kept in all Townes, by joviall companions, making themselves merry, as they suppose, at these publike meetings and comessations, but indeed rather making themselves most miserable; I say you may goe, and bee joviall, God's mercy is great, and may pardon all. Crowne your selves with Roses before they wither.---- You may fill your selves with good cheere and wine, amongst your good-fellow companions: For the creature is given unto us for that purpose that wee may enjoy it.---- If we say these things, peradventure wee shall have greater multitudes applaude and adhere unto our Doctrine. And if there be some, which thinke, that speaking these things, we are not well advised, wee offend but a few,* and those precise Ones, *But we winne thereby a world of people. But if we shall thus doe, speaking not the words of God, not the words of Christ, but our owne; we shall bee Pastours feeding our Selves, not our flocke.*

The Author of the imperfect commentary in Chrysostome *sorted by* (q) *some body into Homilies upon Matthew,* seemes to intimate, that the cause of the overflowing and ranknes of iniquity, is the baseneſse of these Selfe-preaching men-pleasers. (r) *Tolle hoc vitium*

(p) Aust. *Absit ut dicamus vobis vivite ut vultis, securi estote, Deus neminem perdit, tantummodo fidem Christianam tenete: non perdet ille quod redemit, non perdet pro quibus sanguinem suum fudit: Et si spectaculis volueritis oblectare animos vestros, ite: quid mali est? Et festa ipsa, quæ celebrantur per universas civitates in lætitia convivantium, & publicis mensis seipsos, ut putat, jucundantium, revera magis perdentium, ite, celebrate, magna est Dei misericordia, quæ totum ignoscat. Coronate vos rosis antequam marcescant. Impleamini cibo, & vino cū vestris. Ad hoc enim data est ista creatura, ut ea perfruamini----- Hæc si dixerimus, fortè congregabimus turbas ampliores: & si sint quidam, qui nos sentiant hoc dicentes, non recte sapere, paucos offendimus, sed multitudinem conciliamus. Quod si fecerimus, non verba Dei, non verba Christi dicentes, sed nostra; erimus Pastores nosmetipsos pascentes, non oves.* Lib. de Pastoribus, Tom. 9. pag. 13. 33. Author of the Homilies upon S. *Matthew.* (q) *Non sunt Homiliæ, sed nescio quis ità dissecuit opus.* Erasm (r) *Tolle hoc vitium de clero, ne velint hominibus placere, & sine labore omnia vitia resecantur. Ex hoc vitio nascitur ut ne velint inter se meliorem habere, sicut Iudæi Christum.* Hom. 43. Ex. c. 23. *In hæc verba Omnia autem opera sua faciunt, ut ab hominibus videantur)* I am perswaded, it was no small motive to enrage the Scribes and Pharises against Christ; because Hee taught *with power, to the astonishment of His hea-*

vers. Luke 4.32. but their teaching was heartlesse, cold, frozen, and formall. *Neque enim dubium est, summo vigore, summâque veritatis vi; Christi sermones fuisse præditos; quum interim Scribarum, & Pharisæorum doctrina torpida esset, elumbis, & frigida.* Apud Marlorat. in Mat cap. 23.29.

(r) It seemes by this word, ἔτι *adhuc*; *in Phariſaiſmo videlicet adhuc perſeverant.* Galat. 1.10. That *Paul* was tainted with this fault, while Hee was yet a Pharise, and served the times: But when Hee was converted, Hee turned His Dawbing into downe-right Dealing Ἀρτι γὰρ ἀνθρώποις πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

(s) 1 Cor. 1.21.

(u) Mat. 7.29.

* 1 Cor. 2.4

(x) *Hic autem significat authoritatem, & potestate Spiritus, corda penetrantis; quæ communis est Christo, & veris Ministris, tametsi non æqua ſi mensurâ, nam unicuiq; distribuitur pro mensura*, Buc.

de Clero, saith He, *Take this fault from the Clergie*, to wit, *that they be not* (t) *men-pleasers, and all sinnes are easily cut downe.* But if they blunt and rebate the edge of the *Sword of the Spirit* with dawbing flattery, temporizing; or strike with it in a scabberd garishly and gaudily embroiderd with variety of humane learning, tricks of wit, Frier-like conceits, *&c.* it cannot possibly cut to any purpose; it kils the Soule, but not the sinne. They are the onely men, howsoever worldly wisdome rave, and unsanctified learning be besides it selfe, to beat downe sinne, batter the Bulwarks of the divell, and build up the Kingdome of Christ; who setting aside all private ends and by-respects, all vaine-glorious, covetous, and ambitious aymes; all serving the times, projects for preferment, hope of rising, feare of the face of Man, *&c.* addresse themselves, with faithfulnesse and zeale to the worke of the Lord, seeking sincerely to glorifie Him in converting mens Soules, (t) *by the foolishnesse of that Preaching* which God hath sanctified, *to save them that beleeve*: In a word, who labour to imitate their Lord and Master *Jesus Christ*, and His *blessed Apostles*, in teaching (u) *as men having* (x) *authority*; in * *demonstration of the Spirit, and power*; *And not as the Scribes*, by *embroidered Scabberd*, I meane the very same, which King *Iames* not long before His death, did most truly out of His deepe, and excellent wisedome, conceive to bee the Bane of this Kingdome: To wit, *A light, affected and unprofitable kinde of preaching, which hath beene of late yeares taken up in Court, Universitie, City and Country.* Heare something more largely what reason led His Royall judgement to this resolution, and desire of reformation:

(y) *His Majesty being much troubled and grieved at the heart to heare every day of so many defections*

directions for Preaching and Preachers, as I received them from the hand of a publike Register.

from

from our Religion both to Popery, and Anabaptisme, or other points of separation in some parts of this Kingdome; And considering with much admiration, what might bee the cause thereof, especially in the Raigne of such a King, who doth so constantly professe Himselfe an open adversary to the superstition of the One, and madnesse of the other; His Princely wisedome could fall upon no One greater probability, than the lightnesse, affectednesse, and unprofitablenesse of that kinde of preaching, which hath beene of late yeares too much taken up in Court, University, City, and Country. The usuall scope of very many Preachers is noted, to bee a soaring up in Points of Divinity too deepe for the capacity of the people; or a mustring up of much reading; or a displaying of their owne Wits, &c. Now the people bred up With this kinde of teaching, and never instructed in the catechisme, and fundamentall grounds of Religion, are for all this aiery nourishment no better than abrasæ Tabulæ, *meere Table Bookes ready to be filled up, either with the Manuals, and Catechismes of the Popish Priests, or the Papers and Pamphlets of Anabaptists, &c.*

In another place, he resembles with admirable fitnesse the unprofitablenesse pompe, and painting of such Selfe-seeking discourses, patched together and stuft with a vaine-glorious variety of humane allegations, *to the red and blew flowers, that pester the corne, when it stands in the fields; where they are more noysome to the growing crop, than beautifull to the beholding eye.* They are King *James* his owne (z) words. Whereupon, a little after, he tels the Cardinall; That *it was no* decorum *to enter the Stage With a* Pericles, *in his mouth, but with the sacred Name of God: Nor should his Lordship, Saith* his Majesty, *have marshalled the passage of a Royall Prophet, and* (a) *Poet, after the example of an heathen Oratour:*

These things being so; how pestilent is the Art of Spirituall Dawbing? What miserable men are Men-

(z) In the Preface to his Remonstrance against an Oration of the Cardinall of *Perron.*

(a) *Quid faceret cum Psalterio Horatius? Cum Euangelijs Maro? Cum Apostolis Cicero?* Hieron.

pleasers, who being appointed to helpe mens Soules out of hell, carry them headlong, and hood-winkt by their unfaithfulnesse and flatteries towards everlasting miseries? Oh, how much better were it, and comfortable for every man that enters upon, and undertakes that most waighty and dreadfull charge of the Ministery, a (b) burden, as some of the Ancients elegantly amplifie it, able to make the shoulders of the most mighty Angell in Heaven to shrinke under it, to tread in the steps of blessed (c) *Paul*; by *using no flattering words, nor a cloake of covetousnesse, nor seeking glory of men*; but *preaching in season, and out of season; not as the Scribes, but in the demonstration of the Spirit, and of power*; *Keeping nothing backe that is profitable, declaring unto their hearers all the counsell of God*; holding the Spirituall children which God hath given them, their *glory, joy, and crowne of rejoycing*, still *watching for the Soules of their flockes as they that must give account*, *Heb.* 13. 17. (The terrour of which place, (d) *Chrysostome* professeth, made his heart to tremble) I say by such holy and heavenly behaviour, as this, in their Ministery; To be able at least to say with him in sincerity, not without unspeakeable comfort: (e) *I take you to record this Day, that I am pure from the bloud of all men!* Let us bee moved to this course and frighted from the contrary; by consideration of the different effects and consequents of plaine dealing, and dawbing in respect of comfort or confusion: Faithfulnesse this way:

Faithfull dealing
1. Commended from
(b) *Onus, vel Angelorũ humeris formidandum Neq; enim nobis hic res est, de ducendis militibus aut de regno gubernando, sed de functione Angelicæ virtutis indigente.* Chry. de Sacerdotio, lib. 6.
(c) 1 Thes. 2. 5, 6.
2 Tim. 4. 2.
Matth. 7. 29.
1 Cor. 2 4.
Acts 20 20, 26.
1 Thes. 2. 19, 20.
(d) *Parcite vs qui præsunt vobis, & concedite, Nam illi vigilant pro animabus vestris.* —— *Hujus Comminationis terror animum mihi concutit.* Ibid.
(e) Acts 20. 26.

Its effects.
1. Converting the unconverted

1. Begets those which belong unto God to grace and new obedience: See *Peters* piercing Sermon, *Act.* 2. 23, 37.

2. Recovering the fallen.

2. Recovers those Christians, which are driven, by remorse and repentance, to their former forwardnes, and first love; See *Nathans* downe-right dealing with *David*: 2 *Sam.* 12. 7, 13.

3. Making the wilfull inexcusable.

3. Makes those which will not be reformed, inexcusable.

cusable. See *Pauls* Sermon to *Fœlix*: *Acts* 24. 26. How strangely will this fellow bee confounded, and more than utterly without all excuse, when hee shall meet *Paul* at that great day, before the highest Iudge?

4. It is right pleasing and profitable to upright hearted men, and all such as happily hold on in a constant and comfortable course of Christianity. *Doe not my words do good to him that walketh uprightly? Mic.* 2. 7. It makes them still more humble, zealous, watchfull, heavenly minded, &c.

4. Comforting upright men.

5. Hardens the rebellious and contumacious. See (f) *Isa.* Chap. 6. In which faithfull Ministers are also *unto God a sweet savour of Christ*, 2 *Cor.* 2. 15.

5. Hardening the rebellious.

(f) *Pronunciat fore, ut populus ratione, & intelligentiâ destitutus, pereat, nec ullus sit ampliùs remedio locus: & tamen simul admonet, operâ prophetæ, quamvis exitialis sit, ac mortifera Judæis, sibi gratum fore sacrificium.*

6. And the Man of God himselfe shall hereafter blessedly (g) *shine as the brightnesse of the firmament, and as the Starres for ever and ever.* And all those happie Ones which he hath puld out of Hell by his downright dealing, shall (h) raigne and rejoyce with Him in unknowne and unspeakable Blisse through all eternitie.

Calv. in Isa. cap. 6. *Est quidem hoc dictu asperum divinitus prophetam mitti, qui aures obturet, oculos oblinat, & cor populi obstinet: quia videntur hæc minimè competere in Dei naturam, adeoque aliena esse ab ejus verbo. Sed absurdum videri non debet, si deus populi malitiam ultimâ excæcatione ulciscitur.—Talis excæcatio atque induratio non proficiscitur ex naturâ verbi, sed accidentalis est, solique hominum pravitati tribuenda.* Ibid. *Nec Deus, nec verbum, nec prophetæ, per se quenquam excæcant. De prophetâ tamen & verbo hic dicitur. Immò & de ipso Deo.* Ioh. 12. 40. *Causa; quia verbum, quod per prophetas concionatus est Deus, quibusdam ex accidente fit odor mortifer. Luscioſus clarissimâ face sibi oppositâ magis cæcutiet: Canora vox ledet aures debiliores. Calx, affusâ frigidâ, effervescet.* Scul. in eundem locum. 6 Procuring an happy place to them which use it. (g) Dan. 12. 3. (h) *Et hoc attendite fratres, quia omnes carnales medici, quoties ad eos qui in corpore ægrotare videntur; veniunt, omnia quæ eis delectabilia esse videbantur abscindunt, & quod dulce est, ad integrum interdicunt. Aliquoties etiam frigidam accipere non permittunt, interdum & amarissimas potiones bibere cogunt, & asperrimis ferramentis vulnera frequenter incidunt. Hoc ergo quod pro sanitate corporum carnales medici faciunt, pro animarum salute spirituales medici exercere contendunt. Hæc ergo cogitans fratres charissimi, & tam pro meâ quam pro vestrâ salute rationem me redditurum esse ante tribunal æterni judicis non ignorans, eligo aspera quidem, sed salubria vobis medicamenta ingerere, ut vobiscum postea in Angelorum consortio perpetuâ merear incolumitate gaudere.* (See afterward, in what sense *merear* is here to be taken. It makes nothing at all for the Popish rotten *Tenent* of Merit.) *August. de Temp. Ser.* 67.

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2. Compared with dawbing, whose effects are set downe in respect of
1. Gods Word.

But now on the other side the Effects of Dawbing and men-pleasing are most accursed and pestilent; in many respects.

1. In respect of God's Word and messages: first, not dividing it, and dispensing them aright. Secondly, Dishonouring the Majesty, and weakening the power of them many times, with the unprofitable mixture of humane allegations, ostentations of wit, fine Frier-like conceits digged with much adoe out of Popish postils, &c. Even as we may see at harvest time a land of good corne quite choaked up with red, blew, and yellow flowers. As King *Iames* doth excellently allude in the forecited ([i]) place. Thirdly, Fearefull prophaning them by mis-application against GOD's will: ([k]) *Making the heart of the righteous Sad, whom God would not have made Sad: and strengthening the hands of the wicked, that he should not returne from his wicked way, by promising him life.* Fourthly, Villanous perverting and abusing them to their owne advantage, applause, rising, revenge, and such other private ends:

([i]) In the Preface of his Remonstrance against Cardinall *Perron.*

([k]) Ezech. 13.22.

2. The Minister.
([l]) *Sanguinem ejus Dominus de manu speculatoris requirit, quia ipse hunc occidit, qui eum tacendo morti prodidit.*
3. The Hearer
4. Both Minister and Hearer.
Quibus omne consilium Dei annunciare studuit, ab eorum sanguine mundus fuit. In quâ voce nos convenimus, nos constringimur, nos rei esse ostendimur.—Qui supra ea mala, quæ propria habemus, alienas quoque mortes addimus: quia tot occidimus, quot ad mortem ire quotidie tepidi & tacentes videmus. Gregor. in Ezech 16. 1 Hom. 11. ([m]) *Et qui sollicitus esse non studuit, in prædicatione, factus est particeps in damnatione* Idem, Ibid. *Bene nostis fratres charissimi, me vobis frequenter supplicasse, & paternâ sollicitudine commonuisse, pariter, & contestatum esse, ut illas sacrilegas Paganorum consuetudines observare minimè deberetis, sed quantùm ad me multorum relatione pervenit, apud aliquos parum profecit admonitio mea, quia si vobis ego non dixero; & pro me, & pro vobis malam sum redditurus rationem in die judicij; & vobiscum mihi erit necesse æterna supplicia sustinere. Ego me apud Deum absolvo, dum iterum atque iterum admoneo pariter & contestor.* Aug. de Temp. Ser. 241.

2. In respect of the flattering, and unfaithfull Ministers themselves. First, Extreme vilenesse, *Isa.* 9.15. Secondly, ([l]) Guiltinesse of spirituall bloudshed, *Ezek.* 3.18. Thirdly, Liableness to the fierce wrath of *God*, in the Day of visitation, *Ier.* 14. 15, 1. *King.* 22. 25.

3. In respect of their hearers, who delight in their lies, in their smooth and silken Sermons, sudden, horrible, and unavoidable confusion, *Isa.* 30. 13, 14.

4. ([m]) Burning both together in hell for ever, with-

out

out timely and true repentance: banning there each other continually, and crying with mutuall hideous yellings: O thou bloudy Butcher of our soules, hadst thou beene faithfull in thy Ministery, wee had escaped these eternall flames! O miserable man that I am; Woe is mee, that ever I was Minister: for now besides the horrour due unto the guiltinesse of mine owne damned Soule, I have drawne upon me, by my unfaithfull dealing, the cry of the bloud of all those soules, who have perished under my Ministry, to the everlasting enraging of my already intolerable torment!

Give mee leave to conclude this point, with that pathetical and zealous passage of reverend and learned *Greenham* against negligent Pastours, amongst whom I may justly ranke and reckon also all *Dawbers* (for as well never a whit, as never the better) and Men-pleasers: For selfe-preachers are, for the most part, (n) seldome-preachers. Heare (o) his words:

Were there any love of God from their hearts in those, who in stead of feeding to salvation, starve many thousands to destruction: I dare say, and say it boldly, that for all the promotions under Heaven, they would not offer that injury to one Soule, that now they offer to many hundred Soules. But, Lord, how doe they thinke to give up their (p) *reckoning to thee, who in most strict account*

(n) For the painfulnesse of that unprofitable way of preaching, wherein there is ordinarily so much affectation on the one side, and expectation on the other, of such a deale of curiosity, variety of extraordinary conceits, trickes of wit, ostentation of reading, &c. that it puts the Pen-man to a great deale of pains, and tortures in his wit extremely: Then, afterwards, the irkesome tediousnesse of committing it so punctually and precisely to memory; The fearefulnesse in delivery, and danger of being out; Vaine glorious, doubting that they shall not be applauded, as they were wont. Feare, lest the next time should lessen their former reputation of wit, reading, &c. I say, such considerations as these, are many times notable curbes, to keep them from appearing too often in the Pulpit. (o) In his Godly Observations, concerning divers Arguments, and common Places in Religion. Cap. 13. (p) *Faciamus quotidiè nobiscum rationes, quas cum nostro judice habebimus.—Pensemus quod lucrum Deo fecimus nos, qui accepto talento ab eo ad negotium missi sumus. Etenim dicit: Negotiamini dum venio. Ecce jam venit, ecce de nostro negotio lucrum requirit. Quale ei animarum lucrum de nostra negotiatione monstrabimus? Quot ejus conspectui animarum manipulos de prædicationis nostræ segete illaturi sumus? Ponamus ante oculos nostros illum tantæ distinctionis diem quo judex veniet, & rationem, cum servis quibus talenta credidit, ponet. Ecce in majestate terribili inter angelorum atq; archangelorum choros videbitur. In illo tanto examine, electorum omnium & reproborum multitudo deducetur, & unusquisq; quid sit operatus ostendetur. Ibi Petrus cum Judæâ conversâ, quâ post se traxit apparebit. Ibi Paulus conversum, ut ita dixerim, mundum ducens. Ibi Andreas post se Achaiam, ibi*

Joannes Asiam, Thomas Indiam, in conspectum sui judicis conversam ducet: Ibi omnes dominici gregis arietes cum animarum lucris apparebunt, qui sanctis prædicationibus Deo posse se subditum gregem trahunt. Cum igitur tot pastores cum gregibus suis ante æterni pastoris oculos venerint, nos miseri quid dicturi sumus, qui ad Dominum nostrum post negotium vacui redimus, qui pastorii nomen habuimus, & oves quas ex nutrimento nostro debeamus ostendere, non habemus? Hic pastores vocati sumus, & ibi gregem non ducimus. Greg. in Euang. Hom. 17.

will take the answer of every Soule committed unto them one by one? Or with what eares doe they often heare that vehement speech of our Saviour Christ, Feed, Feed, Feed? with what eyes doe they so often reade that piercing speech of the Apostle, Feed the flocke committed unto you? But if none of these will move them, then the Lord open their eyes to heare the grievous groanes of many Soules lying under the griesly altars of destruction, and complaining against them; O Lord the revenger of bloud, behold these men, whom thou hast set over us to give us the bread of life, but they have not given it us: Our tongues, and the tongues of our children have stucke to the roofe of our mouthes for calling and crying, and they would not take pitty on us: We have given them the tenths which thou appointedst us, but they have not given us thy truth; which thou hast commanded them: Reward them, O Lord, as they have rewarded us; Let the bread betweene their teeth turne to rottennesse in their bowels. Let them be cloathed with shame, and confusion of face, as with a garment: Let their wealth, as the Dung from the earth, be swept away by their executors; And upon their gold and silver, which they have falsely treasured up, let continually be written, The price of bloud, the price of bloud: *For it is the value of our bloud, O Lord. If thou didst heare the bloud of* Abel, *being but one man, forget not the bloud of many, when thou goest into judgement.*

CHAP.

Chap. III.

A generall direction for avoiding the former errour.

I Now returne to rectifie and tender a remedy against the first aberration. Which I told you was this: When mercy, Christ, the promises, salvation, heaven, and all are applied hand over-head, and falsely appropriated to unhumbled sinners: whose Soules were never rightly illightned with sight of sinne, and waight of God's wrath; nor afflicted to any purpose with any legall wound, or hearty compunction by the Spirit of bondage: In whose hearts, (q) sense of their spirituall misery, and want, hath not yet raised a restlesse and kindly thirst after *Iesus Christ*:

* In this case mine advise is; that all those who deale with others about their Spirituall states, and undertake to direct in that high and waighty affaire of mens Salvation, either publikely or privately in their Ministry, visitations of the sicke, or otherwise; that they would follow that course of which I largely discoursed a little before taken by God himselfe, his Prophets, his Sonne, the Apostles, and all those men of (r) God in all ages, who have set themselves, with Sincerity,

(q) *Eo sumus omnes ingenio, ut nunquam velimus quærere Christum, nisi impulsi sensu aliquo miseriæ, ac indigentiæ nostræ.* Qui valent, non egent medico, sed malè affecti, *inquit Christus*; Venite ad me omnes, qui fatigati & onerati estis, & ego faciam ut requiescatis. *Quotquot igitur Christum prædicant, Christi exemplo hoc discant, nempe, quo tempore alliciunt homines ad fidem, propositâ illâ suavitate, quæ est in Christo, eodem tempore extimulandos esse ipsos peccati ac miseriæ suæ sensu ad Christum amplectendũ: Nam hæ duæ partes doctrinæ semper conjungendæ sunt, Doctrina miseriæ, & Doctrina misericordiæ in Christo Iesu.* Rollock. in Ioannem cap. 4.

(r) Let none speake against the preaching of the Law, for it is the wholesome way that God Himselfe, and His Servants in all Ages have taken. He did reprove, convince, and curse *Adam* and *Eve*, and after he preached, the Seed of the Woman shall breake the Serpents head —— So *Iohn Baptist* dealt with His hearers. And our Saviour Christ saith, He came to seeke, and to save the lost. *Peter*, *Acts* 2.37. first preached the Law, and after the Gospell. So *Paul* and *Silas*, *Acts* 16. The contrary is the way to make people curse us hereafter, though it please them for the present; As if one should heale a sore on the top, and not corrosive it, to draw and eate out the core, it would within a while breake out againe, with farre greater danger: So shall we find it in this case. *Rogers of Dedham in His Doctrine of Faith, pag.* 97.98. * Preachers must, First humble men with the Law.

faith-

faithfulneſſe, and all good Conſcience, to ſeeke GOD's glory in the ſalvation of mens Soules; to diſcharge aright their dreadfull charge, and *to keepe themſelves pure from the bloud of all men*; to wit, That they labour might and maine, in the firſt place, by the knowledge, power, and application of the Law, (1) to illighten, convince, and terrifie thoſe that they have to doe with, concerning converſion, with a ſenſible particular apprehenſion, and acknowledgement of their wretchedneſſe, and miſerable eſtate, by reaſon of their ſinfulneſſe and curſedneſſe: To breake their hearts, bruiſe their Spirits, humble their Soules, wound and awake their Conſciences, *&c.* To bring them by all meanes to that Legall aſtoniſhment, trouble of minde, and melting temper, which the Miniſtery of *Iohn Baptiſt*, *Paul* and *Peter* wrought upon the Hearts of their hearers, *Luke* 3.10,12,14. *Acts* 16.30. And 2.37. That they may come crying feelingly and from the heart to thoſe Men of God who happily faſtened thoſe keene arrowes of compunction, and remorſe in the ſides of their Conſciences, and ſay; *Men and Brethren, what ſhall we doe? Sirs, what muſt we doe to be ſaved? &c.* As if they ſhould have ſaid: Alas! we ſee now, we have beene in Hell all this while; and if wee had gone on a little longer, we had moſt certainly lien for ever in the fiery Lake; The Divell and our owne luſts were carrying us hood-winkt, and head-long towards endleſſe perdition. Who would have thought wee had beene ſuch abhominable beaſts, and abhorred Creatures as your Miniſtry hath made us: and in ſo forlorne and woſull eſtate? Now you bleſſed Men of God, helpe us out of this gulfe of ſpirituall confuſion, or we are loſt

(1) The Law firſt humbles, then the Goſpell comforts. The Law hath three works: Firſt, it inlightneth a miſerable ſinner, in whom GOD hath a meaning to worke Faith, with a cleare and particular ſight of His miſery, and woſull eſtate Hee ſtands in by ſinne. Secondly, it doth alſo by the working of the ſpirit, convince the party, that is particularly true of Him, which before Hee uſed to poſt over His head, as pertaining to others, not to Him: But now God makes Him take this to Himſelfe, and to apply and appropriate it, as if the Miniſter ſpoke to Him alone by Name; and to thinke the Miniſter knowes all His heart, looketh on Him, and ſpeakes directly to Him; Though it may be the Miniſter knew Him not, or not His caſe, but GOD makes Him ſo to thinke. Thirdly, upon theſe two, it raiſeth terrour, and puts this ſinner out of His old, ſecure, and peaceable courſe of impenitency, that He went on in. Whether it be the prophane that went on boldly in His ſinne; or the civill man truſting in His owne righteouſneſſe. ——— And makes Him as one ſhot into the fleſh with a croſſe, or bearded arrow, which He cannot ſhake out, nor abide the ſmart, but ſtampes as one ſtung with an Adder, that cannot ſtand His ground, but is wholly poſſeſſed with feare. *Ibid. pag.* 68. &c.

ever-

everlastingly. By your discovery of our present sinfull and cursed estate, we feele our hearts torne in * pieces with extreme, and restlesse anguish, as though many fiery Scorpion's stings stucke fast in them; Either leade us to the sight of that blessed *Anti-type* of the *Brazen Serpent* to coole and allay the boyling rage of our guiltie wounds, or we are utterly undone: Either bring us to the bloud of that *just and holy One*, which with execrable villany wee have spilt as water upon the ground, that it may binde up our broken hearts, or they will presently burst with despaire, and bleed to eternall death. Give us to drinke of that soveraigne Fountaine, opened by the hand of mercy, for all thirsty Soules, or else we dye. There is nothing you can prescribe, and appoint, but wee will most willingly doe. We will with all our hearts, *plucke out our right eyes, cut off our right hands*; We meane to part with our beloved lusts, and deerest sinfull pleasures; abominate, and abandon them all for ever, from the heart root to the Pit of Hell: If we can be rid of the Devils fetters welcome shall bee *Christ's sweet and easie yoke*: In a word, we will (f) *sell all*, even all our sinnes to the last filthy ragge of our heretofore doted upon *minion delight*, so that wee may enjoy our blessed *Iesus*, whom, you have told us, and we now beleeve, *God hath made both Lord and Christ*, &c.

* κατανύσσω punctim cædo, pungendo penetro. Acts 2. 37.

Isa. 55. 1. John 7. 37.

Matth. 5. 29. 30.

(f) Matth. 13. 44. By *that a man hath*, is meant *sinne*, and by *selling it*, the renouncing and disclaiming of sinne.——Now to sell this, is (as the nature of selling wee know requires) to part with the right, and title, and interest, that a man hath unto it; the secret and inward love to it, and the outward and common practise of it. Hee that would enjoy this heavenly treasure, which the LORD doth so freely and graciously tender unto us, by the preaching of the Gospell, must resolve to make a through sale, and to forsake not some, but every sinne, every corruption; every breach of the will of God, whatsoever. *Hieron. in His third Sermon upon Matth.* 13. 44. What must the sinner sell All that He hath. What is that? His Goods, Lands, Children? No, These be none of his owne, God hath but lent him these to use; and some that would have Christ, and shall have no goods to sell: What then is our owne? Our sins and nothing else. He that will have part in Christ, must part with his sinnes; Hee cannot have Christ and keepe any One of them. Rogers *in his Doctrine of Faith.* p. 171. &c. *Qui velit pro dignitate suâ æstimare donum hoc quod offert Christus, quantum sit; necesse est jam primùm de peccatis suis, & miseriâ cogitet; sic enim fiet ut pluris faciat Christum, quàm universum hunc mundum; eumque avidè ad se eripiat, ad justificationem, & salutem suam æternam.* Rolloc. In Ioan. c. 6. pag. 376.

Now

Then heale them with the Gospell, which (r) Though a Man dares not apply the promise to One, only terrified by the Law, yet to One truly thus humbled by the Gospell, & contrite hearted, we dare doe no other. *Rogers, lb. p. 141.*

* Heb. 5. 9.

(u) *Hæc ad exilium Babilonicũ restringenda non esse, dixi, quia patent latissime, & doctrinam Euangelij comprehendant; In quâ præcipue est vis ista consolandi. Ejus enim est, erigere afflictos & prostratos, enectos, & fere mortuos recreare: mœstos levare tristitiâ.* Galvin.

Quia Captivitas & liberatio illa corporalis typum habuit captivitatis, & liberationis spiritualis; non in literâ hærendũ nobis, sed ad captivitatis, spiritualis sub peccati jugo, & æternæ mortis metu, itemq; redemptionis sempiternæ per Christũ facie cogitationem assurgendum erit. Sculc.

(x) *De spirituali Ierosolymâ loquitur, cujus fundamentum, Christus* 1 Cor. 3. 11. Sculc. in locum.

Now when we shall see, and finde in some measure the hearts of our Hearers, and spirituall Patients thus prepared; both by legall dejections and terrours from the spirit of bondage; (t) and also possessed with such melting and eager affections, wrought by the light of the Gospell, and Offer of Christ: When their Soules once begin to feele all sinnes, even their best beloved One, heavie and burdensome; to prize *Iesus Christ* far before all the world, to thirst for Him infinitely more, than for riches, pleasures, honors, or any earthly thing; to resolve to take him as their husband, and to * obey Him as their Lord for ever, *&c.* and all this in truth: I say then, and in this case, we may have comfort to minister Comfort. Then, upon good ground we may goe about our Masters command, *Isa.* 40. 1. (which manpleasers many times pittifully abuse) *Comfort ye, Comfort ye my people*; ((u) I meane in respect of spirituall bondage)——*Speake yee comfortably to Ierusalem, and cry unto Her, that Her warre is accomplished, that Her iniquity is pardoned.* We may tell them, with what a compassionate Pang, and deare compellation, God Himselfe labours to refresh them, *Isa.* 54. 11. *O thou afflicted, and tossed with tempest, that hast no comfort; behold, I will lay thy stones with faire colours, and lay* (x) *thy foundations, with Saphirs,* &c. We may assure them in the Word of life and Truth, that *Jesus Christ* is theirs, and they are His: And compell them, as it were, by an holy violence, not without a great deale of just indignation against their lothnesse to beleeve, and holding off in this case to take his Person, His merit, His bloud, all His Spirituall riches, priviledges, excellencies: And with Him possession of all things, even of the most glorious * Deitie it selfe, blessed for ever: See 1 *Cor.* 3. 21, 22, 23. *Ioh.* 17. 21.

* In that sense as I teach in my Exposition of the last Article of the belicfe, Faith in the first act, makethus Christs, reconciles us to him, makes us one with Him, and by Him with God the Father. *D. D.*

But

But now in the meane time, untill sense of spiritu. all misery and povery raise an hunger and thirst after *Iesus Christ*, before such like preparations, and precedent affections, as have beene spoken of, be wrought in the hearts of men, by pressing the Law, and proclaiming the Gospell, and that in Sincerity, (for the degree and measure, we leave it to God, as a most free Agent, in some they may bee stronger, in some weaker) the preaching or promising of mercy, as already belonging unto them is farre more unseasonable, and unseemly, than *Snow in Summer*, *raine in harvest*, or *honour for a foole*. It is upon the matter, the very Sealing them up with the Spirit of delusion, that they may never so much as think of taking the right course to be converted. What sottish and sacrilegious audaciousnesse then is it in any *Dawber* to thrust his prophane hand into the treasurie of God's mercy, and there hand over head, without any allowance from his highest Lord to scatter His dearest and most orient pearles amongst Swine? To warrant salvation to any unhumbled Sinner? *To strengthen the hands of the wicked*, who never yet tooke sinne to heart to any purpose, and thirst farre more (such true *Gadarens* are they) after gold, satisfying their owne lusts, and perking above their brethren, than for the bloud of *Christ*, *by promising them life?* To assure meere civill men, and Pharises who are so farre from the sense of any spirituall poverty, that they are already swolne as full as the skinne will hold, with a selfe-conceit of their owne rotten righteousnesse, that they shall be saved as well as the most puling precisian? Especially, sith there is such a *cloud of witnesses* to the contrary, as you have heard before. Besides all which, upon this occasion, take two or three moe. Heare a most faithfull and fruitfull workman in the Lords harvest, of great skill, experience and successe in the most glorious Art of converting Soules, which makes me more willing to urge

Before the Law, is unseasonable, as is proved by testimonies of

1. An experimentall Divine.

urge his authority, and esteeme his judgement in Points of this nature. *None,* (y) saith he, *can prove or shew president, that faith was wrought in an instant at first, without any preparation going before: Nor can it bee conceived how a man should beleeve in Christ for salvation, that felt not himselfe before in a miserable estate, and wearied with it, and desired to get out of it into a better. As the needle goes before to pierce the cloth and makes way for the thred to sew it: So is it in this case.* Afterward Hee tels us how and in what manner and order, these pre-dispositions, and preparative Acts, required for the plantation of faith, and so securing us of the right season, and a comfortable calling to assure men of spirituall safety, are wrought in such, as God is drawing unto *Jesus Christ.* He requires from the law, First, *Illumination:* Secondly, *Conviction:* Thirdly, *Legall terrour.* From the Gospell by the helpe of the Spirit; First, *Revealing the remedy:* Secondly, *Beliefe of it in generall:* Thirdly, *Support in the meane time from sinking under the burthen, and falling into despaire.* Fourthly, (z) *Contrition;* Which is attended, with some kinde of, First, *Desire,* Secondly, *request.* Thirdly, *Care.* Fourthly, (a) *Hope.* Fifthly, *Joy.* Sixthly, *Hungring and thirsting after mercy, and after Christ.* Seventhly, *Resolution to sell all,* to wit, all sinnes, not to leave an hoose behinde, &c. *And thus* (saith he) *God*

(y) *Rogers* of Dedham in his Doctrine of Faith, pag. 63.

(z) Hee makes contrition to follow Legall terrour, and precede that repentance which is the Daughter of Faith; and in order of nature followes after it. See *Ibid.* pag. 121. 122, 123, 124. See also Master *Hookers* Preface to His Booke, added in the second Edition.

(a) If any be troubled, because heo talkes of hope, joy, &c. before Faith, let Him seeke satisfaction, *Ibid. pag.* 161. 162. and weigh well His distinction of the Gifts of God, *pag.* 125. 126. where He tels us of three kinds of them: First, some common to Elect, and Reprobate; as knowledge in Scripture, Prophecie, Tongues, Miracles, and such like. Secondly, some speciall, belonging to the Elect only, as Faith, by which wee are justified, a renewed heart, a good conscience, the feare of GOD, and such like graces. Thirdly, some middle ones, wrought in the heart of those, that bee not yet actually the children of God; yet certainely shall be; And which whosoever have wrought in them, shall surely have Faith, and cannot goe long without it. Such is this contrition, and such dispositions as be in men before Faith, which yet are wrought by the Gospell. These are better then common Gifts, yet not actuall Graces, and yet gracious inclinations to Faith, which are in those that are to be justified; and which (if we speake properly) cannot be wrought in any that shall perish. *See Master* Hooker *in the Preface to the same Booke.*

brings

brings along the man, that He purposeth to make His. *And when he is at this passe, God seales it up to him, and inables him to beleeve; And saith: Sith thou wilt have no Nay; Be it unto thee according to thy desire: And God seales him up by the Spirit of promise, as surely as any writing is made sure by sealing of it. Then he beleeves the Word of God, and rests, and casts himselfe upon it. And thus he findes himselfe discharged of all woe, made partaker of all good, at peace in himselfe, and fitted, and in tune to doe God some service. This is to some sooner, to some later; according to the helps and meanes they have, and wise handling they meet withall, and as God gives power.----It is hard to say, at What instant faith is wrought, Whether not till a man feeles that hee apprehends the promises, or even in his earnest desires, hungring and thirsting; For even these are pronounced blessed.*

But here (for I desire and endeavour as much as I can possibly, in every passage to prevent all matter, both of scruple in the upright hearted, and of cavill in the contrary minded) let no truly humbled sinner bee discouraged, because He cannot finde in himselfe these severall workings, or other graces, in that degree and height, which Hee desires and hath perhaps, seene, heard, or read of in some others: If hee have them in (b) truth, and truely thirsts and labours for their increase, he may go on with comfort. Neither let any be disheartened, though He did not observe so distinctly the order of the precedent acts, nor could discerne so punctually their severall operations in His Soule: yet if in substance and effect they have beene wrought in Him, and made way for Iesus Christ, Hee needs not complaine.

As this man of God in experimentall divinity, so

(b) As a great Divine saith of faith: *Non ex gradu, aut mensurâ fidei dependet justificatio, sed ex veritate:* Iustification depends not upon the degree, but the truth of faith. Davenantius *in Expos. epist. ad Coloss. pag.* 21. So may wee say proportionably of other graces, in respect of comfort from them;

and yet that of *Austin* is most true; *Si dixisti, sufficit, peristi:* If any say, he hath grace enough, he hath just none. *Minimè certè bonus est, qui melior esse non vult.* Bernard.

our

2. Polemicall Divines.

our renowned and invincible ([c]) Champions in their Polemicall discourses upon other occasions, speake to the same purpose, telling us also of some antecedent Acts humbling and preparing the soule for conversion. *There are*, say they, *certaine internall effects going before conversion or regeneration, which by vertue of the Word and Spirit, are wrought in the hearts of those which are not yet justified: Such as: Illumination of the minde and conscience with the knowledge of the Word and will of GOD*, for that purpose, *Sense of Sinne, feare of punishment or legall terrour; advising and casting about for enlargement from such a miserable estate, some hope of pardon, &c.* Let mee but adde one other, and He also of excellent learning; And then I have done; *Such is the nature of man*, saith ([d]) hee, *that before hee can receive a true justifying faith, he must as it were bee broken in pieces by the Law: Ier. 23. 29.------Wee are to be led from the feare of slaves, through the feare of Penitents, to the feare of sonnes: And indeed, one of these makes way for another, and the perfect love thrusts out feare; yet must feare bring in that perfect love, as a needle or Bristle drawes in the thred after it; or as the potion brings health.* In the *preparation and fitting us for our being in Christ*, he requireth two things: First, *The cutting of us off as it were from the wilde Olive-tree.*

([c]) *Sunt quædam effecta interna ad conversionẽ sive regenerationem prævia, quæ virtute verbi, spirituſque in nondum justificatorum cordibus excitantur; qualia sunt, notitia voluntatis divinæ, sensus peccati, timor pœnæ, cogitatio de liberatione, spes aliqua veniæ. Ad statum justificationis, in quo pacem habemus apud Deum per D. N. Jesum Christum, non solet gratia divina homines perducere per subitũ Enthusiasmum, sed multis prævijs actionibus, ministerio verbi subactos, & præparatos. Hoc videre licet, in illis, qui auditâ Petri concione, peccati onus sentiunt, timent, dolent, liberationem desiderant, spem aliquam veniæ concipiunt; quæ omnia ex illis verbis colligi possunt:* Act. 2. 37. *Quum hæc audivissent, compuncti sunt corde suo; & dixerunt ad Petrum, & reliquos Apostolos, Viri fratres, quid faciemus? Hoc ipsa rei natura requirit; Nam sicut in generatione hominis naturali, multæ sunt prævie dispositiones, quæ formæ inductionem præcedunt; ita & in spirituali per multas antecedaneas gratia actiones ad spiritualem Nativitatem pervenitur. Hoc deniq; apparet ex instrumentis, quibus utitur Deus ad homines regenerandos. Utitur enim ministerio hominum & instrumento verbi, 1 Cor. 4. 15. Per Euangelium ego vos genui. Quod si Deus immediatè vellet hominem impium regenerare, & justificare, nullâ cognitione, nullo dolore, nullo desiderio, nullâ veniæ spe præparatum, nec hominum ministerio nec verbo prædicato hanc ad rem opus esset; nec ministris verbum Dei rectè secantibus, cura incumberet, aptè, prudenterque auditorum conscientias primò legis terroribus sauciandi, Deinde Euangelicis promissis erigendi, ac cosdẽ hortandi ad pœnitentiam, fidem q; à Deo per preces & lachrymas petendam.* Suffrag. Colleg. Theologorum Magnæ Britanniæ, de quinque controversis remonstrantium Articulis, de meis ad conversionem. Thes. 2. ([d]) *Yates* in his *Modell of Divinity, lib. 2. c. 26.*

By which hee meaneth *two things.* First, a violent pulling *of us out of the corruption of nature, or a cutting, as it were, By the knife of the Law, of an unregenerate man from His security, &c.* Secondly, A violent attraction *to Christ for ease; man at the first plainly refusing it. The hunted beast flies to his denne, the pursued malefactour to the hornes of the Altar, or City of refuge.* Pauls *misery, Rom. 7. 24. drives him to Gods mercy.* The Israelites *are driven into their chambers by the destroying Angell;* Balaam *is made to leane backe by the naked Sword;* Agur *to runne to* Ihiel *and* Vcal, *that is, Christ: Proverbs* 30. 1. 2, 3. *When hee is confounded with his owne brutishnesse.* GOD must let loose his Law, Sinne, Conscience, and Satan to baite us, and kindle hell-fire in our Soules, before wee will bee driven to seeke to CHRIST. *Secondly,* A parting and trimming of us, for our putting into Christ by our humiliation for sinne, *which is thus wrought: God giveth the sinner to see, by the Law, his sinne, and the punishment of it: The detection whereof drives Him to compunction, and a pricking of heart, which is greater, or lesser, and carries with it divers symptomes, and sensible passions of griefe.——And works a Sequestration from his former courses, and makes Him loath Himselfe,* &c.

Yet are not legall terrours meritorious meanes, deserving but preparative prædispositions fitting us for Christ.

And yet by the way, and once for all, take this Caveat, and forewarning: If any should thinke of these precedent Acts, (c) these preparative workings of the Law, and Gospell, which make way for the infusion of faith, as any meritorious meanes to draw on Christ; it were a most false, rotten, foolish, execrable, popish, absurd, Luciferian misconceit; and might justly merit never to obtaine mercy at God's bountifull hands, nor

(c) Neither let any dreame, that these are any Productions of free will; I heartilie abhorre Popery, Pelagianisme, and all enemies to the Grace of GOD: but know,

that they are the effects of the Word and Spirit. *Sunt quædam effecta interna ad conversionem, sive regenerationem prævia, quæ virtute verbi, Spiritusque in nonnaum justificatorum cordibus excitantur; qualia sunt notitia voluntatis divinæ, sensus peccati, timor pœnæ, cogitatio deliberationis, spes aliquæ veniæ.* Suffrag. Colleg. Theologorum Mag. Britan. &c. De antecedaneis ad conversionem. Thesi. 2.

part in the merits of Christ: I speake thus to fright every one for ever, from any such abhorred thought. GOD the Father offers his Sonne most freely. *God so loved the world, that he gave His onely begotten Sonne, that whosoever beleeveth in Him should not perish, but have everlasting life, John* 3. 16. *Unto us a child is borne, unto us a sonne is given, Isa.* 9. 6. *If thou knewest the gift of God,* saith Christ, unto the woman of Samaria, *and who it is, that saith to thee, Give mee to drinke. Ioh.* 4. 10. *Much more they, which receive abundance of grace, and of the gift of righteousnesse,* &c. *Rom.* 5. 17. Christ calleth Himselfe, a *gift*; And it is called, the *gift of righteousnesse.* And *nothing so free as* * *Gift.* And therefore those Divines speake not unfitly, who say, *It is given unto us, as fathers give Lands and Inheritance to their children; as kings give pardons, to their subjects, having merited death: They give them, because they will, out of the freenesse of their minds.* All those who would come unto *Christ,* and desire to take him as their *wisedome, righteousnesse, sanctification,* and *redemption,* must bee utterly unbottomed of themselves, and built only on the rich and free mercy of GOD revealed in the Gospell. They must be emptied. First, Of all conceit of any righteousnesse or worth in themselves at all; Secondly, Of all hope of any ability or possibility to helpe themselves. Nay, filled, thirdly, with sense of their owne unworthinesse, naughtinesse, nothingnesse: Fourthly, and with such a thirst after that *water of life, Ioh.* 4. 14. that they are most willing to *sell all* for it, and cry heartily, *Give me drinke, or else I dye.* And then when they are thus most nothing in themselves, and do so long for the *rivers of living water,* they are certainely most welcome unto Iesus Christ; and may take him most freely; Heare how sweetely He cals them; *Ho, every one that thirsteth, come yee to the waters; and hee that hath no money, Come yee, buy, and eate; yea come, buy wine and milke, without money,*

and

* *Quodnam sit hoc donum ipse exponit verbis sequentibus, & quis sit qui dicit tibi: Donum igitur est ipse Christus filius, quem dedit nobis Pater.* Rolloc. in Iohan. pag. 196.

and without price, Isa. 55. 1. *In the last day, that great day of the feast, Iesus stood, and cryed, saying; If any man thirst, let him come unto me, and drinke. He that beleeveth on mee, as the Scripture hath said, out of his belly shall flow rivers of living water*, Ioh. 7. 37, 38. *It is done: I am Alpha, and Omega, the beginning and the end. I will give unto him, that is a thirst, of the Fountaine of the water of life freely*, Revel. 21. 6. *And let him that is a thirst come, and whosoever will, let him take the water of life freely*, *Rom.* 22. 17. Wee must therefore by no meanes conceive of the fore-named preparative humiliations and precedent workes of the Law and Gospell, as of any meritorious qualifications to draw on *Christ* (for he is given most freely) but as of needfull prediſpoſitions, to drive us unto *Christ*. For a man must feele Himselfe in misery, before he will goe about to finde a remedy; bee sicke before he will seeke the Physitian; be in Prison before he will sue for a pardon; be wounded before He will prize a Plaster, and pretious *balsam*. A sinner must be weary of his former wicked wayes, and tyred with legall terrour, before he will have recourse to *Iesus Christ* for *refreshing*, and lay downe His bleeding Soule in his blessed Bosome; Hee must be sensible of his spirituall poverty, beggery, and slavery under the Devill, before hee thirst kindly for heavenly righteousnesse, and willingly take up *Christs* sweet and easie *yoke*. He must be cast downe, confounded, condemned, a cast away, and lost in himselfe, before hee will looke about for a Saviour; hee must cry heartily, *I am uncleane, I am uncleane*: before hee will long, and labour to wash in that most soveraigne, and Soule-saving *Fountaine, opened to the house of David, and to the Inhabitants of Jerusalem, for sinne, and for uncleanesse*: he must *sell all*, before he will be willing and eager to *buy the Treasure hid in the field*. Zach. 13. 8.

Chap. IIII.

Foure particular directions for the avoyding this errour. I. *How the Law is to bee pressed.* II. *How the Gospell to bee preached.* III. *How Christ to bee proposed.* IIII. *How pardon to be assured. And wayes to bee used for the putting of these directions in practice.*

NOw thus to prepare, wound, afflict, and humble the Soule, that it may be fitted for *Iesus Christ*, and so for comfort upon good ground, let Ministers, or whosoever meddle in matters of this nature, publikely or pivately, use all warrantable meanes, (f) faire, and foule, as they say, let them presse the law, promise mercy, propose *Christ*, &c. Doe what they will seasonably and wisely; Let them improve all their learning, wisedome, discretion, mercifulnesse, experience, wit, eloquence, sanctified unto them for that purpose; *So that the worke be done.*

(g) In pressing the law, besides other dexterities and directions for managing their ministery in this Point successefully by Gods blessing, let them take notice of this * particular, which may prove very available to begin this Legall worke; It is a *Principle*, attended upon with many a *Probatum est*:

Pressing upon mens consciences with a zealous, discreet powerfulnesse, their speciall, principall, fresh-blee-

(f) *Vidisti ulcus? vidisti morbum insanabilem non unius, non duorum, non decem, sed mille? Quid ergo dicit posthæc, Levamini, mundi estote? Num peccatum putas habet? Ipse Deus dicit, non audiam vos: & dicit, Lavamini; Quorum utrumque, utiliter ingeritur; id, ut terream, hoc, ut alliciam; sed eos non audis, spem pœnitentiæ non habent, Quòd si non habent pœnitentiæ spem, quomodò dicit, Lavamini? &c.* Chrysost. tom. 5. de Pœnitentiâ, Homil. 3.

(g) Besides many other large Commentaries, and Expositions, *Downam*, and *whately* are excellent for a more punctuall, cleare, and compendious opening of the Law, and ranking in order, and distinct representing of the severall sinnes against it. Make use of the twenty considerations before, pag. 63. &c. and of the three wayes of examining the Conscience in my Treatise of the Lords Supper, to helpe to make a Man miserable and vile in his own eyes; sensible of His sinfull, and cursed state, that thereupon He may be stirred to goe out of Himselfe, and make towards *Christ*. * The first particular direction for pressing the Law to urge most upon the hearers their speciall sinnes, as did.

ding

ding sinnes, is a notable meanes to breake their hearts, and bring them to remorse. That most hainous and bloudy sinne of killing *Iesus Christ*, in which they had newly imbrued their hands, presseth upon the Consciences of *Peters* hearers, breaks and teares their hearts in pieces. *Act.* 2. 23. 36. 37. So Adultery, secretly, intimated by Christs words, unto the woman of *Samaria*, *Ioh.* 4 18. Seemes to have strucke her to the heart, *vers.* 19. So the Iewes having Idolatry pressed upon their consciences by *Samuel*, 1. *Sam.* 7. 6. The sinne of asking a king; *ibid.* 12. 19 Vsury by *Nehemiah*, 5. 12. Strange wives by *Ezra*, chap. 10. 9, were thereupon mightily moved, and much mollified in their hearts, as appeares in the cited Places. Consider for this purpose, that worke upon *Davids* heart, by *Nathans* Ministery, And *Felix* trembling, when *Paul* strucke him on the right veine.

Peter. *Christ.* *Samuel.* *Nehemiah.* *Ezra.* *Nathan.* *Paul.*

The reasons, why this more particular discoverie, and denouncing of judgement against a mans principall sinne, is like, God assisting with the *Spirit of bondage*, to put such life into the worke of the Law, are such as these. For these reasons.

1. *The Sword of the Spirit*, which is the Word of God, being welded by the hand of the *holy Ghost*: and edged, as it were, with the speciall power of God's blessing, for the cutting asunder of the iron-sinewes of a stubborne and stony heart, doth crush and conquer, strike through and breake in pieces, with an unresistable puissance, proportioned to the insolency, or easinesse of resistance. My meaning is this; As *Philosophers* say of the *Lightning*; that by reason of the easinesse of the passage, weakenesse of resistance, porositie of the parts, it pierceth through the Purse, Scabberd, and Barke, without any such scorching and visible hurt; but melts the mony, the sword, rents and shivers the tree, because their substance and soliditie, doth more exercise, and improve it's activenesse and abilitie:

1. The sword of the Spirit cuts most there, becaule there is greatest resistance.

tie: So this ſpirituall word, though it ſtrike at every ſinne, and paſſeth thorow, *even to the dividing aſunder of Soule and Spirit, and of the joynts, and marrow*; yet the hairy pate of the maine corruption, and Maſter ſinne, it wounds with a witneſſe; it there tortures and teares in pieces with extraordinarie anguiſh and ſmart, ſearching and ſence: for that oppoſeth with the moſt flintie iron-ſinew, to blunt and rebate it's edge, if it were poſſible.

1. Thoſe ſinnes awakened, bite ſharpliest.

2. In Conſciences regularly, and rightly wounded and awaked, ſinnes are wont to bite, & ſting proportionably to their hainouſneſſe, and the exorbitancy of their former ſenſuall impreſſions. Some like a Maſtife, ſome like a Scorpion, ſome like a Wolfe in the Evening: (But underſtand, that ſpirituall anguiſh ſurpaſſeth immeaſurably any corporall paine; therefore conceive of them with a vaſt diſ-proportion) Now the Minion delight or Captaine ſinne frighting the heart with greateſt horrour, and ſtinging with extremitie proportionable to it's former vaſtation of Conſcience, doth by an accidentall power (God bleſſing the buſineſſe) give a great ſtroke, to drive a man to deepeſt deteſtation of Himſelfe, to throw Him downe to the loweſt ſtep of penitent dejection, to eneager His thirſtie greedineſſe after pardon and grace, and at length to fire Him out of His naturall eſtate.

3. They are Sathans ſtrong holds.

3. A Mans principall, and moſt prevailing ſinne is Sathans ſtrongeſt Hold. When He is in danger to be diſlodged, and driven by the power of the word out of the other parts of the Soule, as it were, and from Poſſeſſion of a Man by all other ſinnes; He retires hither as to His Caſtle, and moſt impregnable Fort. And therfore if this be ſoundly beaten upon by the hammer, and Horrour of the Law, and battered about his eares, he will be quickely enforced to quit the place quite.

It may be good counſell then, and often ſeaſonable

to

to say unto those Men of God, who desire to drive the Divell out of others, in some sort, as the King of Syria said to his Captaines, *Fight neither with small nor great, save only with the King of Israel.* My meaning is; Let them addresse the sharpest edge of their spirituall Sword, yet as well with an holy charitable discretion, as with resolute, downe right dealing against those sinnes, which beare greatest sway in them, they have to deale with. Be it their covetousnesse, ambition, lust, drunkennesse, luke-warmenesse, monstrousnesse of the fashion, sacriledge, oppression, usurie, back-sliding, murther, luxury, opposition to the good way, hatred of the Saints, or what other sinne soever they discover in them, to ministers greatest advantage to Sathan, to keepe them fastest in his clutches. No sinne must be spared, but let the raigning sinne be paid home especially.

For opening of the most rich and Orient Mines of all those sweetest mercies folded up within the Bowels of Gods deerest compassions, and of the Mystery of his free grace and love through the *Sonne of his love*; upon purpose to invite, and allure those that are without, to come in, and to stirre up our Hearers, (*h*) to bring broken hearts, bruised Spirits, bleeding Soules unto the Throne of grace, upon the same ground, but infinitely more gracious, that incouraged the Servants of *Benhadad*, to addresse themselves towards the King of Israel; * *And his Servants said unto him, Behold now, we have heard that the Kings of the House of Israel, are mercifull Kings; Let us, I pray thee, put Sackcloth upon our loynes, and ropes upon our heads, and goe out to the King of Israel: peradventure, he will save thy life.* The

The second particular direction concerning mercy to propose it so as

ὑπὲρ τ ἀγάπης αὐτῦ Colos. 1 13.

(h) The wisedome of the blessed Spirit Himselfe teacheth us to make use of Gods mercies, to preach mercy for this purpose. See *Isai.* 55.7.8.9 *Joel* 2. 13. Rebels will farre more willingly come in upon Proclamation promising mercy, and assuring them of pardon, if they will humble themselves, and returne to obedience; If there be no hope of being received to grace, there will be noe desire to returne into the state of grace. *Ea est conscientia peccati & iræ Dei adversus peccatum, ut nisi affectu suavi aliquo misericordiæ Dei in Christo sensu, nunquam velimus credere in eum, aut ad eum confugere.* Rolloc. in Iohan. cap. 5. ver. 20. pag. 270. * 1 Kings 20. 31.

most desperate Rebels heretofore, upon present true remorse for their former rage in sinne, resolving sincerely to stand on God's side for ever hereafter, may safely & upon good ground thus reason within themselves: Alas! we have done very villanously, we have served Satan a long time; we walke up and downe as condemned men, ripe for destruction long ago; Hell it selfe even groanes for us, we may justly looke everie moment for a *Mittimus*, to cast us head-long into the dungeon of Brimstone, and fire: and yet we will try; we will go and throw downe our selves before the Throne of grace in dust and ashes, and cry as the *Publican* did unto the great God of heaven: for He is a *mercifull* God, *gracious, long-suffering, abundant in goodnesse, and truth, keeping mercy for thousands, forgiving iniquity, transgression and sinne.* And then, not onely *peradventure*, but most certainly, they shall be received to mercie, and he will save the life of their Soules; I say for this point, of preaching mercie onely to hearten men to come in, and to nourish in them a hope of pardon, in case of penitency, &c. See my *discourse of true happinesse: pag.* 173. And I will onely adde and advise at this time this one thing of great importance in the Point: That after a plentifull magnifying and amplifying the mercy of God, by it's infinitenesse, eternity, freenesse, and incomparable excellencie every way, onely upon purpose to assure the greatest sinners of most certaine acceptation, and pardon, if they will presently turne with truth of heart, from Satan to the living God, from all sinne to his holy Service; I say that we then take heed and make sure, as much as in us lies, that no impenitent unbeleeving wretch, none that *goes on in his trespasses*, or lies willingly, and delightfully in any one sinne, receive any comfort by any such discourse, as though, as yet, Hee had any part or interest at all in any one drop of all that boundlesse and bottomlesse Sea of mercy (that were

That no impenitent sinner may lay hold on it.

were a meanes to naile Him fast to His naturall estate for ever) But onely thence conceive, that if He will presently lay downe armes against the Majestie of Heaven, and come in with a truly penitent humbled soule, thirsting heartily for *Iesus Christ*, and resolve unfainedly to *take His yoke upon Him*, there is no number or notoriousnesse of sinne, that can possibly hinder his gracious entertainement at God's mercy-seat. For this end let us tell all such, that though the mercies of God be infinite, yet they are dispensed according to His (*i*) Truth. Now the Oracles of Divine Truth tell us, that those who shall finde mercie, are such as confesse, and forsake their sinnes: *Who so confesseth, and forsaketh his sinnes shall have mercy*, *Prov.* 28.13. Those men who do not confesse, and (*k*) forsake them, shall have no mercy. That the parties to whom *good tidings* of mercy and comfort are to be preached, are the *poore*, the *broken-hearted*, *them that are bruysed*: those *that labour*, *and are heavy laden*: All that *mourne* &c. *Luk.* 4.18. *Matth.* 11.28. *Isa.* 61.2.3. That the man to whom the Lord lookes graciously, is, *even He that is poore, and of a contrite spirit, and trembleth at his word Isa.* 66.2. That *whosoever*, by his free mercie through Christ, *is borne of God, doth not commit sinne*, 1 *Joh.* 3.9. I meane, (*l*) with allowance, purpose, per-

(i) *Verba, quæ dixi scripta sunt, & divinis authoritatibus cõtinentur; quia misericors, & miserator dõinus, longanimis, & multùm misericors, & verax; multùm delectat omnes peccatores & amatores hujus sæculi, quia misericors, & miserator Dominus, quia longanimis & multùm misericors. Sed si amas tam multa mitia, time, ibi & ultimum quod ait. & Verax. Si enim nihil aliud diceret, nisi misericors, & miserator dominus, longanimis, & multũ misericors, quasi iam converteres te ad securitatem & impunitatem, & ad licentiam peccatorum, & faceres quod velles, utereris sæculo, vel quantum tibi permitteretur, vel quãtum tibi libido jussisset. Et si quis te benè monẽdo obiurgaret, atq; terreret, ut cohiberes te ab immodcrato luxu, cundo post concupiscentias tuas, & deserendo deum tuum; inter medias voces obiurgantis obsileres, impudenti quidem fronte, veluti auditâ divinâ authoritate, & legeres de libro dominico: Quid me terres de Deo nostro? Ille misericors est, & miserator & multum misericors. Ne talia homines dicerent, unum verbum addidit in fine, quod ait, & Verax. Et excussit lætitiam male præsumentium, & induxit timorem dolentium.* Augustin. Tom 9 pag. 1148. (k). *Qui male agere non cessant, in vanum misericordiam Dei expectant, quam recte expectarent, si a malo recederent.* Bern. De modo benè vivendi. Serm. 2. Col. 12.41. (l) *Ut ex Dei parte datur universalis remissio peccatorum, sic debet etiam in nobis esse universalis de cætia peccatorum, atq; illud procul dubio verissimum est, in omni homine vere reconciliato, semper reperiri odium omnium suorum peccatorum, propositum etiam & studium deinceps abstinendi ab omnibus, nam qui remissionem omnium accepit, infusionem gratiæ simul accepit, qua illũ armat, & munit contra omnia. Frustra igitur blanditur sibi de peccatis remissis, qui amorem peccati cujuscunque & propositum in eodem permanendi, quasi in sinu cordis sui fovet.* Davenant. expo. epist. ad Coloss. in cap. 2.

severance.

verſ. 13. pag. 271. *Fides & bona conſcientia non conveniunt, nec in eodem corde morantur cum proposito peccandi & displicendi Deo.* Ibid. pag. 367. *Omnis qui natus est ex Deo, peccatum non facit. Notanda vis verborũ: non, inquit, peccatum facit, quòd patitur potiùs quam facit; qui natus est ex Deo, non potest peccare, perseverando scilicet in peccato.* Bern. de Nat. & Dig. Amoris divini, cap 6. —Whosoever lives in any One knowne sinne, let Him know to His face, He Hath no true Faith Rogers *in his Doctrine of Faith* pag. 377.

severance. No sinne (*m*) raignes in such a One, &c. And yet alas! How many miserable men, will needs most falsely perswade themselves, and others, that they have a portion in the mercies of God, and hugge with extraordinarie applause, and embracement, the formall flattering messages of *Men-pleasers* and *Time-servers*, to dawbe over such rotten hopes; who yet notwithstanding, *goe on still in their trespasses*: who were never yet sensible of the burden of their corruptions, and spirituall beggery; never wounded in conscience, or troubled in minde to any purpose for their sinnes, never mourned in secret and sincerely for the abhominations of their youth; could never yet finde in their hearts to *sell all* for the buying of that *one pearle of great price*, nor ever yet so prized *Iesus Christ*, as to leave their darling pleasures, though very base, and abhominable, to enjoy the unspeakable and glorious pleasures of His gracious kingdome? Nay such as heartily serve some Captaine, and Commanding sinne in heart, or life, or calling, as their owne consciences, if they consult with them impartially in cold blood, can easily tell them; as lust, the world, ambition, the times, the fashion, their pleasures, their profits, their passions, their ease, selfe-love, pride, revenge, the dunghill delight of good-fellowship, or the like. And here then let me discover a notable depth of Sathan, whereby he doth baffle and blind-fold His slaves most grossely: you know full well, and heare often the common (*n*) Cry of all carnall men, especially under any conscionable Ministerie, against preaching of judgement, and for preaching of mercie: See the causes why they

(m) *Remissio peccatorum universalis tollit reatum universorum peccatorum nostrorũ; Infusio etiam gratiæ huic coniunctæ tollit dominium universorũ* Davenant. loco suprà citato. *Peccatum in hâc vitâ quantum ad sanctos attinet, regnum perdit, in aliâ penitus. Hic regnum perdit, quandò post concupiscentias nostras non imus. Ibi autem perit, quando dicetur, ubi tua, O mors, victoria?* Augustin. de verbis Apost. Serm. 6. *Aliud est, non peccare, aliud non habere peccatum. Nam in quo peccatum non regnat, non peccat, id est, qui non obedit desideriis.* Augustin. in expos. epist ad Galatas. cap. 5.

(n) lust as in the Prophets time; *This is a rebellious people, lying Children, Children that will not heare the Law of the Lord, which say to the Seers, See not, and to the Prophets, Prophesy not unto us right things, speake unto us smooth things, &c.* Isai. 30. 9. 10.

cannot

cannot downe with down-right dealing, and powerfull application of the Law, in my *Disc. of true Happinesse*, pag. 179, &c. But what do you thinke is the reason, that they gape so greedily after Preaching of mercie? Not that they can endure the preaching of it, as I now have taught, and as it only ought, to those that are without; to wit, to have first, the deerenesse, the sweetnesse, the freenesse, the full glory of God's immeasurable mercie revealed unto them, onely as a motive, and incouragement to come in; but ever at the close and conclusion, to bee made to understand and know certainely, that not so much as one drop of all that bottomlesse depth of mercie and bounty in *Iesus Christ*, doth as yet belong unto them, lying in any state of unregenerateness, or in any kinde of Hypocrisie; whilest they *regard any wickednesse in their heart*, and are not willing to *plucke out their right eyes, and cut off their right hands*, I meane, to make an everlasting divorce from their former deerest sensuall delights, and sinnes of their bosome: for onely *they who confesse and forsake their sinnes, shall have mercy. Prov.* 28. 13. This way of preaching mercie would nettle and gall them, as much perhaps as pressing of judgement. Nay, why not more? Proportionably to that which (o) Divines hold, That the privation and losse of heavenly joyes, and beatificall presence of God is farre bitterer, than the torments of sence, and positive paines of Hell. But to tell you their true meaning, and their very hearts: Their ayme in so complaining, and calling for mercie from our Ministery, is, to have it so, and in such a manner proposed, and preached, that they may thence collect, and conceive, that they are in state good enough,

Why carnall men love the preaching of mercy.

(o) *A Deo abalienari & separari, pœnis etiam Gehennæ gravius est: Sicut oculo, luce, etiam si dolor absit; & animanti, vitâ, rivari, molestum est.* Basil. Ascet. cap 2.

Omnia Gehennæ supplicia superabit, Deum non videre, & bonis carere, quæ in potestate habuisti obtinere. Bernard.

Multi hominum Gehennam tantùm formidant; ego autem illius gloriæ amissionem, Gehennâ multò amariorem esse dico. Intolerabilis est Gehenna, & illa pœna; tamen licèt quis innumeras poterit Gehennas, tale nil dicet, quale illâ fælici excidere gloriâ, à Christo odio haberi, Audire, Nescio vos. Chrys. ad Popul. Antiochenum. Hom. 47 *Intolerabilis quidem res est, etiam Gehenna; quis nesciat & supplicium illud horribile? Tamen si mille aliquis ponat Gehennas, nihil tale dicturus est, quale est, à beatæ illius gloriæ honore excidi, exosumque esse Christo, & audire ab illo, Non novi vos.* Idem, in Matth. Hom. 24.

to go to Heaven as they are; though in truth, they be meere strangers to the *life of God*, and holy strictnesse of the saints; were never truly humbled with sight of sinne, and sence of wrath, nor experimentally acquainted at all, with the mystery of the New birth; That they may conclude, and say within themselves: Howsoever some Ministers of the purer and preciser streine, fright us continually with nothing but judgement, terrour, damnation, and will not suffer us to be quiet, no not so much as in One sinne; yet it is our good hap, sometimes to meet with some mercifull men, who will help us to Heaven without so much ado, and upon easier tearmes, &c. In a word, they would upon the matter have just so much mercy, as might assure, and warrant them to cary securely their sinnes, in their bosome to Heaven with them; to live as they list in this life, and to dye the death of the righteous; Which is a conceit most ridiculous, absurd, and more than utterly impossible. What a hatefull tricke then is this, and horrible imposture, which they suffer Sathan to put them upon.

In proposing of *Christ*, Let the Man of God, set out as much as He can possibly, the excellency of His Person, the unvaluable pretiousnesse of His blood, the riches of His heavenly purchases, the gracious sweetnes of His invitations, * *the generality, and freenesse of his offers*, the glorious Priviledges He brings with Him; reconciliation to God, Adoption, forgiveneſſe of sins, justification, righteousnesse, wisdome, sanctification, redemption, &c. Posession of all things, *For all things are yours; Whether Paul, or Apollo, or Cephas; or the world, or life, or death; or things present, or things to come; All are yours, And ye are Christs, and Christ is Gods.* 1. *Cor.* 3.22.23. Let him tell his Hearers, that the bloud of Christ, is called the *bloud of God. Act.* 20. 28. and therefore of infinite merit and unvaluable price. It sprang out of His humane nature, and therefore

* Mark 16.15. Matth. 11.28. Ioh. 7.37. Revel. 22.17.

The third particular direction to set out Christ as much as may be.

1. The merit of his bloud.

fore finite in it's own nature and lost upon the ground. But the person that shed it, being the (p) Sonne of God, did set upon it such an excellency and eternity of vertue, and valu e, that the infiniteness of it's merit, and inestimableness of it's worth lasts everlastingly. It will be as fresh, orient, and effectuall, to wash away the sins of the last man that shall be called upon earth: as it was those of the Penitent Theefe, who saw it with his bodily eyes gushing out of His blessed side upon the Crosse; or the first man who did first savingly apprehend that first promise: *The seed of the woman shall bruise the Serpents head.* Let them assure them it is so soveraigne, That in a truly broken, humbled, and thirstie soule, it turneth the most *Scarlet*, and *Crimson* sinnes into *snow*, and *wooll*: That upon compunction, and comming in, it washed away that horrible, and bloudy guilt, from the soules of them that (q) spilt it: *Acts* 2. Let them know also: in how high a degree, and hainously they offend from time to time, who refuse to (r) take *Iesus Christ* offered most freely, and without exception of any person, every Sabbath, every Sermon, either in plaine, and direct termes, or implyedly, at the least. Oh! Little doe people think, who sit under our Ministry, unwrought upon by the Word, what a grievous, and fearefull sinne they commit, and carry home from the house of God, day after day; in *neglecting so great salvation, in forsaking their owne mercy*, and in *judging themselves unworthy of everlasting life*; I meane, by chusing, upon a free Offer of his Soule-saving bloud, to cleave rather to a Lust, Horri-

(p) It was the Sonne of God, and Lord of life, that dyed for us upon the Crosse, but it was the nature of Man, not of GOD wherein He dyed; and it was the nature of God and infinite excellency of the same, whence the price, value, and worth of His Passion grew. *Field, Of the Church, Lib. 5. cap. 16. Docet sanguinem Christi propter Hypostaticam utriusq; naturæ in uno Christo conjunctionem, ideóque propter communicationem idiomatum, verè dici posse, non solum sanguinem filij hominis, sed etiam sanguinem filij Dei, atque adeò sanguinem ipsius Dei.* Zanch. in 1. Epist. Iohan. cap. 1. Verse 7. *Nil certius, quàm ex unione personali naturarum, consequi omnes operationes Jesu Christi esse totius suppositi; ac proinde divinas hominis, humanas Dei. Nam inde audimus Filium hominis descendisse è Cœlis, & Deum esse mortuum. Concedimus etiam satisfactionis dignitatem oriri à personâ satisfaciente; idcóq; satisfactionem Christi, maximæ, imò infinitæ dignitatis esse.* Chamierus Tom. 2. lib. 9. cap. 2. sect. 18.

2. The effectualnesse of it. *Christus obtulit ut Pontifex carnem & sanguinem suum, quâ homo: sed victimæ suæ immensam efficaciam aspirat per spiritum æternum, quâ Deus est.* Par. in Ep. ad Heb. c. 9. v. 14. 3. The hainousnesse of the sin of refusing him (q) *Plures ex his, qui oderant Christum, compuncti corde, conversi sunt, & tanti sanguinis, tam impie, atque immaniter fusi, indulgentiam perceperunt, ipsoredempti sanguine, quem fuderant.* Aug. Expos. in Euangel. Iohan. Tract 92. (r) I meane with a hearty willingnesse to *sell all, to part with all sinne,*

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and with a sincere resolution for after obedience: To take Him as a Saviour, and a Lord. Never did any take Iesus Christ savingly; who tooke him not as an Husband and a Lord, to serve, love, and obey him for ever after, as well as a Saviour, to disburden Him of His sins, as a King to governe him by his word and Spirit, as well as a Priest to wash him in His bloud. Never was any truly justified, who was not also in some measure truly sanctified. (f) *Dignitas & amplitudo tum personæ filij Dei, tum beneficij, ac salutis tantæ, per tantam personam comparatæ, augebunt supra modum incredulitatem nostram, ut qui multò meliori loco fuissemus, si nihil unquam in vitâ de Christo audissemus, quam si audientes neglexissemus, tamen tantam salutem acquisitam nobis, & annunciatam à tantâ personâ.* Rolloc. in Ioan. c. 3. (t) Arguet mundum *Tum causam reddens, eò inquit, quòd non credunt in me. Peccatum igitur designat incredulitatis nomine, quam* Κατ' ἐξοχὴν *ita insignit, licèt non sit unicum illud incredulitatis peccatũ. Sunt enim alia peccata varij generis, verùm peccatũ omnium gravissimum est incredulitas, quæ secum unà trahit reatum maximũ, & condemnationem gravissimam simul & velocissimam. Ideò dictum est suprà; Qui non credit in filium, iam condemnatus est. Contrà verò fides justitia potissima est, adeóq; sola. Nam ea aufert reatum omnium peccatorum, & liberat à condemnatione.* Nulla est condemnatio iis qui sunt in Christo Iesu. *Atq; hinc usurpata est præclara illa sententia: Nullum peccatum nisi infidelitas; nulla justitia nisi fides. Non quòd sola infidelitas sit peccatum, sed quòd infidelitate, ut ait Aug. manente, manet peccatum omne, & eâ rursùs decedente, aboleatur, quoad reatum, peccatũ aliud quodcunq;. Et certè peccantibus tam clarâ luce Euangelij, quovis modo, sive per adulterium, sive homicidium, sive per furtum,* &c. *ascribendum est maximè infidelitati, & obstinationi cordis, quâ tantæ luci resistitur.* Rol. in Iohan c. 16. De peccato quidem *inquit*, quia non crediderunt in me; *hoc enim peccatum, quasi solum sit, præ cæteris posuit. Quia hoc manente, cætera retinentur, & hac discedente, cætera remittuntur.* Aug. Expos. in Euang. Iohan. Tract. 15. *Si manifestum est, præter hanc infidelitatem, alia multa hominum esse peccata, cur de hoc solo mundum Spiritus sanctus arguet? An quia peccata omnia per infidelitatem tenentur, per fidem dimittuntur? Propterea hoc unum præ cæteris imputat Deus, per quod fit, ut cætera non solvantur; dum non credit in humilem Deum homo superbus—Cùm dicitur: Arguit mundum de peccato, non alio quam quod non crediderunt in Christo. Hoc deniq; peccatum si non sit, nulla peccata remanebunt, quia justo ex fide vivente cuncta salvantur. Sed multùm interest, utrum quisq; credat ipsum esse Christum, & utrum credat in Christum. Nam ipsum esse Christũ, & dæmones crediderunt; Ille enim credit in Christum, qui & sperat in Christum, & diligit Christum.* Idem, de verbis Dom. in Euang. secundum Iohan. Serm. 61. Take all the sinnes that ever were committed, none like to this; no greater thing can be laid to our charge, than to refuse the Sonne, to refuse

ble indignity! than to (f) *Iesus Christ* blessed for ever; rather to wallow in the mire, and mudde of earthly pelse, in the filth, and froth of swinish pleasures, in idleneſſe, pride, worldlineſſe, whoredome, drunkenneſſe, strange fashions, scorning Professours, contempt of the power of godlineſſe, railing against Religion, revelling, selfe-uncleanneſſe, *&c.* than abandoning these filthy harlots, to take the Sonne of God for their deare and everlasting Husband. This not Beleeving, This refusing *Christ*, This not taking Him, in the manner, and sense, as I have said, is such a sinne, though not so thought upon, and taken to heart, that (t) Divines

speake of it, as of a most transcendent sinne, the greatest sinne, the sinne of sinnes, the only sinne, as it were from such places as these: *But when the King heard thereof, Hee was wroth, and Hee sent forth His armies, and destroyed those murderers, and burnt up their City.* (*Matth.* 22.7. He meanes, those who were invited to the *Sonnes marriage, and made light of it. Hee that beleeveth not is condemned already, because, hee hath not beleeved in the Name of the onely begotten Sonne of God, Iohn* 3. 18. When the comforter is come, *He will convince the world of sinne.------because they beleeve not on me.* He meanes, this sinne alone, saith *Austin.* As though not beleeving on the Sonne of God, were the only sinne. It is indeed the maine, and master sinne, because (as the same Father speakes truly) *This remaining, the guilt of all other sinnes abides upon the soule; this removed, all other sinnes are remitted.* * Nay, and besides the horriblenesse, and hainousnesse of the sinne; what height and perfection of madnesse is it? That whereas a Man but renouncing his base, rotten, transitory, sinfull pleasures, dogged continually at the heeles with vengeance, and horrour: And onely taking *Iesus Christ* in whom are hidden, and heaped up the fulnesse of grace, and treasures of all perfection; might have thereupon (to say nothing of the excellency of his person, purchases of his passion, and possession of the most blessed Deity) a full and free discharge thereby, at the hands of so happy an Husband, from every moment of the everlastingnesse of Hellish torments; and a (u) Deed presently sealed with his owne hearts-bloud, for an undoubted right, to every minute of the eternity of heavenly joyes: yet should in cold bloud most wickedly, and willingly, after so many intreaties, invitations, importunitie, onely for the good of His poore immortall Soule, *refuse the change!* Heaven and earth

the righteousnesse revealed, &c. D. P. *Atrocitas peccati, quod contemptu Euangelij admittitur, notatur particulâ, τηλικαύτης σωτηρίας, tantæ salutis* Par. in Epist. ad Hebræos c. 2. *Magnum autem crimen incredulitatis, quoniam unigenitus ipse sit Dei filius. Nam quantò præstantius est, quod contemnitur, tanto majoribus, qui spernit, supplicijs subjacebit; judicatum verò jam ait esse incredulum, quod ipse in seipsum, (quoniam largitorem indemnationis non susceperit) condemnationis intulit sententiam.* Cyril in Ioan. lib. 2. Cap. 53. This sinne of unbeliefe is a greater sin, than the world is aware of. Men thinke theft, murther, drunkennesse, to bee hainous, and so indeed they be, but unbeliefe is farre worse: for it is the Mother of these, and all other evils. *Rogers of Dedham, of Faith, cap.* 10. *pag.* 409.

* 4. The madnes of it.

(u) *Quod autem lucrum, dari filium? O magnum & supra bumanam mentem, ut omnis qui credit in illum, duo illa lucretur: unum quidem, quod non perit; alterum, quod vitam habet, & vitam æternam.* Theoph. in Ioan. c. 3.

earth may bee astonished, Angels, and all Creatures, may justly stand amazed at this prodigious sottishnes, and monstrous madnesse of such miserable men! The world is wont to call Gods people, precise fooles, because, they are willing *to sell all they have*, for that *One pearle of great price*, to part with profits, pleasures, preferments, *their right hand, their right eye*, every thing, any thing, *rather than to leave Iesus Christ*, &c. But who doe you thinke now, are the true, and great fooles of the world? And who are likeliest one day to *groane for anguish* of spirit, and say within themselves, *This was hee, whom wee had sometimes in derision, and a Proverbe of reproach. Wee fooles accounted His life madnesse, and his end to bee without honour. Now is he numbred among the Children of God, and his Lot is among the Saints. Therefore have wee erred from the way of truth, and the light of righteousnesse hath not shined unto us, and the Sunne of righteousnesse hath not rose upon us: wee wearied our selves in the way of wickednesse and destruction: yea, wee have gone through deserts where there lay no way: But as for the way of the Lord, wee have not knowne it. What hath pride profited us? Or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by*, &c. Nay, and yet further, besides the extraordinarinesse of the iniquity, and folly in *refusing Christ* freely offered, it shall most certainely be hereafter plagued with extreamest tormenting furie, and most deserate gnashing of teeth. For with what infinite horrour, and restlesse anguish will this conceit rent a mans heart in pieces, and gnaw upon His Conscience, when He considers in Hell, that Hee hath lost Heaven for a lust: and whereas He might at every Sermon, had even the Sonne of God His Husband, for the very (x) *taking*; and have lived with

5. The horror of it hereafter.

6. The honour of being wooed by Christ, considering what

(x) The worke is done on Christs part. ——There is a righteousnesse which God hath prepared, and is therefore called, *The righteousnesse of God*. Nothing is looked for at

Him

Him for ever in unspeakable Blisse, yet neglecting so great salvation, must now, crying out therefore continually against Himselfe, as the most raging Bedlam that ever breathed, lie in unquenchable flames, without remedie, ease, or end! It is the highest honour that can bee imagined, and a Mystery of greatest amazement that ever was, that the Sonne of God should make sute unto sinfull Soules to be their Husband. And yet so it is, *Hee stands at the doore, and knocks*; if you will give him entrance, He will bring Himselfe and Heaven into your hearts. *We are Christs Ambassadours, as though God did beseech you by us.* Wee pray you *in Christs stead to be reconciled to God*; we are Christs spokes-men, that I may so speake, to wooe and winne you unto Him. Now what can you say for your selves that you stand out? Why come you not in? If our hands, but onely to take it, to beleeve it, and apply it unto our selves. *D. P. Christ* is a free gift, and may be had for the accepting —— Humiliation is no further requisite thereunto, then as it is a meanes to bring us to accept, and lay hold of that grace, and life in Christ which is freely offred *D. V. But lest any mistake his taking heare what resolution before, & conversation afterward, these two great Divines, excellently versed in the mystery of Christ, speak of: Object.* But some will say, is nothing els required? Must God do all, and we nothing, but take the right ousnesse prepared? *Answ.* It is true; we must live a *holy, religious*, and *sober* life; for this end *the grace of God hath appeared*, &c. *D. P.* Howsoever, though thou maist have him freely, yet notwithstanding, thou must have him as thy Lord: thou must be his servant, He thy King, and thou his Subject, &c. When God hath inlightned the eyes of a man, that He can see where this treasure is, ——He is so inflamed with the love thereof, that He resolves He will have it, whatsoever it cost Him. —Yea but there is a price put upon it; it must cost thee deare; a great deale of sorrow, trouble, and other crosses. Tush tell me not of the price; whatsoever I have shall goe for it, will doe any thing for it. Why, wilt thou curbe thine affections? Wilt thou give up thy life? Wilt thou be content to sell all that thou hast, and beg all thy life time so thou maist have this treasure? I will doe it with all my heart; I am content to sell all that I have; nothing is so deare unto me, but I will part with it; my right hand, my right eye; nay, if Hell it selfe should stand betweene me and Christ, yet would I passe thorow the same unto him. This is that violent affection which God putteth into the hearts of His Children, that they will have Christ whatsoever it cost them. Although I confesse all that repent and lay hold on Christ, shall have mercy; yet what is this to thee, thou wretched Man? So long as sinne hath dominion over thee, what art thou? So long we are not only dead but also rotten in sin, so that it may be said of us, as it was of *Lazarus, ob.* 11. *Lord*, saith *Martha, he stinketh already.* So we are not only dead and rotten in sinne, but even stinke thereof, so long as any sinne or sins have dominion over us. *D. V.* Christ receives none, but them that deny their lusts, are willing to take up the Crosse, and follow Him; that mortifie the deeds of the body by the Spirit. To justification nothing but Faith is required: but this caution must be added; It must be a Faith that purifies the heart, that may work an universall change, that may shew it selfe in fruits, and bring forth fruits worthy amendment of life. *D P.*

the Divell would give you leave to speake out, and in plaine termes: One would say, I had rather be damned then leave my drunkennes: Another, I love the world better than *Iesus Christ*: A third, I will not part with my easie and gainefull trade of Vsury, for the *treasure hid in the field*: And so on. So that upon the matter, you must needs all confesse, that you hereby *judge your selves unworthy of everlasting life*, that you are wilfull bloody Murderers of your owne soules, that you commit such a wickednesse, that all the Creatures in Heaven and Earth cry shame upon you for it. Nay, and if you go on without repentance, you may expect that the Hellish gnawing of Conscience for this one sinne of *refusing Christ*, may perhaps hold scale with the united horrours of all the rest. What is the matter I marvell, that you will not entertaine the Match? If wee stand upon honour, and noble familie; He that makes love, and sute unto our soules, *hath on his vesture and on his thigh a name written*, King of Kings and Lord of Lords. If upon beauty: Heare how hee is described. *Cant.* 5. *My beloved is white and ruddy, the chiefest of ten thousand: His head is as the most fine gold; his locks are bushie and blacke as a Raven. His eyes are as the eyes of Doves, by the rivers of water, washed with milke, and fitly set. His cheekes are as a bed of Spices, as sweet flowers. His lips like Lillies, dropping sweet smelling myrrhe. His hands are as the gold rings set with the Beryll: His belly is as bright Ivory, overlaid with Saphirs. His leggs are as pillars of marble, set upon Sockets of fine gold: His countenance is as Lebanon, excellent as the Cedars. His mouth is most sweet, yea, he is altogether lovely.* (y) Now you must understand, that the Spirit of God by these outward beauties and braveries, labours in some measure to shadow out, and represent unto us, the incomparable excellencie of inward graces; the dignitie, the glory, the spirituall faire-nesse of *Iesus Christ*, that we may know, that Hee is wholly

Rev. 19. 16.

(y) See Gifford upon the place.
Alst. d. Theol. Cas. cap. 6. *De pulchritudine omnium pulcherrimâ, quæ est Iesus Christus.* ———

wholy and altogether lovely, delectable, and pretious. If upon ease, and contentment, He can leade us to *fullnesse of joy*, and *pleasures at Gods right hand for evermore*. If we desire honorable Alliance; He will bring us to *an innumerable company of Angels, to the generall assembly, and Church of the first-borne, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect*. If wee stand upon wealth, we shall have (y) *all things* with him; which is a large Possession. If we respect love: (z) *Greater love hath no man* than this, that a Man lay downe His life for his friends. And he *being the brightnesse of His Fathers glory, and the expresse image of his person*, (a) came downe from his bosome, the well-spring of immortalitie and blisse, the fulnesse of joy, and that unapproachable light, into an House of flesh, upon this base and miserable earth. He passed thorow a life full of all manner vexations, miseries, persecutions, indignities, slanders, *speaking against of sinners*, &c. He was so prodigiously slandered, that they said, (b) *He had a devill*; Whereas, (c) *the fulnesse of the Godhead dwelled in him bodily*. He was cunningly hunted long, and at last violently haled by a Packe of Hell-hounds, to a cruell and bloody death, which for the extremitie and varietie of paines, for the enraged spight of the executioners, for the innocencie, and excellency of the Person suffering, the like never was, shall, or can be endured. His passions were such, so bitter, and unsupportable, that they would have made any meere creature to have sunke downe under the burden of them to the bottome of Hell. He was tortured extremely, and suffered grievous things both in Body and Soule, from Heaven, Earth, and Hell. His blessed Body was given up as an Anvile to be beaten upon, by the violent, and villanous hands of wretched Miscreants, without all measure or mercie; untill they had left no one part free from some particular and speciall torment. His skinne

1. Contentment:
2. Alliance.

(y) *In Christo, tanta bona possidetur: ut domini mundi, & omnium rerum sitis.* Par. in locum.

3. Love wee finde in him, who
1. Left all.
2. Suffered all.
1. Slanders.
2 Persecution.
3. Death so bitter in respect of his.
1 Cor. 3. 21.

(z) Ioh. 15. 13.

(a) *Hoc verbo Exévωσε non voluit dicere Apostolus, Christum per assumptionẽ formæ servi, abjeciſſe formam Dei, & desiisse quod erat: sed tantum quòd gloriam illam & Majestatem, in qua erat apud Patrem, ita abdidit in formâ servi, ut eâ sese penitus Evacuasse visus sit, quia nimirũ ea gloria in carne non fulgebat, ut ab omnibus conspici posset.*

(b) Ioh. 8. 48.
(c) Col. 2 9.
1. Body.

skinne and flesh were rent with scourges; His hands and feet pierced with nailes; his head with thornes; his very heart with the speare point. All his senses, all his parts, indeed his whole sacred body was made a rufull spectacle to Angels and to men, of all the most base and barbarous usage, which malice could devise, and crueltie execute. But all this yet, was but a shadow of his suffering: the substance of His suffering, was the (*d*) Agony of his Soule; Give mee any affliction save the affliction of the mind, *For the spirit of a man*, saith *Solomon*, *will sustaine all his other infirmities; but a wounded spirit who can beare?* Yet his Soule, though he was the Prince of glory, and Lord of heaven and earth, upon the Crosse, was even as a *scorched Heath*, *without so much, as any drop of comfort* either from heaven or earth. The grievous weight of all the sinnes of all his children, the least of which had been enough to have pressed them downe into the bottome of hell, lay now heavy upon him; The powers of darkness were let loose to afflict him; He wrastled even with the fierce wrath of his Father, and all the forces of the infernall kingdome, with such anguish of heart, that in the Garden, it wrung out of his pretious Body, a *Sweat, as it were great drops of blood falling downe to the ground:* with such agony of spirit, that upon the

2. Soule.

(*d*) *Omnes pœnæ à nobis commeritæ, tolleratæ sunt à Christo; At pœnæ animæ erant à nobis commeritæ. Ergò pœnas animæ Christus tolleravit.* Chamierus, Tom. 2. de descensu ad inferos, Lib. 5. cap. 12. Sect. 1. Neither doth hee, or I meane, that Christ suffered in Soule onely by Sympathy with the body; But also immediately from the wrath of God for our sinnes. Heare him a little after. *Contra sua sophismata Bellarminus tamen cō-cludit, Christum passum animâ & corpore. Quod ipsum Calvinus contendit, & nos asserimus, Quid igitur frustrà laborant Sophistæ in oppugnandâ veritate, quam ipsi, tandē, ipsi, inquâ, fateri cogantur? Nisi forte in animâ patiente, nihil aliud considerant, nisi ipsos dolores corporis tantum διὰ ὑφίστασιν, per assistentiam, & συμπάθειαν, non verò ἰδίως & propriè suo sensu. Quòquid possit absurdius dici? Certe antequam corpus quicquam pateretur, Christus ipse testabatur suam animā esse perturbatā, & quidem usq; ad mortem.* Ibid. Sect. 3. *Leo* it is that first said it (and all Antiquity allow of it) *Non soluit unionem, sed subtraxit visionem.* The *union* was not *dissolved*; True, but the beames, the *influence* was *restrained*; and for any comfort from thence, His Soule was even as a scorched Heath ground; without so much as any drop of dew of divine comfort: as a *naked tree*, no *fruit* to refresh Him within, no *leafe* to give him shadow without: the power of darkenesse let loose to afflict Him: the influence of comfort restrained to relieve him. *Winchesters Sermons, pag.* 356. Wounded He was in Body, wounded in Spirit, left utterly desolate. *Ibid. pag.* 157.

Crosse

Crosse, he cried, *My God, my God, why hast thou* (e) *forsaken me!* And the measure of all these sufferings, and sorrowes, were so past all measure, that all the creatures, save sinfull Men onely, both in heaven and earth, seemed to be amazed and moved with them. The Sun in the heavens drew in his beames, unwilling as it were to see the spotlesse blood of the Sonne of God, spilt as water upon the ground. The Earth it selfe shrunke, and trembled, under it. The very *Rocks rent* asunder, as if they had sence and feeling of his intollerable, and, save by himselfe, unconquerable paines; The whole frame of Nature seemed astonished at the mournfull complaint of the Lord of the whole world. These, and farre more than these, or then can be expresst, our blessed Saviour, being Sonne of the most high God, endured for no other end, but to ransome us from the bondage of Sathan, and of Hell, in a thirsting desire of saving all Penitent sinners; And to offer himselfe freely, a most glorious, and everlasting Husband to all those, who with broken and beleeving hearts cast themselves into his bosome. Such admirable, and unutterable perfections, beauties, indowments, sufferings, and inflamed affections, as these, in the heavenly Suter unto our sinnefull Soules, doth mightily aggravate the hainous and horrible sinne of *refusing Him.*

Thus, and in this manner, would I have the Men of God to magnifie, inlarge, and represent to the hearts of their Hearers, all the excellencies of Iesus Christ, with the worth, merit, and efficacy of His bloud: To set out to the utmost they can possibly, the glory of the Gospell with all the riches of mercy, goodnesse, and free grace, revealed, and offered therein, &c. So that they tell them withall, That *Jesus Christ* takes none, but such as are willing, *to take upon them His yoke*: That he gives himselfe to none, but such as are readie, to *sell all*, in the sence I have said, that they may enjoy his blessed selfe. That the glorious grace of the Gospell

(e) There are fixe kinds of dereliction, or forsaking, whereof Christ may bee thought to have complained: First, by his union of person; secondly, by losse of grace. Thirdly, by diminution or weakening of grace. Fourthly, by want of assurance of future deliverance and present support: Fiftly, by deniall of protection: Sixthly, by withdrawing of solace, and destituting the forsaken of all comfort. It is impious once to thinke, that Christ was forsaken any of the foure first wayes. For the unity of His person was never dissolved; His graces were never, either taken away, or diminished; Neither was it possible He should want assurance of future deliverance, and present support, that was eternall God, and Lord of life. But the two last wayes hee may rightly bee said to have beene forsaken. *Field of the Church. Lib 5 cap. 18.* But all under condition of comming in unto him.

Tit. 2. 11. 12. shines savingly, to none, but such as *deny ungodlynesse, and worldly lusts; and live soberly, righteously, and godlily in this present world*: That those whose Soules are cleansed by *the blood of Jesus Christ from all sinne*, are only such as walke in the light, as God is in the light, who make conscience of detesting and declining all sinnes, and workes of darknesse discovered to them by the light of God's holy Booke, and sincerely set their hearts and hands, with love, and carefull endeavour to every duty enjoyned therein. In a word, That, as that *Fountaine opened to the house of David for sinne and for uncleanesse*, I meane the blood of that immaculate lambe, *Jesus Christ*, the holy and the righteous, doth turne all the sinnes even the very *scarlet* and *crimson*, of a truly broken heart, and every true Mourner in Zion, into *snow*, & *wooll*, so it will never wash away the least sinfull staine from the proud heart of any unhūbled *Pharisee*. That hereby no strangers unto the love and life of godlinesse, may be deceived by appropriating unto themselves any of these glorious things, which are onely proper to the *sealed Fountaine*: but onely conceive of them as excellent motives to cause them to come in. I would have the Preaching of Christ fill the soule of everie true hearted *Nathanael* everie time with *unspeakeable and glorious joy*, with all those *Evangelicall* pleasures, which neither *eye hath seene, nor eare heard, neither have entred into the heart of man*: But I would have it onely make every unregenerate man sensible of what infinite blessednesse he bereaves Himselfe by continuing a Rebell; that thereupon He may be moved to make hast out of His present Hell, into this new heaven so fairely opened, and freely offered unto Him.

A fourth particular direction to assure them of pardon.

Besides pressing the law, promising mercie, proposing Christ, &c. to stirre men in their naturall states, to make them entertaine thoughts of comming in, to humble them in the sight of the Lord under the heavy burden

burden of all their sinnes, assure them also of pardon, in case they will leave Sathans service, and so prepare them for Christ; Let Gods Ministers lay hold upon all warrantable waves, which they shall finde, and feele out of their Ministeriall experience, and holy wisdome to be availeable, and prevaile for that purpose. So that the worke be done in truth: And that they do not like the Divells *dawbers*, deceive them to the eternal ruine, and damnation of their Soules, by telling them that they have *Christ* already, and are safe enough for salvation, whereas indeed, as yet, there is no such matter.

Such points as these, are wont to make attentive naturall men, to startle in their seats, to looke about them something more than ordinarily: To wit, to divide *the precious, from the vile:* To distinguish that One true happy state of grace, from all states of unregenerateneſſe, and all kinds of Hypocriſie: to tell them out of the Booke of God, How farre a Man may go in generall graces: and *doing many things*, &c. and yet come short of Heaven: To deliver Markes of sincere Professours, of a saving Faith, of true repentance, of a sound conversion, &c. But I would have this done with a great deale of spirituall wisdome, and heavenly understanding, with much godly discretion, and caution; lest thereby, either the formall Professour may be incouraged, or the weakest Christian disheartned: To discourse of the fewnesse, and scarcitie of those which shall be saved; & that even (*f*) under the light,

Wayes to be used for the putting of these former directions into practise.

(f) *Exiit, qui seminat, seminare, inquit Semen hic doctrinam suã, arva verò & campos animas hominum, seminatorem autem seipsum appellat. Quid igitur de isto semine fit? Tribus perditis partibus, una tantummodò salvatur.* Chrys. in Mat. Hom. 45. *Hâc parabolâ discipulos docuit & exercuit, ut etsi plures eorum, qui prædicationem Apostolorum susceperant, perderentur, non cadrent animis, cum id etiam in Domino atque Magistro pariter factũ recordarentur; Neque tamen ipse, quamvis, ita id futurum non ignoraret, semina proïcere neglexit.* Ibid. *Vocati;* κλητοὶ *scilicet, externè, per verbum. Electi* ἐκλεκτοί *scil. Ad vitam æternã. Christus loquitur de vocatione externâ quâ per Evangelij prædicationem vocantur tam reprobi, quàm electi, &c.* Pis. in Mat. c. 20 *Iste populus, qui in medio populi dei suscepit misericordiam Dei, quantum numerum habet? Quàm pauci sunt? Vix inveniuntur aliqui, Illíne contentus Deus erit & perdet tantam multitudinẽ? Dicunt hoc, qui sibi promittunt hoc, quod à Deo promittente non audierunt.—Quot sunt illi, qui videntur servare præcepta Dei? Vix invenitur unus vel duo, vel pauciſſimi. Ipſos ſolos Deus liberaturus eſt, cæteros damnaturus? Abſit, inquiunt, cum venerit, & videbit tantã multitudinem, ad ſiniſtrã, miſerebitur, & dabit indulgentiam. Hoc planè etiam ſerpens ille promiſit primo homini. Nam minatus erat Deus mortem, ſi guſtaret. Ille autem, Abſit inquit, morte non*

moriemini, Crediderunt serpenti, invenerunt, verum esse, quod minatus est Deus, falsum, quod promiserat diabolus, Ita & nunc fratres &c. August in Psal. 48. pag 528.

and within the sound of the Gospell; See *Matth.* 20. 16. *Many are called, but few chosen.* Consider *the Parable of the Sower, Matth.* 13. There is but one good soile, upon which the seed of the Word falls prosperously; but three reprobate grounds, as it were, upon which it is lost, as water upon the ground. See my first *Doctr. upon Genes.* 6. 8. &c. Thus let the Men of God acquaint themselves, with such Points, as they conceive, the likeliest, and most pregnant to pierce their Hearers hearts, and come closest to their Consciences; that so, by the helpe of God, they may pull them out of Hell.

2. Places of Scripture to be pressed.

And there are some places also in the Book of God, which being rightly handled, and powerfully applied, seeme to have a speciall keennesse to strike at, and cut asunder the iron sinewes of the most obstinate heart; And of more aptnesse to serve for the rowsing and awaking of meere civill men, formall Professours, Pharisies, and foolish Virgins out of their desperate slumber of spirituall Selfe-deceit. Such as these. *Deut.* 29. 19, 20. *And it come to passe, when he heareth the words of this curse, that he blesse Himselfe in His heart, saying, I shall have peace, though I walke in the imagination of mine heart, to adde drunkennesse to thirst: The Lord will not spare him, but then the anger of the Lord, and His jealousie, shall smoake against that man, and all the curses that are written in this Booke, shall lye upon him, and the Lord shall blot out his name from under Heaven.* Psal. 78. 21. *God shall wound the hairy scalpe of such a One as goeth on still in his trespasses.* Prov. 1. 24. 28. *Because I have called, and ye refused, I have stretched forth my hand, and no Man regarded, &c. Then shall they call upon me, but I will not answer: they shall seeke me early, but they shall not* (c) *finde me.* Pro.

(c) And justly they finde him not *ex lege talionis.* God himselfe answers them; Nay, their owne hearts answer themselves: Go, whom you have spent your life in *seeking*, seeke to them now. Let them save you, at this, whom ye sought at all other times. As for mee, it shall come to passe, as I cryed, and you would not heare; So you shall cry, and *seek*, and shall not find, or be heard, (saith the Lord) Yes, they found Him, but with a dore shut between Him and them. But what found they? The parable of the ten Virgins tels us; a *Nescio vos*—He knoweth them not: they took too short a time to breed acquaintance in. *Nescio vos* they find that to seeke. *Profectò ad hoc tonitru, &c.* At this clap, He that waketh not, is not asleepe, but dead. *Winchesters Sermons, pag.* 181. I demand; Will any time serve to seeke God? Is God at all times to be found? It is certaine, Nay, The very limitation,

29. 1, *He that being often reproved, hardeneth his necke, shall suddenly be destroyed, and that without remedie.* Ezek. 24. 1 *In thy filthinesse is lewdnesse, because I have* (d) *purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee.* 1. Pet. 4. 18. *If the righteous scarcely be saved; Where shall the ungodly and the sinner appeare?* 1. Ioh 3. 9. *Whosoever is borne of God doth not commit sinne.* 1. Pet. 2. 17. Love the brotherhood. Hebr. 12. 14. *Without holinesse no man shall see the Lord.* Iam. 2. 19. *The Divels also beleeve and tremble.* Luk. 13. 24. *Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.* Matt. 10. 14. 15. *And whosoever shall not receive you, &c. Verily, I say unto you, it shall be more tollerable for the land of Sodome, and Gomorrah in the Day of judgement, than for that city.* And 11. 12. *And from the dayes of Iohn the Baptist, untill now, the kingdome of heaven suffereth violence, and the violent take it by force.* And 5, 46. *And if you salute your brethren onely, what do you more than others?* and vers. 20. *I say unto you, That except your righteousnesse shall exceed the righteousnesse of the Scribes, and Pharisees, ye shall in no case enter into the kingdome of heaven.* These fellow es represented to the eye of the World, a goodly and glorious shew of freedome from grosse sinnes; *I am not*, saith the Pharisee, *Luk* 18. *as other men are, extortioners, unjust, adulterers, &c.* Of workes; First, Of righteousnesse; I *give tithes of all that I possesse.* Secondly, Of Piety; He went up to *pray.* Thirdly, Of mercie; Besides *fasting*, and *prayer*, *they gave almes. Matth.* 6. &c. And yet Christ speaks thus peremptorily to his hearers: *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, &c. ye shall in no case enter into the kingdome of heaven.* He saith not simply, ye shall not enter: But ye shall *in no case* enter. And yet how many who come short of these,

(d) *Quanquam Deus, ipsos mundavit, hoc est; tum verbo suo praecepit, ut se mundarent, & toties ac tamdiu per prophetas, imperavit,* 2 Cor. 36. 15. Iesa. 1. 16. *tum aquâ & sione afflictionum abluere, & baculo calamitatũ sordes excutere studio habuit: tamen impuri manserunt.* Iesa. 1. 5. *& sequentibus.* Polan. in Locum.

(d) *Dum invenire potest*) sheweth plainely, that other times there be, wherein *Seeke Him* you may, but finde him you shall not, *Idem, Ibid* pag. 178.

theſe, will be very angry, if the Miniſters tell them, that they ſhall certainly come ſhort of the kingdome of heaven.

I have done with dawbing and plaiſtering over rotten hearts with plauſible perſwaſions, that they ſhall not be damned: I meane that moſt cruell, and accurſed trade of *ſtrengthening with lyes, the hands of the wicked, that he ſhould not returne from his wicked way by promiſing him life. Ezek.* 13. 22. Whereby thouſands are ſent hood-winkt to hell, more is the pity! even in this bleſſed time of the Goſpell: And I come now to another errour, about comforting afflicted Conſciences. Which is this.

Chap. V.

The ſecond errour is the indiſcreet applying of comfort to them that are not grieved aright: two caſes wherein men grieved are not to be preſently comforted.

2. When the ſpirituall Phyſition promiſeth comfort, applies the promiſes, aſſures of mercy, acceptation and pardon:

1. Caſe. Some mens griefe is not from ſinne, but outward trouble.

1. When the ground of griefe, is not in truth troubled for ſinne, but ſome outward trouble. Some, in ſuch a caſe may caſt out by the way ſome faint, and formall complaints of their ſinnes, and ſeeme to ſeeke direction, and ſatiſfaction about the ſtate of their Soules; when as the true root and principall Spring of their preſent heavineſſe, and hearts-griefe, is ſome ſecret earthly diſcontentment, the biting and bitterneſſe of ſome worldly ſting. It may be the loſſe or deſperate courſe of ſome over-loved child; decay, & going backward in their eſtate; feare of falling into beggery; ſome unexpected diſ-

contents

contents and disappointments after marriage; Some great disgrace, and shame fallen upon them in the eye of the world; Some long and tedious sickenesse, pinching them extremely for want of peace with God, and patience to passe thorow it. Or the like.

In this case, after the Man of God by his best wisedome, and searching experimentall trials, and Interrogatories fitted for that purpose, whereby he may give a strong conjecture, if not a peremptorie censure, hath discovered the Imposture: Let his desire and endeavour be, to turne the torrent of worldly teares (and taking on for transitory things) upon sinne. When a veine is broken, and bleeds inward, or a man bleeds excessively at the Nose, the Physition is wont to open a veine in the arme, so to divert the current of the blood, that it may bee carried the right way, for the safetie and preservation of the partie. Do proportionably in this point.

These are to bee instructed, that worldly sorrow

Let such know. First, That (e) *sorrow of the world worketh death.* (f) It dries the bones, consumes the marrow, chils the blood, wasts the Spirits, eates up the heart, shortneth life, and cutteth off too soone, from the day of gracious visitation. It is a base thing for an immortall Soule to be put thus out of tune, and temper with mortall things, and most unworthy it's heavenly birth, breeding under the Ministery, and everlasting abode. Secondly, That sorrow spent upon the world, is like a perfum'd precious water, throwne into the channell, or sinke-hole, which would make a sweet sent in an humbled soule, and help excellently against the noysome savour of sinne. Fire put into the thatch,

1. Is deadly.

(e) 2 Cor. 7. 10.

(f) *Quid autem est secundum mundum? Quandò contristaris propter divitias, propter gloriã, propter mortuũ; omnia hæc secundum mundum; ideò & mortem facit. Nam qui propter gloriam contristatur, invidet, & sæpè persecogitur. Qualis erat tristitia Cain & Esau: hanc tristitiam vocat secundùm mundũ, quæ tristibus perniciosa.* Chrysost. in

2 Cor. cap 7. 2. Vnprofitable. *Sicut tinea comedit vestimentum, & sicut vermis rodit lignum, ita tristitia nocet cordi.* Bern *de modo benè vivendi* cap. 11. It pierceth even to the marrow of the bone, it maketh bitter our whole life, and poysoneth all our actions. *Char. lib. 5. cap.* 31. Worldly sorrow worketh a change in the body, it brings gray hayres on the head, and furrowes and wrinkles in the face. It turnes youth into old age, and strength into weakenesse, and so causeth death. *Dike of repentance, cap.* 1.

would

(g) *Tristitia enim sic est, quomodo stercus. Stercus non loco suo positum, immunditia est Stercus non loco suo positum, immundam facit domum; loco suo positum, fertilem facit agrum—Inveni nescio, quem tristem: stercus video, locum quæro: Dic, amice, unde tristis es? Perdidi, inquit, pecuniam: Locus immundus, fructus nullus, Audiat Apostolum; Tristitia mundi mortē operatur. Non solùm fructus nullus sed magna pernicies Sic & de cæteris rebus ad gaudia secularia pertinentibus; quas res longum est enumerare.*

would turne all into combustion; (*g*) Dung placed in your Parlor, would impoyson all; But lay the one upon the hearth, and it would warme, and comfort; the other upon the land, and it fatneth and makes fruitfull: So sorrow misplaced upon earthly things, fills a man with swarmes of carking confusions, and brings many devouring *Harpies* into the heart; but being turned upon (*h*) sinne, and former sinfull courses, which is the onely right, proper, profitable use thereof, it may procure a great deale of ease, and enlargement to the heavy Spirit, and helpe to *bring forth fruits meet for repentance*. Thirdly, That the tithe perhaps of taking on, trouble of mind, vexation of Spirit, sadnesse and sorrow, about worldly things in respect of the bulke, and quantitie, if sincere, and set upon the right object, might serve (*i*) to drive us unto Christ, and afterwards in Gods gracious acceptation, for saving repentance. Me thinkes it should be a very quickening motive to

Visco alium tristantem, gementem, flentem: multum stercoris video, & ibi locū quæro Et cum viderem tristem, flentem inspexi & orantem. Orans, nescio quid mihi bonæ significationis ingessit. Sed ad hoc locū quæro Quid enim si iste orans, gemens, magno fletu mortē roget inimicis suis. Etiam sic jam plorat, jam rogat, jam orat, Locus immundus, fructus nullus.—Inspexi alium rursus, gementē, flentem, orantem; stercus agnosco, locū quæro. Intendi autem orationi ejus, & audito dicentē, ego dixi, domine, miserere mei, sana animam meam, quia peccavi tibi: Gemit peccatum: agnosco agrum, expecto fructum. Deo gratias, Bono loco est stercus, non ibi vacat, fructum parturit. Aug de temp. Ser. 151.

3 Might, it rightly bestowed, be accepted of God. (h) *Tristitia illa solùm an peccata utilis est; quod hinc manifestatur. Qui pro amissis divitijs contristatur; damnum non solvit: Qui pro mortuo contristatur, jacentē non excitat: Qui propter morbū contristatur, non solùm non curatur, sed etiā auget morbū. Qui verò in peccatis contristatur, hic solùm utilitatis aliquid amplius à tristitiâ accepit; absumit enim & evanescere facit peccata.* Chrys. in 2 Cor. c. 7. *Mortem lugere omittens, luge peccata, ut ipsa deleas: propter hoc enim tristitia facta est, non ut in morte, nec in illâ aliâ re tali doleamus, sed ut ipsâ ad delenda utamur peccata: Et quod hoc verū sit, exēplo facio manifestū. Remedia medici alia propter illos tantùm morbos, facta sūt, ques tollere possūt, non propter illos, quos nihil adjuvare possunt, &c. Mulctatus est quispiam pecunijs, tristatus est, mulctam non emendavit; filium amisit, doluit, mortuū non resuscitavit nec defuncto profuit: Flagellatus est quis, alapis cæsus contumelijs affectus, doluit, non revocavit contumeliam, &c. Videborum nulli prodesse tristitia. Peccavit quis, tristatus est, peccatū delevit.* Idem ad Popul Antiochenum, Hom. 5 (i) I meane bo h repentance: *Legall*, which is bred by beleeving the threats of the Law, and by accident leades unto *Christ*. *Evangelicall*, which springs from Faith in the promises of the Gospell, after we have taken Christ. For Faith must goe before

make

make a man (k) *be sorrie for nothing but sinne*, and to turne all his griefe and groanes, sighs, and teares, upon his transgressions (l) *onely*: To wit, to consider, that an impenitent carnall worldling doth passe thorow even in this life (where he hath all the heaven he is ever like to have) incomparable more comfortlesse hearts-griefe, slavish torment of minde, and heavinesse of Spirit towards endlesse paines, then the strictest Christian, and most mortified Saint, doth endure in his passage to everlasting pleasures. Fourthly, That besides, many other pestilent properties, worldly sorrow doth also double, nay multiply, and mightily enrage the venome, bitternesse, and sting of every crosse, accident, losse, disgrace, &c. When (m) *Ahitophel* was disgraced, by neglect of his counsel, which *was in those dayes, as if a man had enquired at the Oracle of God*, carnall griefe so grew upon him, that *he gat him home to his house, put his household in order, and hanged himselfe*. What was the disgrace to this desperate end? *Haman* being crossed by *Mordecais* discourtesie, and contempt, did so trouble himselfe, and take on, that, having (n) *told his wife, and friends, of the glory of his riches, and the multitude of his children, and all things, wherein the King had promoted him, and how hee had advanced him above the Princes, and servants of the King, &c. Yet professeth unto them; that all this availed him nothing, so long as hee saw Mordecai the Iew*, this be, entrance, as the ground and root thereof. In time, Faith and Evangelicall Repentance are both together, but in the order of nature, Faith is first.

(k) *Quid enim quispiam facere possit, quo generosum virũ cogat contristari? Auferet pecunias? Sed habet in Cœlis divitias. Patriâ ejiciet? Se in cœlestem civitatem mittet. Vincula injiciet? Sed habet conscientiam solutã, & exteriorem non sentiet catenam. Sed interficiet corpus? At iterum resurget. Et sicut cum umbrâ pugnans, & aërem verberans percutere poterit neminẽ: Sic & cum justo pugnans cum umbrâ tantùm pugnat, & vires suas dissolvit, nullam illi plagã valens infligere. Itaq; da mihi de Cœlorũ regno confidere, & si vis, me hodie jugula; cædis? gratias tibi habeo, quòd me celeriter ad illa bona transmittis.* Chrys. ad Pop. Antioch. hom. 5. (l) *Igitur postquam manifestè oratio demonstravit, quòd neque pecuniarum mulctam, neque contumeliam, neque calumniam, neque flagella, neque valetudinem, neque mortem, neq; aliud quid taliũ inducta tristitia instaurare posset, sed solùm delere peccatũ, & hujus est destructiva; certũ, quòd propter hanc solã causã facta est. Ne amplius igitur pecuniarũ jacturã doleamus; sed cum peccamus, tantùm doleamus: multa enim hic ex tristitiâ utilitas. Mulctatus es? ne dolcas, neque enim proderit. Peccasti? Dole, utile namque est.* Ibid. (m) 2 Sam. 17. 23. *Achitophel ita ratiocinatur: Absalom, aut vincet, aut non: si non vincat, incidam in manus Davidis; Si vicerit, adhuc ego inglorius vivam; Chusai consilio videbitur vicisse.——Voluit potiùs mori, quàm inglorius vivere.* Pet. Mart. in 2 Sam. cap. 17. (n) Hest. 5. 11. 12. 13.

sitting

sitting at the Kings gate. Now whether do you thinke was the most grievous thing to beare; the bare omission of a meere complement, or an universall distaste, and dis-injoyment of all outward comforts heaped upon him to the height, and in excellency? The hundreth part of *Iobs* losses, and lesse, hath many times since, made many a covetous worldling to cut his own throat. I have knowne some, for the losse of an over-loved childe, to have languished, fallen into a consumption, and lost their owne lives. But now on the other side, besides many other gracious effects, *sorrow, according to God, is more delicious, and sweeter than any worldly delight*: As (o) *Chrysostome* truly tells us in many places. To whom Moderne Divines accord. *The very teares, that a good Conscience sheds*, saith (p) one, *have more joy, and pleasure in them, than the worlds greatest joyes.* This is certaine, saith (q) another, that *there is more lightnesse of heart, and true delight in the sorrow of the Saints, than in the lowdest laughters of the world, For unspeakeable joy is mingled with unutterable groanes.*

(o) *Quamvis quid tristitiâ molestius? Sed quando secundùm eum fit, mundi gaudio melior est. Illud enim in nihilum desinit; hæc autè pœnitentiam haud pœnitendam in salutem operatur: Et enim, quod admirabile in istâ, hoc est, quod nullum pœnitet sic doluisse, id quod mundanæ tristitiæ proprium est. Quid germanius germano filio? & quid morte illius majorem dolorem infert? At tamen parentes se ipsos præ dolore plangentes impetu luctus, quamvis inde nullam ferant utilitatem, ij tamen post tempus, pœnitentiam agunt quòd immodicè doluerunt,* (worldly mourning must bee mourned for, and such teares unwept, with a new supply of teares) *cum nihil utilitatis inde consecuti sunt, imò et se magis afflixerint: sed non talis est tristitia secundum Deum, sed habet gemina commoda: et quòd quis se non incusat ob dolorem; et quòd tristitia in salutem desinit: Ambobus illis commodis ista privata est.* Chrys. in 2 Cor cap. 7. Hom. 15. *Sicut enim mundi gaudium tristitiæ consortio copulatur, ita etiam secundùm dominum lachrymæ jugem pariunt, certámq; lætitiam.* Idem, in Mat. 2. Hom. 6. (p) *Jer. Dike* of conscience, cap. 13. pag. 132. (q) *Concedo quidem illud, in ipso mœrore, ac dolore piorum plus gaudij inesse, & veræ lætitiæ, quàm in risu hujus mundi: Nam cum suspiriis inenarrabilibus conjunctum est gaudium ineffabile.* Rolloc. in Iohan. c 11. p. 670. *Dulciores sunt lachrymæ orantium, quàm gaudia Theatrorum.* Aug. in Psal. 127. p. 743. 2. Case. Men are melancholikely grieved.

2. When it is not any kindly touch of conscience for sinne wrought by the Ministery: but terrours, and affrighting distempers arising from the darke mists of a melancholicke humour in the braine, which cause a man to complaine. In this blacke, and sad humour, Satan, God suffering him (and of it selfe also it is pregnant enough this way) hath great advantage to raise, and represent to the Phantasie many fearefull things,

terrible

terrible objects, griesly thoughts, hideous injections and temptations to desperaire, selfe-destruction, &c. Whereupon the party so affected and afflicted is wont out of impatiency of such uncouth horrours, and heavinesse to addresse himselfe, and have recourse to some Man of God, some noted Physitian of the soule; not from any purpose and resolution to become a new man, and alter his courses; but onely for hope of ease, enlargement from the tyranny of that ferall passion, and recovery to wonted quietnesse of minde: not expecting or aiming at all, at any other change; but from present melancholy to former mirth; from this abhorred, irkesome, insupportable state of sadnesse; to his accustomed sensuall, or civill contentment at least.

In this case let the art, and aide of physicke bee improu'd, to abate and take off the excesse and phantasticalnesse of this horrible humor: and then let the partie be advised, to imploy, and spend the native, and kindly (*q*) sadnesse, of that uncomfortable constitution, in sorrowing for sinne, in trembling at the threats of Gods judgements, in fearing to offend, and flying under the wings of *Christ* for sanctuarie; that so hee may happily bring supernaturall, and heavenly lightsomnesse into his soule, by pardon from God, peace of conscience, and evangelicall pleasures. It is incredible to consider, what assistance, and advantage a gracious man hath, by his sweet (*r*) communion with *Iesus Christ*, and those refreshing beames of comfort which shine from his face, to confine and conquer those many impertinent, irkesome, and vexing vagaries of this wilde humor; which with much folly and furie tyrannise in the fearefull phantasies of graceless men, and make their life very disconsolate, and abhorred. I am perswaded, the very same measure of melancholicke matter, which raises many times in the heads, and hearts of worldlings (having besides, the guilt of their unforgiven sinnes staring with griesly representations

These are to bee helped,
1. With Physicke.
2. Advice.

(q) *Dolor melancholicus converti debet in dolorem, qui est secundum Deum.* Alsted. Theol. Casuum, cap. 25.

(r) *Quid Christo suavius?——Apprehensio cujus est cum suavitate magnâ, & gaudio incredibili, ut res planè suavis est ea, quæ apprehenditur.* Rolloc. in Iohan. c. 8. p. 556.

tations

tations in the face of their consciences, and acquainted with no comfort but that which comes from carnall joyes) continuall clouds of many strange horrours, and gastly feares, nay and sometimes makes them starke mad; I say, the very same in a sanctified man may be so mollified and moderated by spirituall delight, and soveraigntie of grace, that he is not onely preserved from the sting and venome of them, but by Gods blessing from any such desperate extremities, violent distempers, and distractions, which keepe the other in a kinde of hell upon earth. If the very darknes of the hellish dungeon were in the heart; yet reaching out the hand of faith, and receiving *Christ* that blessed Sunne of righteousnesse, would dispell and disperse it to nothing: Much more me thinkes, the light of grace and heavenly wisdome, may in some good measure, dissolve and master the mists and miseries of this earthly humor. Religion then, and religious courses, and conformities doe not make melancholicke men mad; as the great *Bedlams* of this world would beare us in hand. For you must know that besides *Belialls* and debosht companions, there are a generation of worldly wise men also, right brave and jolly fellows in their owne conceits, and in the opinion of some flattering claw-backs; *But* by testimony of the *Truth* it selfe, starke mad about the service of God and their owne salvations, who cursedly seare their owne consciences with the hottest iron in the Divels forge, by breaking out into such blasphemies as these, when they heare, or see, any extraordinarie heavie-heartednesse, temptation, distraction or spirituall distemper, to have seizd upon any that desires to bee saved: *You see now, what becomes of so much reading the Scriptures, of plying prayer, and private duties with so much adoe; of medling with mysteries of Religion; of meditating so much of heavenly things; of taking sinne so deeply to heart, and holding such strict conformity to Gods Word, &c.* Blessed

Wordly men slander.

Scripture and preaching as causes of melancholy, but are

sed God! Is thine holy Booke become (execrable blasphemie!) a perverter, distracter, and empoysoner of mens Soules; which being the glorious issue of thine owne infinite understanding, was purposely created as a most pretious (r) *Panacea*, an universall medicinall store-house for the cure of all spirituall maladies; an inexhausted treasury of all sound comfort, true joy, peace, and refreshing! Now the Lord rebuke thee *Satan*, and returne as dung upon thine owne face this villanous, base, and wicked slaunder, which by thy graceless instruments thou labourest to cast upon the glorious face of Christianitie, the incomparable sweetnesse of the wayes of grace, and that *One necessarie thing*. I have knowne, when the onely wise God, hath suffered for ends seene and seeming good to his heavenly wisedome the hideous, and raging humour of melancholie, to darken the native clearnesse of the animall spirits in the braine, requisite to a due discretion of things apprehended; and to blunder, and disorder the objects, and operations of the phantasie in his dearest child, even to distraction, and breaking out into that inordinate passion, against reason; I say then, the concurrent cry and clamour of the enemies to the power of Godlinesse to be: *This it is now to be so bookish, to follow Preachers so much, to be more holy than their neighbours, never to have done in serving of God*: Her so much reading the Scriptures, and such poring upon precise bookes (so they call those, which most pierce the conscience, and guide the clearliest in the *holy path*) hath made her starke mad: *The Puritan is now besides her selfe*, &c. Now I say againe, the Lord rebuke thee *Satan*, who sits with such extreme malice, and Soule-killing folly in the hearts and heads of such miserable men, whom thou so sottishly hood-winkes, and hardens to the height, for a most desperate downfall, and horrible confusion at last.

1. Reprehended.

(r) Ἀπὸ τῶ πάντα ἀκεῖν, *hoc est, à sanandis omnibus morbis.*

Were now the glorified Soule of that blessed Saint

consulted with, and asked: Diddest thou ever receive hurt by reading Gods blessed Booke, by searching sweetly into the great mysterie of Christ crucified, by meditation upon heavenly things? Did the sacred sence of those divine *Oracles* dissettle thy noble faculties, or ever make sad thy heart? &c. Oh! with what infinite indignation, would it flie in the face of such cursed Cavillers, and wranglers against the truth!

2. Convinced. 1. From the quality of Gods word.

Is it possible for the sole, and soveraigne Antidote sent from heaven by God himselfe against the sting and venome of all heart-griefe, and horrour; the sacred Sunne of saving truth, which is onely able to ennoble and glorifie our understandings with wisedome from the breast of the everlasting counsell of *Iesus Christ*, should become the cause of discomfort, and dissettlement of the soule? No, no. There is such a quickening, healing, and mighty efficacy and vigour shed into it from the Father of lights, and shining in it from the face of Christ, that by the helpe of the blessed Spirit, it can turne darkenesse into light, death into life, hell into heaven, the deepest horrour, into height of joy. Tell me of any miserie upon the body, soule, outward state, or good name; any calamitie felt or feared in this life, or the life to come; and if thou wilt be converted and counselled, I can send thee to some, both Promise, and Precedent in this book of God, which may upon good ground fill thine heart as full with sound comfort, as the Sunne is of Light, and the Sea of Waters. Nay, give mee a wounded spirit with all it's inexplicable terrours, and bitternesse; which is the greatest misery, and extremest affliction, of which an understanding Soule is capable in this life. And let first all the Physitians in the world, even the *Rose-knights*, as they call themselves, lay all their heads, skill, and experience together, for the cure; Let all the highest Monarchs upon earth shine upon it with their Imperiall favours for comfort; Let the depth of all humane wisedome, and

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the height of the most excellent oratory be improved to perswade it peace; Let all the creatures in heaven and earth contribute their severall abilities and utmost, to still it's rage: And when all these have done, and have done just nothing; I will fetch a cordiall out of Gods own Book, which shall mollifie the anguish, expell the venome, and bind it up with everlasting peace, which passeth all understanding; that the broken bones may rejoyce, and the poore soule groaning most grievously under the guilty horrour of many foule abhominations, and ready to sink into the gulph of despaire, bee sweetly bathed and refreshed in the *fountaine opened* by the hand of mercy for *sinne, and for uncleannesse*, Christs deerest bloud, the glorious well-spring of all light somnesse, and joy.

Heare how precisely for this purpose, and how punctually against such pestilent cavillers some of the ancient Fathers do Puritanize: 2. The testimonies of Fathers.

There is no malady, saith * Chrysostome, *either of body, or soule, but may receive a medicine out of Gods Booke.* Chrysostome.

* *Nulla est in humanâ naturâ vel corporis, vel animæ passio, quæ medicinâ hinc accipere nequeat. Quomodo? Hic obsecro. Ingreditur quis huc, tristitiâ, & negotiorũ solicitudine oneratus, & ingressus huc ita mœrore adobrutus, statim ut audivit prophetã dicẽtẽ, quare tristis es anima mea, & quare conturbas me? Spera in Deum, quoniã cõfitebor ei: salutare vultus mei, & Deus meus: sufficienti consolatione susceptâ abit, & omnem illam mentis tristitiã excutit. Alius iam extremâ premitur inopiâ; gravatim fert, & mœret, videns alios divitys affluere, & valdè inflari, & magno apparatu, & pompâ stipari: audit & hic eundem prophetam dicentem, Jacta in Dominum solicitudinem tuam; ipse te enutriet. Et iterũ, ne timeas cum ditatus fuerit homo, & cum multiplicata fuerit gloria ejus: quia cũ morietur, non accipiet omnia, &c. Est & alius quoque insidias & calumnias sustinens dolet, & insuavem putat vitam nusquã humanũ invenire valens auxilium: docetur & hic ab eodem propheta in talibus angustiys non ad humanũ præsidium confugiendum. Audi quid ipse dicat. Ipsi detrahebant mihi, ego autem orabam — Insuper alius ab iis, qui prius sibi ministrabant, despicitur, & contemnitur, & ab amicis relinquitur, & hoc est quod mentem ejus maximè conturbat, & confũdit: sed & hic si huc venerit, audit beatum illum dicentem, Amici mei & proximi mei adversum me appropinquârunt, & steterunt, & vim faciebant, qui quærebant animã meam: & qui quærebãt mala mihi, loquebantur vanitates, & fraudulẽtias totâ die meditabantur —— Quid ergo ille interim, dum insidiãtur, & varia instruunt, egit? Ego autem, inquit, quasi surdus non audiens, & quasi mutus non aperiens os suũ. Et factus sum, quasi homo non audiens, & non habens in ore suo redargutiones. — Vidisti quomodo quacunque calamitate humanam naturam premente, conveniens ex scripturis antidotũ accipere*

One comes oppressed with sadnesse, and anxiety of businesses, overwhelmed with griefe; But presently hearing the Prophet, saying, (a) Why art thou cast down, O my soule? and why art thou so disquieted within me? Hope thou in God, for I will yet praise him, who is the health of my countenance, and my God. *He receives abundance of comfort, and abandons all heavinesse of heart.*

Another is pinched with extreme poverty; takes it heavily, and grieves, seeing others flowing in riches; swelling with pride, attended with great pompe, and state: But hee also heares the same Prophet, saying, (b) Cast thy burden upon the Lord, & he shall sustaine thee: *And againe,* (c) Bee not afraid when one is made rich, when the glory of his house is increased: for when he dieth, he shall carry nothing away: His glory shall not descend after him.

There is another, which assaulted with insidiations, and calumnies, is much troubled, thinkes his life uncomfortable, finding no helpe in man: Hee is also taught by the same Prophet, that in such perplexities, we must not resort to the arme of flesh. Heare what he saith: They slandered, and I prayed. The mouth of the wicked, and the mouth of the deceitfull are opened against me: They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love, they are my adversaries; But I give my selfe to prayer. *Another is sleighted, and contemned by some base contemptible underlings; and forsaken of his friends; And that is it, which most troubles his minde, and goes nearest to his heart: But hee also, if hee will come hither, doth heare that blessed man* saying, My lovers and my friends stand aloofe from my sore; and my kinsmen stand afarre off. They also that seeke after my life lay snares for me: and they that seeke my hurt, speake mischievous things, and imagine deceits all the day long.

But

liceat, & omnis vitæ hujus repellatur cura, neque ab ullo quod accidit, gravemur. Propterea, obsecro, ut subinde huc veniatis, & divinæ scripturæ lectionē auscultetis: non solùm, cum huc venitis, sed & domi divina biblia in manus sumite, & utilitatem in illis positam, magno studio suscipite. Inde enim multum lucri nascitur: primum quidē ut lectione lingua reformetur; deinde anima pennas assumit, & elevatur, jubaréque solis justitiæ illustratur, perque tempus illud ab immundarum cogitationum illecebris liberatur, multâ quiete, ac tranquillitate fruens. Insuper, quod ad augēdas vires corpori sensibilis ille cibus facit, id animæ lectio præstat. Chrysost. in Gen. Hom. 29.

(a) Psal. 42. 11.
(b) Psal. 55. 22.
(c) Psal. 49. 16, 17. Psal. 109. 2. 3. 4.

Psal. 38. 11 12. 13. 14. 15.

But I, as a deafe man heard not; and I was as a dumbe man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofes for in thee, ô Lord, do I hope: thou wilt heare, ô Lord my God. He concludes thus:

Thou hast seene, how that any misery pressing our mortality, a convenient Antidote may be taken out of Scripture, and all the carking of this life may be cured: neither need we to be grieved for any thing which befalls us. Therefore I beseech you that henceforward, you would come hither, and listen diligently to the reading of divine Writ. And not onely when you come hither, but also take the Bible into your hands at home, and receive with great affection, the profit to be found in it. For from thence springs much gaine: First, that the tongue may be reformed by it: The soule also takes wings, soares aloft, and is gloriously illightened with the beames of the Sunne of righteousnesse, and that while is freed from the entisements of impure thoughts, enjoying much calmenesse, and contentment. Furthermore, that which corporall food doth for encreasing bodily strength: the same doth reading performe to the soule.

All Scripture is given by inspiration of God, and is profitable: *and writ by the spirit of God for this purpose,* saith great (f) *Basil, that in it, as a comon Mart of soule-medicines, every one of us may chuse a medicine proper, and fit for his spirituall malady.*

Ierome, writing to many (t) even of her sexe,

Basil. (f) πᾶσα γραφὴ Θεόπνευστος καὶ ὠφέλιμος, διὰ τοῦτο συγγραφεῖσα ὑπὸ τοῦ πνεύματος, ἵν' ὥσπερ ἐν κοινῷ τινὶ τῆς ψυχῆς ἰατρείῳ ἅπαντες ἄνθρωποι τὸ ἴαμα τῶν ἰδίων παθῶν ἕνεστιν ἐκλεγώμεθα. Basil. in Psal. 1. *Non dicit, ut inde alij nobis applicent pharmaca, sed* ἕκαστοι ἐκλεγώμεθα) *singuli ipsi nobis eligamus.* (t) *Ierome. En tibi ecclo mulierculas; Latam Letæ filiam, Paulam hujus filiæ aviam, atque amitam Demetriadem, Salviam, Celantiam, Marcellã, iniisque commendatam seriò Scripturarum scientiã. Addo nonam, Eustochiam; decimam, Blesillam; undecimam Principiam; duodecimam, Algasiam.* Cham. De Canonis usu l. 10 c. 4. And amongst the rest, heare how extraordinarily excellent *Marcella* was in knowledge of the Scriptures. *Idem in Marcellâ laudat Scripturarum scrd rem incredibilem, quò fieret ut ipsum Hieronymum nunquam conveniret quin de Scripturis aliquid interrogaret: tantamque sibi eruditionẽ comparaverat, ut si in aliquo testimonio Scripturarũ esset obortà contentio, ad illam judicẽ pergeretur! Jtáne? Mulierẽ judicare de Scripturis? O scelus! O audaciam!*

whom as I told you before, much reading of Scriptures and other good bookes made mad, if the extremest malice of the most mortall enemies to the wayes of God may be credited; doth stirre them up with extraordinarie earnestnesse to a diligent, industrious and fruitfull reading of Gods Booke, in many Passages of His Epistles.

(u) In that to *Gaudentius*, about bringing up a young Maiden: *Hee Would have Her* at seven yeares old, and when shee begins to blush, *learne the Psalmes of David without Booke; and untill twelve, make the Bookes of Solomon, the Gospells, the Apostles, and Prophets, the treasure of Her heart.*

(x) To One He speakes thus: *This one thing above all others, I would foreadvise Thee; and inculcating it, I will admonish againe and againe: that thou wouldest possesse thy minde with love of reading Scriptures.*

(y) To another: *Let the Booke of God be ever in thy hands:----And after the holy Scriptures, read also the Treatises of learned men.*

(z) To another: *Let the sacred Scriptures be ever in thine hands, and revolved continually in thy minde.*

Reading Scripture, saith (a) *Origen*, *daily prayers, the word of Doctrine nourish the Soule, even as the Body is strengthened by dainty fare. The Spirit is nourished, growes strong, & is made victorious by such food. Which because you do not ply; do not complaine of the infirmity of the flesh: Do not say, we would, but cannot, &c.*

Those reverend (b) men that made the *Homilies*,

Sed apud Papistas: Apud Catholicos mera pietas. Idem. Ibid. Sect. 18. This should make many of our Gentle women mightily ashamed, who are old excellent in taking up every new monstrous fashion; but come infinitely short of this noble Christian woman in Scripture-knowledge.

(u) Par. 3. Tract. 15. Ad Gaud *Cum autem virgunculam rudem & edentulam jam septimus ætatis suæ annus exceperit; & cœperit erubescere—discat memoriter Psalterium: & usque ad annos ubertatis libros Solomonis, Evangelia, Apostolos & Prophetas sui cordis thesaurum faciat.*

(x) Ad Demetriadem *Vnum illud tibi nata Deo; præque omnibus unum, prædicam, & repetens iterum, iterumque monebo: ut animum tuum sacræ lectionis amore occupes.*

(y) Ad Salvian. *Semper in manibus tuis sit divina lectio.—Post scripturas sanctas, doctorum hominum tractatus lege.* Origen (z) Ad Celantiam de institutione Matris familias. *Sint divinæ Scripturæ semper in manibus tuis, & jugiter in mente volvantur.* (a) Origen. *Si ad ecclesiam frequenter venias; auremque lectionibus divinis ad novellas explanationem mandatorum captas: sicut cibis & delicijs caro, ita spiritus verbis divinis convalescet; ac sensibus robustior effectus, carnem sibi parere cogit ac suis legibus obsequi. Nutrimenta igitur spiritus sunt; divina lectio, orationes assiduæ, sermo doctrinæ. Hujusmodi cibis hic convalescit, his victor efficitur. Quod quia non facit us, nolite conqueri de infirmitate carnis; Nolite dicere quia volumus, sed non possumus.* Super Levit. Hom. 9. 2. Our Homilies, (b) Hom. For reading of Scriptures.

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seeme to apprehend themselves, and they commend to us the excellent sweetnesse, which may be suckt *from the breasts of consolations* in meditating upon the Scriptures, by this their emphaticall and effectuall expression: *Let us ruminate*, say they, *and as it were chew the cudde, that we may have the sweet juyce, spirituall effect, marrow, honey, kernell, taste, comfort, and consolation of them.*

I have said all this, upon purpose, lest melancholick men should be misled, or disheartned by the cursed counsell of carnall friends, and wicked clamours of the world, from turning their sadnesse into sorrow for sin; and from plying Gods blessed Booke, and the powerfull ministry thereof, the onely well-spring of all true lightsomnesse, and joy; and able as I said before, if they will be converted, and counselled, to dispell the very darknesse of hell out of their hearts. Me thinkes, they rather aboue others, should be encouraged hereunto:

1. Because they have a passive advantage, that I may so speake, when it pleaseth God, to sanctifie for that purpose, and set on worke the spirit of bondage, by reason of their sad dispositions, and fearefull spirits, to be sooner affrighted, and dejected by comminations of judgments against sinne; more feelingly to take to heart the miseries, and dangers of their naturall state; more easily to tremble and stoope under the mighty hand of God, and hammer of his Law. Guiltinesse, and horrour, damnation and hell beget in their timerous natures stronger impressions of feare: whereupon they are wont to taste deeplier of legall contrition, and remorse; and so proportionably to feele and acknowledge a greater necessity of *Jesus Christ*; to thirst after him more greedily, to prize him more highly: and at length to throw their trembling soules into his blessed bosome with more eagernesse, and importunitie. And having once entred into the *holy path*, their native fearefulnesse being rectified, and turned the right way,

Melancholy men aboue others should reade the Scriptures, because, first they are most sensible of the threatnings in them.

they many times walke on afterward, with more feare to offend, (*and happy is the man that feareth alway*) more watchfulneſſe over their wayes, tenderneſſe of conſcience, impatiency of loſing ſpirituall peace, ſenſibleneſſe of infirmities, and failings, awfulnes to Gods Word, &c. 2. And becauſe of all others, ſuch men have moſt need of lightſomneſſe, and refreſhing: which when carnall counſellers, and flattering Mountebanks of the Miniſtry, labour to introduce into their darke heads, and heavie hearts by the arme of fleſh, outward mirth, and ſuch other meanes, they onely palliate, and dawbe: and are ſo farre from doing any true good, that thereby they drowne them many times deeper and more deſperately into the dungeon of melancholie afterward. So that, a melancholicke man, let him turne him, which way, hee will, is like, without the light of grace, to live, a very miſerable life upon earth, and as it were in ſome part of helliſh darkneſſe: to which alſo at length, ſhall be added the torment, if he dye impenitently. But now let them addreſſe themſelves to the *Booke of life*, and thence onely they may *ſucke, and be ſatiſfied with the breſts of conſolation*: Let them leane their ſorrowfull ſoules, improving naturall ſadneſſe to mourne more heartily for ſinne, upon the *promiſes* there: and every ſeverall one will ſhine upon them with a particular, heavenly, and healing light, with ſound, and laſting joy. All thoſe then are ſtarke mad, either with ignorant or learned malice, who beare the world in hand, that reading Scriptures, plying the powerfull miniſtry, taking ſinne to heart, &c. will make melancholicke men mad.

2. They have moſt need of ſound comfort.

If you deſire to know, before I paſſe out of the point, the differences betweene the heavineſſe of a melancholicke humour, and affliction of conſcience for ſinne, take notice of ſuch as theſe.

Heavineſſe of melancholy, differs from heavineſſe for ſinne, becauſe it is

1. In the phantaſie.

1 Terrour for ſinne ſprings out of the conſcience, and from the ſmart of a ſpiritual wound there: Melancholy

choly dwels, and hath his chiefe (c) residence in the phantasie: uncomfortably overcasts, and darkens th splendour, and lightsomnesse of the animall spirits in the braine.

2 The melancholicke man is extremely sad, and knowes not why: Hee is full of feare, doubts, distrust, and heavinesse, without any true and just ground, arising onely from the darkness: & disorder of the phantasie, the griesly fumes of that blacke humour in the braine: But a broken heart, a thousand to one, can readily tell you, the particular sinnes, the crying abhomination, the legall hammer, and ministeriall hand that made it bleed. His trouble is ever upon cause, cleare, and evident, and the greatest that ever brought misery upon mankinde; waight of sin, and the wrath of God. A melancholicke man will ride many miles, walke many houres, and at length be able to give no account of the exercise, and discourse of his minde, or what his thoughts have beene all the while: But he that is troubled in minde for sinne, can for the most part tell right well, and recount exactly to his spiritual Physitian, the severall temptations, suggestions, and injections; the hideous conflicts with Satan: His objections, exceptions, replies, (d) *Methods, Devises, and depths*, which have afflicted his heavy Spirit, since the first illightening, convincing, and affrighting his awaked, and working Conscience.

3 The Soule may bee seized upon with terrour of conscience, and spirituall distemper, the body being sound and in good temper; In excellency of health, purity of bloud, symmetry of parts, vivacity of spirit, &c. But the horrours of melancholy are wont to haunt corrupted constitutions; where obstructions hinder the free passage of the humours, and spirits; the blood is over-grosse, and thicke, &c.

(c) I meane in respect of terrible representations. For I know well from the learned Physitians, that that humour is originally setled in the spleene. But from thence arise clouds of Melancholike vapors, which annoy the heart and passing up to the braine, counterfet terrible objects to the Phantasie; and polluting both the substance, and the spirits of the braine, causeth it without externall occasion or object, to forge monstrous fictions, and terrible to the conceit; which the judgement taking, as they are presented by the disordered Instrument, delivers to the heart, which by reason of the Sympathy betweene the brain and the heart, the thoughts and affections, and having no judgement of discretion in it selfe, but giving credit to the mistaken report of the braine, is affected proportionably with terrour, sadnesse, and feare.

2 Without reason.

(d) Τὰς μεθοδείας, Ephes. 6. 11. Τὰ νοήματα, 2 Cor. 2. 11. Τὰ βάθη, Revel. 2. 24.

3. Joyned with distemper in the body.

4 Mc-

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4 Mc-

4. Full of strange imaginations.

4 Melancholy makes a man almost mad with imaginary feares, and strange *Chymeraes* of horror, which have no Being, but onely in the monstrous compositions of a darkned and distempered Braine. He is many times by the predominancy of that cowardly humour, afraid of every man, of every thing, of any thing; of a shadow, of the shaking of a leafe, of his owne hands, of his owne heart. Hee (*e*) feares where no feare is, where there is no probabilitie, no possibility, even in the very midst of securitie. His feare sometimes is so extremely fooliſh; that he can (*f*) heare of no fearefull thing fallen upon others, but he thinks verily, the very same thing shall befall him: so prodigious, that (*g*) some of them, thinking their feet to be of glasse, have beene afraid to walke: Others imagining themselves to be noted for lepers, durst not come into any company, &c. But now a troubled conscience is ordinarily feareleſſe of any thing, but the anger of God. Bodily tortures, outward trouble, tyrants threats, even the *Prince of terror*, death it selfe in his apprehension and eye, would be as nothing, to the guilty glance of one curſed luſt. He would not care, or feare though all the creatures in Christendome were turned into Beares, or Divels about him, so that all were well at home. If he could get into his bosome that sweet peace which passeth all understanding; Oh! then would he be more then conquerour over the whole world, and ten thousand hells.

(e) *Hæc est ratio, cur aliqui timent non timenda: cur in suspiciones mirabiles & falsissimas cadunt: ita ut creaant se aliquando quari ad mortem, vel ad incarcerationem, vel spoliationem, & inde fugiunt nemine persequente, trepidantes timore, ubi non est timor. Cognovi talem tempore meo, qui ingeniosissimus erat, & peritus valdè in medicinâ, qui tandem fugit in nemora occulta, nec ultrà comparuit.* Gerson. de passionibus animæ Consid. 20.

(f) Let a melancholy person upon the sudden heare, or see some fearefull thing, the strength of his imagination is such, that he will presently fasten the thing upon himselfe. As if he see, or heare, that a man hath hanged himselfe or is possessed of a divell, it presently comes to his mind, that he must do so to himselfe, or that he is, or at least, shall be possessed. In like maner upon relation of fearefull things, presently his phantasie workes, and he imagineth, that the thing is already, or shall befall him. *Perkins. Cases of Conscience, cap. 12. sect. 2.* (g) *Sic aliquis existimabat se gallum, & more galli cantabat. Alius murilegum. & sub lectis mures quærebat. Alius imaginans se habere cornua in fronte, verecundabatur quoties unque videbat se inspici, & frontem tegebat. Alius imaginans se notari de infectione lepræ, vel de morbo caduco, omnes fugiebat, & trepidabat aspectus, & sermones. Alius imaginans se habere pedes ferreos, calcabat validissimè super terram. Alius ambulare non audebat, phantasians pedes suos esse vitreos.* Gerson. loco suprà citato.

5 Me-

5. Melancholy may be something abated, the braine cleared, the heart eased by the aide and excellency of the art of physicke: But in the case of a wounded conscience, there is no helpe under heaven to be had; No friends, or physick, (*b*) no mirth or musicke, no princely favour or dainty fare, &c. can possibly give any ease at all. Nay they will all farre rather enrage the wound, then weaken the rage. It is *Christ*, *Christ*, and nothing but *Christ*, which can comfort in this confusion of spirit.

5. Abated by Physick (n) *Non Sicula dapes, &c.*

Not all King *Denis* dainty fare,
Can pleasing taste for them prepare.
No song of Birds, no musicke sound,
Can Iullaby to sleepe propound.

Chap. VI.

Two other cases wherein spirituall Physitians must take heed of the second errour.

3. When complaint of sinne is confusedly onely & in generall: (i) *Many deale with God, and his Ministers in confession of their* sinnes, saith a good Divine, *as Nebuchadnezzar with his Inchanters about his dreame, that hee had dreamed; hee told them, and desired an interpretation; But what his dreame was hee could not tell.* So many confesse themselves sinners, and cry out that they are grievous offenders, and desire

3. Case When they confesse in generall, a fault which proceeds from
(i) When any comes with a troubled conscience for sinne, wee ought wisely to discerne, whether they be meanely grieved with a generall sight of their sinne, or whether they be extremely throwne downe with the burden of particular sinnes: if so they be, then it is good at the first to shew, that no sinne is so great, but in Christ it is pardonable, and that there is mercy with God that he might be feared: so on the other side, shewing the mercy to come from God, but so as they are nothing fit to receive mercy, unlesse they feele their particular and pricking sinnes. But if their sorrow be more confessed in generall things, then it is good to humble them more, and more to give them a terrour of Gods justice for particular sinnes: for experience doth teach, that this is the best way to obtaine found comfort both to see our sinne, and to be humbled to see our sinne. —— That being throughly throwne downe, we may directly seeke Christ, and keepe no stay untill we have found comfort in him, who then is most ready to free us from our sinne, and to comfort us with his spirit when we are most cast downe with our sinnes, and most feare them. *Greenham.* In his Grave counsels pag. 6.

2 pardon:

pardon: But wherein they have sinned, and what their sinnes are, they cannot, or will not tell. And how is it possible the Physitian should help him, who onely saith, hee is not well, but will not tell him where? I have sometimes visited those, who being pressed to a sight and sense of their sinnefulnesse, and cursednesse, upon purpose to fit them for *Christ*, have acknowledged in generall, that they were sinners, but descending to the particulars of the Law, (which was horrible to heare) justified themselves throughout. Of which extreme spirituall misery, and prodigious madnesse, *Ignorance* (though I know Satan manageth that, and all other advantages with all the malice, and cunning he can possibly, to the overthrow of soules) is the principall ground; the prime, but pestilent occasion: I say, *Ignorance*, which though it bee not perhaps so much talked of, taxed, and taken to heart as others, yet is a loud-crying sinne of the kingdome. For it is a most incredible thing, and of infinite amazement, how universally it raignes in this glorious (*k*) noone-tide of the Gospell! And therefore must needs provoke God mightily, and hasten the *removing of our candlestick*. And in the meane time, besides many moe, and that dreadfull doome at last. 2. *Thes.* 1. 7, 8. it brings upon most (more is the pitty and shame, especially so glorious beames of a blessed Ministry shining about us) these two speciall mischiefes; which at this time I onely mention, because they serve fitliest for illustration of the point. First, ignorant people sticking fast in his clutches, stand all, as they say, at the Divels mercie, and devotion, to do with them what he will; even as a poore helplesse Lambe in the bloody paw of a Lyon, or a silly Wren in the ravenous claw of a Kite; to slash and mangle their wofull soules at his pleasure, with a cursed variety of (*l*) innumerable sinnes; they, in the meane time, which is the perfection of their misery, neither fearing nor feeling any hurt at all, by reason

Ignorance of which,

(k) *Id quidem audeo dicere, clariorem Evangely Christi doctrinam nulli unquam populo ante propositam esse, quàm sit ea, quam nos quotidiè audimus in Ecclesiis nostris.*

—*Si profectò non haberemus aliquid aliud boni sub Cœlo: exceptâ hac tam claṙâ verbi luce, ea debet nos vel sola consolari. Quis est, qui non gaudet, & recreatur, cùm ex tenebris educitur in lucem istam (lucem? At nos qui aliquando submersi jacuimus in tenebris, longe horribilissimis, multò clariorem lucem habemus, Solem nimirùm illum Justitiæ.* Boiloc. in Iohan. c. 6. p. 89.

(l) *Per ignorantiæ malum à nescientibus innumerabilia perpetrantur mala.* Aug. Tom. 7. pag. 2. lib. 6. *contra Pelag*

son of the hellish mists, and miserable lethargie of spirituall blindnesse, which makes them sightlesse, and senseleſſe. Secondly, when times of sorrow come upon them, when melancholy and old age growes on, and they say unto the world, upon which they have doted all their life long, I have *no pleasure in thee*; when losses, crosses, and heavie accidents befall them; when hideous injections, temptations to selfe-murder, despaire, &c. presse them full sore; and they thereupon begin to cast about seriously, and to conceive with great terrour and anxiety of spirit, what is like to become of them in the other world: Then in such extremity, and forced by necessitie, they are wont to have recourse to Ministers for ease and helpe: and alas! then we are at our wits end, as they say, and in much perplexitie how to deale, and what to doe with them. For upon the first entrance into a discoverie of their spirituall state, we see evidently with griefe of heart, that their (*m*) ignorance hath betrayed them to the Divell, and now in the evill day exposed them to mercileſſe crueltie and cunning; even as if a man should commit a ship without sailes, rudder, pilot, &c. to the rage, and roaring of the tempestuous devouring sea; or put a poore weake naked man into the field against an implacable mightie adversarie, compleatly armed from top to toe. We tell them truly, that the true way to comfort, is to *Repent* and *Beleeve*. But for the first, by reason of the sottish disacquaintance with themselves, with their miserable, sinfull, naturall state, and their grosse ignorance in the Law and Word of God, they onely cry out in the generall, they are very grievous sinners: but to descend to any competent examination of the conscience, search of their soules by the sight of the Law, particular survay of their sinnes, and so to speciall repentance, because, of their spirituall blindnesse, they are utterly unable. Nay many in this case are so destitute of matter of humiliation for sinne, that

(m) Those that have no minde at all to heare, or reade the Word, if at any time through the remorse of their conscience, which accuseth them, they feele any inward griefe, sorrow, or heavinesse for their sins; for so much as they want the salve and comfort of Gods Word, which they do despise, it will be unto them rather a meane to bring them to utter desperation, then otherwise. *Hom. of Repentance, pag.* 2.

that they can ſcarce tell you what ſinne is. At the moſt, they have not learned, or thinke that there is any other breach of the *ſeventh* Commandement, but the groſſe acts of uncleanneſſe: that there is any ſinne againſt the *ninth*, but giving in falſe witneſſe againſt their neighbours in open Court: They looke no further into the *ſixth* commandement, but unto the actuall bloody murder of the hand; into the *third*, but to blaſphemie and ſwearing; And ſo proportionably in the other Commandements. For the other alſo, although they have heard much of *Ieſus Chriſt*, and if he be talkt of, pretend a very fooliſh and falſe preſumption of having part in him; yet to the knowledge of his perſon, offices, excellency, ſweetneſſe, effectuall Miniſtry, and of his whole *myſterie*, they are meere ſtrangers. And ſo, when they ſhould now upon this occaſion of trouble of minde, bee brought by knowledge and application of the Law and Goſpel, through the pangs of the new-birth into the *holy Path*, they are to begin to learne the very firſt principles of Religion; in (*n*) which they have not ſo much skill (*I ſpeake a reproachfull thing*) as I could teach a childe of five, or ſixe yeares old in few dayes. Now when the old red Dragon hath drawne them into the Liſts, armed with all the power and policy of hell, and furniſhed with all his fiery darts, they are ſo farre from ability to put on, and manage the whole ſpirituall ar-

(n) How wiſely, graciouſly, and neceſſarily then did King *James* direct, for Profitable catecheticall teaching in the afternoon upon the Lords Day, in all Pariſh-Churches throughout the Kingdome? heare the words; *So farre are theſe directions from abating, that his majeſty doth expect at our hands, that it ſhould encreaſe the number of Sermons by renewing upon every Sunday in the after-noone in all Pariſh Churches throughout the Kingdome, that primitive and moſt profitable expoſition of the Catechiſme, wherewith the people, yea very children may be timely ſeaſoned, and inſtructed in all the heads of Chriſtian Religion: The which kinde of teaching, to our amendment be it ſpoken, is more diligently obſerved in all the Reformed Churches of Europe, then of late it hath beene here in England. I finde his Majeſty much moved with this neglect, and reſolved, if we that are his Biſhops, do not ſee a reformation hereof, which I truſt we ſhall, to recommend it to the care of the Civill Magiſtrats &c. Reaſons of the Kings directions for preaching, and Preachers.* As I received them by authority from the hand of a publike Regiſter, is it not ſtrange and lamentable, that for all this princely and pious earneſtneſſe, this ſoule murthering neglect ſhould yet every day grow greater and groſſer?

mour

mour with dexterity, and wisedome, that they are starke Ideots and Infants, in the very speculative knowledge of the nature and use of every piece thereof. They have no skill at all at that excellent, invincible weapon, *the sword of the Spirit, which is the Word of God*: by which *Iesus Christ* foyled that foule Fiend in the most hideous and horrible (o) temptations, that were ever suggested to the minde of man. And therefore hee doth bring them too often thus blind-folded and baffled, to perish themselves, as they say, in a most bloody and desperate manner, both temporally, and eternally.

(o) *Cast thy selfe downe*; Destroy thy selfe. *Mat.* 4 6. *Fall downe and worshippe me.* The which, I think, there was never more abhorred injection, v. 9

The Pharisies, Papists, and our ordinarie *Ignorants*, are all foulely faulty this way. They love, and labour to enquire, and looke no further into Gods Law, then to the grosse acts, and greatest transgressions onely. If they finde themselves free from these, they out of a most absurd, and sottish selfe-conceitednesse, justifie and applaud themselves, as no such dangerous and damnable Delinquents. Hence it was, that *Christ* teaches, and tels the Pharisies, that not onely the grosse act of adultery was to be taken notice of, but also, that even a (p) lascivious, and lustfull look after a woman, was a transgression of that Law; and to bee taken to heart as adultery before God. That not onely killing a man with a bloody hand, but also rash anger in the heart, railing, and reviling speeches; Nay, even a frowning face, a contemptuous gesture, discovering inward rancour and rage, kill the soule, and cast into hell, &c.

Pharisies, Papists, and our ordinary ignorants; in particular.

(p) *Iam mœchatus est eam in corde (suo) hoc est dicere: Qui dat operam in venusta corpora curiosius intueri, & decoras aucupari facies, talique animam spectaculo pascere, & obscœnos pulchris etiam vultibus oculos affigere.* Chrys. in Matth. 5. Hom. 17.

Hence it was, that *Bellarmine*, as the grand Impostor, and Impoisoner, so the great Pharisie of Christendome, upon his bed of death, *could hardly finde what to confesse, or any matter of absolution.* Prodigious Phariſaisme! Of which, heare some passages from the reporter of his death:

Bellarmines found guilty.

(q) *Such was the innocency of the man, (to wit,* *Bellar-*

(q) *Bellarmines death*, by *C. J.* a Iesuite, p. 343.

Bellarmine) *that albeit he was in his perfect sense, yet could he hardly finde what to confesse; Insomuch as his ghostly Father was in some perplexity, as wanting matter of absolution; till by recourse to his life past, he found some small defects, of which he absolved him.*

Now nothing troubles my conscience. For God (his goodnesse be still (r) *thanked therefore) hath so preserved mee hitherto, as I doe not remember in the whole course of my life, ever to have committed any scandalous action*; pag. 355. *How* (s) *holy was his life, not stained with mortall sinne? How secure a conscience, that had at his death no scruple; But for the exchange of one* good worke for another, &c. pag. 367. *This holy man began his Prayers,* (t) *said the Pater noster, and Ave Maria, and began againe the Pater noster: which being ended, he said distinctly the Psalme, miserere, to the end: and being warned to say also the Creed, &c. said it all through, and with the end of the Creed, ended his speech,*

(r) Not much unlike, the Pharisie, *Luke* 18. *God I thanke thee*, that I am not as other men are, extortioners, unjust, adulterers.

(s) If *Bellarmine* was so notoriously holy, how came it to passe, that amongst the rest, hee let fall also this speech: *For my selfe, I shall thinke it no small favour to be sure of Purgatory, and there to remaine a good while in those flames that must purge and cleãse the spots of mine offeces, and satisfie the just wrath and justice of Almighty God*, pag. 372. I know very well what *Bellarmine* concludeth, *de Purgatorio, lib.* 2 *cap.* 2, *sect. ult. purgatorium pro iis tantùm esse, qui cum venialibus culpis moriuntur. Et rursùm pro illis, qui decedunt cum reatu pœnæ, culpis jam remissis.* But yet sith the Pontificians teach; that veniall sinnes may be taken away in this life; *by knocking the breast, by the Bishops blessing, by onely entring into an hallowed Church, by being sprinkled with holy water*: and by other such easie remedies. See *Azor. Tom.* 1. *Lib.* 4. *c.* 11. *Sect quint. quæritur* 7. Cartw. *against the Rhem. pag.* 30. Vsher *in his Answer to a Jesuites challenge, pag.* 178. What extreme madnesse possessed this man, who would not prevent those horrid flames by so many most easie and obvious meanes? (t) He *said* the *Pater noster* and *Ave Maria*: And he *said* distinctly the Psalme *Miserere* to the end: And he *said* the Creed all thorow. As though meere *saying* did sanctifie and save. Resting upon *opus operatum*, the worke wrought, is an horrible popish imposture, impoysoning all their supposed religious services. When it ringeth to the *Ave Maria*, saith *Ledesma, Christian Doctrine, pag.* 35. We may obtaine indulgence by *saying* at the first Toll, *Angelus Domini &c.* at the second Toll, *Ecce Ancilla Domini, &c.* at the third Toll, *Et verbum caro factum est, &c.* Is not here sweet worke? Prodigious popery! When I reade such passages in learned men, I am extraordinarily amazed at their strange infatuation, and ever receive satisfaction from that, 2 Thes. 2. *Because they receive not the love of the truth that they might be saved.—For this cause God shall send them strong delusion, that they should beleeve a lye.* If this curse were not justly upon *Bellarmine, Ledesma*, and the rest, it were impossible, that ever they should have made such transcendent fooles of themselves, by writing and beleeving so sottishly, and ridiculously.

His

His (u) *last words were, vitam aternam, Amen.* p. 387.

Hence it is, that carnall men are well enough content to heare the Commandements read, and perhaps will be angry if at any time they be omitted: Would you know the reason? They goe along with the Minister, and applaud themselves pharisaically al the while, saying secretly, and securely to their own soules; We thanke God, we are no image-worshippers, no murderers, no adulterers, *&c.* And so depart home from time to time, as highly conceited of themselves, and yet more damnably deceived, then that *Pharisie, Luk.* 18. 11, 22. Of whose outward, (x) religious, charitable, and righteous performances, they come far short. But they cannot possibly with any patience, endure a particular unfolding, and powerfull application of Gods Law after Christs manner, *Mat.* 5. a punctuall survay of their sinfull states, and speciall search into their lives and hearts. This cutting, yet conscionable course, stirres up, and raises in them the ill spirits of murmuring, cavilling, reviling, and perhaps persecuting the faithfull Messengers of God, as a generation of terrible Teachers. To expositions, exercises, and considerations of this nature, they are drawne with very ill will, and much ado; even as a bankrout to his counting-booke, a foule face to the looking-glasse, and a Traytour to the racke.

By reason of this affected ignorance in the Law of God, and loathnesse to descend to particulars, it comes to passe, that many in trouble of minde complaine in generall of sinne only, and confusedly. And thereupon, as though they were competently cast downe, expect comfort; and perhaps many draw it from some *Dawbers*: Whereas particularizing of our sins, is a necessary precedent, and preparative to a sound humiliation.

And therefore in this case we must deale with such, as Surgeons are wont to doe with a tumour, or swel-

(u) The last words of those, *Matth.* 7. 21. were *Lord, Lord*; and yet Christ in that day shall professe unto them, *I never knew you.*

(x) For he *fasted, prayed, gave almes, Matth.* 6. & *tithes of all that he possessed,* which even formall services, would seeme to our ignorant Iustitiaries, too much forwardnes,

In this case whom wee must imitate,

ling in the body: Who first apply to the affected place drawing, and ripening plaisters to bring the sore to an head, that the corruption may have issue, and then heale: So a generall complaint of sinne, and confused griefe, must be reduced to particulars. It is a principle in the mystery of Christ resolved upon by best Divines, rightly *instructed to the kingdome of Heaven: That a confused acknowledgement, and generall repentance only, for knowne sins, is never sound and saving; But onely common, formall, perfunctory, and that of counterfeit Converts, not truely touched with sense of their sinnes, nor heartily resolved to forsake their pleasures.* If they can be first brought to the sight, sense, and acknowledgment of some one speciall notorious sinne, which hath most raigned in their heart, life, or calling; and be in some good measure illightened, convinced, and terrified about the hainousnesse, and horrible guilt of it, it may be a good meanes by GODS blessing, to bring in the rest. For ordinarily true repentance is first occasioned by some one speciall sinne laid to heart. The Apostles, *Acts* 2. do specially presse the *murder of Christ* upon the *Iewes*. *Christ* himselfe *adultery* upon the Woman of *Samaria*, *Ioh.* 4. *Samuel*, *Idolatry* upon the *Israelites*, 1 *Sam.* 7. The sinne of *asking a King*, Chap. 12. *Ezra*, *taking strange Wives*: *Ezra* 10. *Nehemiah*, *usury*: Chap. 5. *&c.*

To further the worke of a more particular *setting their sins in order before their eyes*; it were too much to be wished, and a very happie thing, if all the wounded consciences, and troubled in minde wee meete with, were furnished before-hand, with a competent speculative knowledge, at the least of the particulars in Gods Law, exorbitant passages of their life, and grosse corruptions of their hearts. We might so, by Gods helpe more easily bring them to particular remorse, and fit them sooner, and more seasonably for comfort. We finde it a most hard, and right heavy taske, to en-

counter the Devils *deviſes, wiles* and *depths*, in a poore, diſtreſſed, tempted Ignorant.

4. When the party is dejected for ſome notorious ſinne only. It is (x) ſometimes ſeene in meere civill men, that having a long time preſerved their reputations entire and unſtained, in the eye of the world, from groſſe and notable enormities; and yet after foulely ſhaming themſelves in the ſight of men by ſome infamous fall, ſeeme to take on much, as though they were truly troubled with the remorſe; whereas perhaps the preſent hearts-griefe ariſeth rather from loſſe of credit, then wound of conſcience (though to favour their credit, they cunningly father it upon conſcience.) Or let them be indeed affrighted very grievouſly for a time with the horrour of that one ſinne; yet ſtay the cry, and abate the rage of that One with ſome ſuperficiall comfort, and they are healed, and put into an happy caſe in their owne conceit, and in the opinion alſo perhaps of their unskilfull Phyſition; though they ſearch no further, and dive no deeper into the loathſome Dunghill of thoſe many abominable luſts, and corruptions in their heart and life, of which they are as full as the skinne will hold.

Now it is a foule and fearefull over-ſight in a Miniſter; nay, it may prove an errour ſtained with ſpirituall bloudſhed, to promiſe pardon to ſuch partiall Penitents.

Suppoſe a man ſicke of the Plurifie, ſhould ſend to a Phyſition, and tell Him, Hee is ſore troubled with a

A fourth caſe: When they are troubled for ſome one notorious ſinne, onely neglecting the reſt, yet When through want of

(x) I knew a man a meere ſtranger to *Ieſus Chriſt*, both in knowledge and practiſe; and yet not viſibly notorious. Who pleaſing himſelfe many yeeres that he was not noted to bee extraordinarily naught; upon a time was ſuddenly ſet upon by ſome drunken companions, and made drunke. Whereupon in cold bloud hee tooke on extreamely, and was very much grieved, as evidently appeared by his not ſleeping many nights together, and by the troubledneſſe of his countenance. Hee came to a Miniſter, cryed out againſt himſelfe, and thoſe who inſnared him: that after ſo many yeeres ſobriety, he ſhould be ſo ſhamely overtaken, *&c.* Hee was counſelled upon this occaſion to make a full and further ſearch into his heart and life, and ſo proceed to a ſound, and ſaving repentance, *&c.* But the ground of his griefe being ſpecially ſhame of his fact amongſt his neighbours, after the nine nights wonder of his being drunke was over, He was, where he was before. Now had the Miniſter miniſtred comfort hand over head at the firſt ſight, and drawn over a skinne, without any further ſearch; though the man might bee undone both wayes; yet by ſo doing, He ſhould have beene juſtly liable to that fearefull *woe* denounced againſt them, who *ſtrengthen the hands of the wicked, that he ſhould not returne from His wicked way by promiſing Him life.* But dealing faithfully, He delivered His own Soule.

(y) *Morbi lateralis notæ sunt dolor punctorius, difficilis spiratio, febris continua, tussis, pulsus serratilis.* Piso de Morb. Comm. & Cur. lib. 2. cap. 7.

Cough, and intreat His help, concealing other (y) signs and symptomes, which ordinarily accompany that disease; as His short and difficult breathing, the stinging stitch in his side, &c. The Physition may addresse Himselfe to cure the Cough, and yet the Patient dye of an inflammation seized upon the membrane girding the ribs and side. It is proportionably so in the present Point. A man may complaine, and cry out, houle, and take on extremely for some one horrible hainous sin, and that may be well; but except he proceed to a further discovery, and sorrow proportionable for his other knowne sinnes, they will bee the destruction, and death of His Soule. If a dozen Theeves be entred into thy house, it is not enough for thee to lay hold on the Captaine Thiefe only, and thrust Him out at doores: If thou suffer but one of them to lurk in any corner undiscovered, and not turned out. He will serve the turne to cut thy throat, and take away thy treasure. Crying out of one capitall sinne only is not sufficient: we must *confesse and forsake* * all, if we looke to *find mercy*, *Prov.* 28. 13.

(z) *Indefinita Propositio valet universalem in materiâ necessariâ.* Paulus ab Fitzen. lib. 2. pag. 116.

And yet here I would have no true Penitent dejected, or mistake: the bare omission of some particular sins, in this case is not over damnable. For wee must know, that if a man deale truly with his own heart in a sincere ackowledgement, confession, and repentance for discovered and knowne sinnes; (and He ought to labour, by cleering the eye of naturall conscience, and industrious inspection into Gods pure Law, to know as many as may be) and for all those that come into His minde, when He sets himselfe apart, solemnly to humble and afflict His Soule before God; (and He ought to remember as many as He can possibly) I say, if so, then for secret and unknowne sinnes, which are committed in weakneſſe and ignorance, the Lord accepteth a generall confession, as we see in *Davids* practise, *Psalme* 19. 12. *Who can understand*

His

His errours? Cleanse thou me from secret faults. Sins there are many, and that in the best men, which are not only unnoted of others, and free from the worlds observation, but even unknowne to a mans owne selfe; and invisible to the watchfullest eye of the most waking conscience; which notwithstanding are clearly subject to the search of Gods All-seeing eye, and to the censure of His pure Majesty: *For Hell and destruction are before the Lord, how much more the secretest wayes of the sons of men?* Sins there are also, which even in the zealous exercise, and holy worke of Repentance, may not come into the consideration and remembrance of one truly Penitent; which if he could recover into his memory, He would heartily, and with much indignation acknowledge, bewaile and detest: So unnumbred are the cursed by-paths of mens crooked wayes: But for both these sorts of sinnes, I must say thus much for the comfort of the true Convert; that both those unknowne sinnes which Hee commits of ignorance, if He truly repent for all his knowne sinnes, and labour with sincerity and zeale, for further illumination of conscience, and fuller revelation of every corrupt passage both in heart and life, in judgment and practise; and those sins of knowledge also which came not into his mind, if with diligence, and without dissimulation, with hearty prayer, and best intention of spirit, He endeavour to recover them into his memory, that He might also mourne for, and mortifie them with the rest; carrying ever in his heart this resolution, that as any sinne shall be discovered to His Conscience, or returne into His minde, He will abominate and abandon it; I say, both these kinds of sins (it is a Pearle for the true Penitent, let no stranger meddle with it) to such an one, upon such conditions are most certainely washed away by Christs bloud, and Gods free mercy, upon his generall confession and repentance. *Davids* petition, *O cleanse thou*

1. Knowledge.

2. Remembrance.

thou me from my secret faults, did assuredly prevaile with God for the forgiveneſſe of all His unknowne ſinnes, and ſhall bee powerfull for that end, to the worlds end, to all thoſe that ſo pray, with *Davids* ſpirit and ſincerely.

3. Time. Sins cannot be confeſſed, the party is excuſable.

Beſides theſe two caſes; firſt, want of knowledge; and ſecondly, want of remembrance in the ſenſe I have ſaid: There is alſo a third, and that is, thirdly, want of time: which if truly ſo, doth alſo ſomtimes excuſe the omiſſion of ſome particular ſinnes. As we may ſee in the *Thiefe* upon the Croſſe. For want of leiſure, He could not poſſibly punctually reviſe His vile abominable life, nor peruſe with remorſe all the particulars of His former, wicked, and abhorred courſes. But He had infuſed into His Soule by *Jeſus Chriſt* an habituall (a) grace of true Repentance; which if He had lived, would have carried Him faithfully along over all the notorious paſſages of His lewd and loathſome life, with a truly contrite, broken, and bleeding Soule. So that, if He had not ſpace, I doubt not, but He would have proved a very eminent, extraordinary, and exemplary *Penitent*. And therefore the Lord in mercy, did graciouſly (b) accept the deſire and purpoſe, the inclination and preparation of His heart that way.

(a) Some thinke it only an action. But that Phraſe, *Zech.* 12. 10. *Of pouring the Spirit of grace* (meaning Repentance) *upon the Houſe of David, and upon the Inhabitants of Jeruſalem*, ſeemes to argue it to be a quality, or infuſed gift, ſo as Faith and Charitie are. So alſo that Phraſe of giving Repentance, *Act.* 5. 31. and 11. 18. For if *God* give it, wee receive it. Now wee cannot properly bee ſaid to receive an action, which we do, but the power, gift, or grace, whereby we do it. That ſeech alſo, *Matth.* 3. 8 *Bring forth fruit meete for Repentance*, ſhewes, that Repentance it ſelfe is not an outward action, but an inward grace to be expreſſed in outward actions. *Dike of Repentance, cap.* 1. (b) It is the inward and habituall Repentance, the inward frame, bent, and diſpoſition of the Soule that GOD reſpects more, then the outward Act; as we may ſee by that of *David*, *Pſal* 32. 5. *I ſaid I will confeſſe my tranſgreſſions unto the Lord; and ſo thou forgiveſt the iniquity of my ſinne.* The inward purpoſe and diſpoſition of *Davids* heart to repent, was ſufficient to move God to forgive His ſin, before His outward, actuall, and particular Repentance was expreſſed. *Prynne* of the *Perpetuity of a Regenerate mans eſtate. In his Anſw. to Arg.* 24. * But he muſt be inſtructed to ſearch after all.

But to returne to the point, and give my adviſe in the Caſe propoſed:

* Let the party, who ſo takes on for ſome notorious ſinne onely, and there takes up His reſt, be told; That

though

though He dwell with deepest sighes, heaviest heart, and saltest teares, upon some of His greatest and most speciall sinnes; yet the rest must by no meanes be neglected. That which is most crying, and *crimson*, must serve as a *Cryer*, that I may so speake, to summon the rest into the Court of Conscience, and as a *Remembrancer* to bring them to minde and remorse: As *Davids* murder and adultery brought even His Birth-sinne into His memory: *Psalm* 51. And that sin of strange wives many other sinnes to *Ezra's* minde, *Ezra.* 9. When a father beates his child for some one speciall fault, He is wont to remember unto Him, and reckon with him for many former misdemeanours also. When a Bankrout is once clapt up for one principall debt, the rest of His Creditours ordinarily come thicke and threefold upon Him. When once thou beginst to reckon with thy Conscience for some one extraordinary rebellion, never cease untill thou hast searcht thorowly, and ransackt it to the bottome, that it may smart soundly, before Thou hast done, with penitent anguish, and true remorse for all thy other sinfull corruptions also. When horrour for some one hainous sinne hath seaz'd upon thy heart, follow Gods blessed hand leading thee to conversion, and thorow the Pangs of the New-birth to unspeakable and glorious joy, by giving way to all the rest, to bring in their severall inditements against thy Soule. And be not afraid thus to arraigne, cast and condemne thy Selfe as guilty of innumerable sinnes, and worthy ten thousand Hells, before Gods just Tribunall. For then shalt thou there most certainly finde a gracious *Advocate* at His right hand; To whom if thou make sute, and seeke in truth, He will by the plea and price of His owne precious bloud, sue out a pardon for thine everlasting peace. When the guilty rage of thy raigning corruption begins to presse upon thy conscience, lay on load, and more weight still by a penitent addition,

tion, and paineſull apprehenſion of all thy other ſins, that growing very ſenſible of thy ſpirituall ſlavery, weary of the Dungeon of lewdneſſe and luſt, ſenſuality and death, wherein the devill hath kept thee long; and thine heart being happily broken and bruiſed to the bottome, and ſcorch'd, as it were, in ſome meaſure with Helliſh flames of guilty horrour; (c) Thou mayeſt ſee, and feele the greater neceſſitie of *Ieſus Chriſt*, ſet Him at an higher price; with more eagerneſſe and impatiency thirſt for his righteouſneſſe, and bloud; long for ſpirituall enlargement, more than for worlds of pleaſures, glory, or wealth; reliſh the *hidden Manna* of the promiſes moſt kindlily, and caſt thy wounded and bleeding Soule with more delight and ſweetneſſe, into His bleſſed armes of mercy and love. For, *O how acceptable is the Fountaine of living waters*, ſaith a worthy Divine, *to the chaſed Hart panting, and braying? The bloud of Chriſt to the weary and tired Soule? To the thirſty Conſcience ſcorched with the ſenſe of Gods Wrath? He that preſents Him with it, How welcome is He? Even as a ſpeciall choiſe man, One of a thouſand. The deeper is the ſenſe of miſery, the ſweeter is the ſenſe of mercy. The Traytor laid downe upon the blocke, is more ſenſible of His Soveraignes mercy in pardoning, than He, who is not yet attached.----In our dead ſecurity before converſion, God is faine to let the Law, Sinne, Conſcience, Satan*, a deepe ſenſe of our abhominable and curſed ſtate *looſe upon us, and to kindle the very* (d) *fire of Hell in our ſoules, that ſo we might bee rouzed*, and afterward more ſweetly and ſoundly ſailed and refreſhed. *For after the moſt toyleſome labour is the ſweeteſt ſleepe, after the greateſt tempeſts the ſtilleſt calme. Sanctified troubles* and terrours *eſtabliſh the ſureſt peace. And the ſhaking of theſe Winds makes the trees of Gods* Eden *take the deeper rooting.*

(c) *Id quod primùm omniũ operatur in nobis ſitim hanc ac deſiderium hoc gratiæ, eſt ſenſus peccati, ac miſeriæ noſtræ.* Rolloc. in Iohan. cap. 7. pag. 474.

(d) The LORD will not part from any drop of His mercy to them, which firſt have not beene ſwallowed up of His judgments, which have not laboured, and beene heavy laden, which have not beene locked up in Hell for a ſeaſon, and felt for a time the fire thereof in their bones, which have not beene Baptized with the Baptiſme of their own teares: He that feeles not theſe things in ſome meaſure here, elſewhere He ſhall feele them. *Greenham, pag. 2. cap. 32. Edit. 3.*

I confesse, that commonly true Converts at the first touch, and turning, and after too, cry out most of, and are extraordinarily troubled with some one capitall sinne, and that which in their dayes of darknesse and vanity, wasted their conscience most, and detained them with strongest entisements, and hold-fast in the Devils bondage. Hence it was, that *Zaccheus* was so ready, and willing to restore fourefold, that so Hee might bee rid of the sting and horrour of His former raigning sinne, *Luk.* 19. 8. That blessed *Paul*, as it seemes, amongst other dreadfull apprehensions of His former unregenerate courses, was so much vexed and wounded in heart, for that He had beene a *Persecuter*, 1 *Tim.* 1. 13. 1 *Cor.* 15 9. But yet should they take on never so much, houle and roare for that one sinne; if besides, they did not by the conduct of the blessed Spirit, descend also to a more particular acknowledgment, confession and repentance of all other knowne sins (and they ought, by clearing the eye of naturall conscience, industrious inspection into the pure Cristall of Gods Law, discover as many as they can possibly) all were nothing. *Hee which is grieved*, say Divines, *for one sinne truly, and unfainedly from His heart, will proportionably bee grieved for all the sinnes that Hee knoweth to be in Himselfe.* If we favour any one sinne in our heart, or life, or calling, we cannot enjoy Gods favour. If there be any sensuall lust, or secret corruption, which a man purposely labours to cover and conceale from Gods pure eye, the search of his Word, and mortifying grace; what hope can He have, that it is covered with the bloud of Christ from the wrath that is to come, or warranted by any promise of grace from the damnation of Hell? In a true Penitent, there ought to bee an utter cessation from all grosse abhominable sinnes, and at least dis-allowance, dis-affection, and all possible opposition even to un-avoidable infirmities, and inseparable frailties of the flesh.

CHAP.

Chap. VII.

A fifth case wherein spirituall Physitians must take heed of that second errour. The divers kinds of death in godly men.

5. Case, Whē men take on extreamely upon their death beds: for we may observe that

5. Fifthly, when the Physitian of the Soule promiseth mercy and pardon hand over-head, without that spirituall discretion, which is convenient for a matter of so great consequence, and requiring such a deale of dexterity in discerning, to a man upon His Bed of death, who hath formerly beene notorious, or onely civill, howsoever a meere stranger to the power of godlinesse, and the truth of Profession, because now in the evill Day, He takes on extremely, by reason of His extremity; cries out of his sinnes; O I am an hainous horrible and grievous sinner! If I were to live againe, what would not I doe? A world for comfort now, and to *dye the death of the righteous:* because He *Howles upon His bed*, as the *Prophet* speaketh, and breakes out oftentimes into a roaring complaint of sinne, and cry for pardon, by reason he now begins to feare and feele the revenging hand of God ready to seize upon Him for His former rebellions, *&c.* Or when He assures Him, having beene a formall Professour only, and *foolish Virgin*, of Blisse and glory; because out of a former habituated spirituall Selfe-deceit, He cries, *Lord, Lord*; seemes to by-standers very confident, that Hee shall presently receive a Crowne of life, thanks God that nothing troubles Him; Professes to every one that comes to visit Him, that He beleeves and repents with all His heart, forgives all the world, makes no doubt of Heaven, *&c.*

Many wicked men seeme to make a godly end; and

Here by the way, we must take notice, that many having

having out-stood the day of their gracious visitation, having *neglected so great salvation, forsaken their own mercy, and judged themselves unworthy of everlasting life,* all their life long, by standing out against the Ministry of the Word, in respect of any saving worke upon their soules; and now at length being overtaken after the short gleame of worldly prosperity, with the boysterous winter-night of death, and darkenesse of the evill day, may keepe a great stirre upon their dying-beds, or in some great extremity, with grievous complaints of their present intolerable misery, and former sinfull courses procuring it, with incessant cries for ease and deliverance, being now caught *like wilde Bulls in a Net full of the wrath of God,* with earnest and eager suing and seeking for pardon and salvation, now when worldly pleasures are past; and yet be not truly penitent, not soundly and savingly humbled, not rightly fitted for Christ and comfort. Consider for this purpose, *Prov.* 1.24.28. In the day of visitation God *called upon them, and stretched out His hands, but they refused, did not regard; set at naught all His counsell, and would none of His reproofe:* And therefore in the day of vexation, when extremity and anguish shall come upon them, like a *Thiefe in the night, a whirlewinde, travaile upon a woman,* suddenly, extremely, unavoidably, Hee professeth before-hand, that *then they shall call upon Him, but Hee will not answer:* (c) *They shall seeke Him early, but they shall not finde Him,* Psal. 78. 34, 35, 36, 37. When Gods hand was upon

(c) *Hic refelluntur, qui peccatorum veniam se consequuturos non dubitant, modò unius horæ quadrantem, quo Deum invocent, nacti fuerint: Cum hoc in loco Deus se non exauditurum dicat, si a mane ad vesperam eum inquirent. Hos etiam toto cœlo errare constat, qui putant omnes eos servatos esse, qui moribundi Deum invocant. Ex hoc enim loco satis liquet, multos quibus in ore est,* Domine miserere nostri, *ad inferos descendere. Ergo, dicet aliquis quo modo constat promissionis illius veritas, salvum fore, qui Dei nomen invocaverit,* Ioel. 2. *Resp. Illud de iis intelligitur, qui Deum verè, & syncerè invocant:* 1. *Fide, quod isti nequeunt, qui fidem non habent, & sæpiusculè, quid sit nesciunt.* 2. *Cum affectu Deum glorificandi: isti verò in clamoribus suis propriam solum modò respiciunt salutem.* 3. *Discedendo ab iniquitate,* 2 Tim. 2. 19. *Quod isti non faciunt.* Cartw. in Locum.

upon them, *then they* * *sought him*: and they returned, and enquired early after God, &c. *Nevertheleſse, they did flatter him with their mouth: and they lyed unto Him with their tongues. For their heart was not right with him*, &c. *Hoſ.* 7. 14. *They howled upon their beds. Will not a Dogge or a beaſt, or any unreaſonable creature, When they are in extremity, will they not cry, will they not mourne for helpe, &c.* Their cries in the evill Day were not hearty prayers, but howlings upon their Beds. Their earneſtneſſe in ſuch a caſe is ordinarily like the teares, prayers, and cries of a maleſactor newly condemned. He is very earneſt with the judge to ſpare Him. He roares out ſometimes, and takes on extremely, yet not heartily for his former lewdneſſe, but horribly, becauſe He muſt now looſe His life. He ſeemes now, when He ſees His miſery, to relent, and to be toucht with remorſe, but it is onely becauſe he is like to be hanged. Againe, many there are, who ſatisfying themſelves and others, with a goodly ſhew of a *Forme only of Godlineſſe*, may upon their laſt Bed diſcover, and repreſent to by-ſtanders, a great deale of fearleſneſſe about their ſpirituall ſtate, much (f) confidence, many oſtentations of Faith, and full aſſurance, and behave themſelves, as though they were moſt certainly going to everlaſting bliſſe, when as, GOD knowes, their anſwer at His juſt Tribunall muſt be, *I know you not*: And in truth and triall, they have no more part in Chriſt, nor other portion in Heaven, then the *fooliſh Virgins*, and thoſe, *Luk.* 13. 26, 27. They are ſo confident, not becauſe they have eſcaped the danger, but becauſe they never ſaw the danger. And hence it is, that many of them dye with as much confidence, as the beſt Chriſtians; they have no more trouble then holy men. *To be ſure I am free from danger, and not to know it, may beget equall confidence.*

Now concerning the preſent Caſe, I muſt tell you, that for my part, I would not much alter my cenſure and

* *Non eſt peccatũ quærere Deum in calamitatibus & ab eo opem & auxilium petere, imo mandatũ divinum eſt, ut in arumnis, & periculis ad Deum confugiamus, ſicut dicitur, Invoca me in die tribulationis.* Pſalm. 50 *Sed tantũ petere, ut ſenſus mali tollatur, & ut nos moleſtijs & periculis eximamur, atque interea perſeverare in peccandi propoſito; id verò eſt irridere Deum, atque iram ipſius provocare.* Moller. in Locũ.

(f) *O quam multi*, ſaith a Reverend Father, *cum hac ſpe ad æternos labores et bella deſcendunt!*

Many of GODS ſervants die not ſo comfortably, through

and conceit of a Man's spirituall state, whom I have throwly known before for the manner of His death. The end of *Gods* dearest servant, after an holy life and unblameable conversation, may not appeare in the eye of man so calme and comfortable, as was expected; by reason of much tenderneſſe of conscience, some strong temptation, spirituall desertion, violent distemper of Body; or because God would have the manner of His death serve the glory of His justice, in hardning those about him, who were so farre from being won by His godly life, that they heartily hated it; or for some other secret and sacred end seene, and seeming good to Divine wisdome, who ever disposeth every circumstance, even of the least affaire most *sweetly and wisely*. And yet this, as it doth yet prejudice His salvation, neither should it His Christian reputation. Heare that great (g) Doctor in the Art of rightly comforting afflicted consciences. *But what if you should dye in this discomfort? For my part (as I my selfe looke for no great things in my death) I would not thinke more hardly of you; neither would I wish any to judge otherwise of Gods Childe in that state of death: For we shall not be judged according to that particular instant of death, but according to our generall course of life; not according to our deed in that present, but according to the desire of our hearts ever before: And therefore we are not to mistrust Gods mercy in death, be we never so uncomfortable, if so bee it hath beene before sealed in our vocation and sanctification.* On the other side, a notorious wretch which hath swumme downe the current of the times, and wallowed in worldly pleasures all his life long, may seeme to dye penitently and resolvedly to bee reformed, if He recover; and yet His sorrow of minde, but such only as the terrours of an awaked guiltie conscience produce; and His resolution to cast away His sinnes, onely such, as a man hath in a storme to cast away His goods, not because hee doth not love them,

First, tenderneſſe of conscience: secondly, strong temptation: third, spirituall desertion; fourthly, distemper of body: fitly, God will to harden others thereby.

(g) *Greenham* in his grave Counsell and godly Observation, pag. 9.

Non potest male mori, qui bene vixerit. Prorsus confirmo, audeo dicere, Credidi propter quod loquutus sum: Non potest male mori, qui bene vixerit. Aug. lib. de Disciplina Christ. cap. 2.

them, but because he feareth to loose his life, if he part not with them. Or a meere civill man, or formall Professour, may upon His bed of death be very confident, and seeme to be full of comfort; and yet that confidence no other, then the strong imaginary joyfull conceit of a covetous man graiping a great deale of gold in a dreame; but when he awaketh, behold, his hands are empty.

Men are either
1. Godly, and they die, some

For a more full and cleare apprehension of my meaning and judgement in the Point, let us take a survay of the different and severall kinds of death, which ordinarily befall the godly, and the wicked.

The death of Gods Children are divers.

1. Sweetly, as

1. Some of their holy and zealous lives doe determine and expire sweetly, fairely, and gloriously, even like a cleere Sunne in a Summers evening, without any storme, or cloud of temptation and discomfort. The darksome and painfull passages and pangs of death are inlightned, and sweetned with the shining beames of Gods glorious presence, and fast embracement of *Iesus Christ* in the armes of their Faith. So that to them, the very joyes of Heaven, and exultations of everlasting rest mingle themselves, with those last agonies, and expirations of death. Their heads are, as it were, crowned with immortality, and endlesse peace upon their beds of death. *Luther*, that blessed Man of God, dyed sweetly (h) and triumphantly over Hell,

1. *Luther.*

(h) *Decimo septimo Februarij die, Lutherus cœpit ægrotare gravius ex pectore: & quanquã erat imbecillior, prandit tamen cum filijs, & familiaribus suis, atq; cœnavit. Inter cœnandum argumentis aßeruit fore, ut in alterâ vitâ illâ beata alter alterũ cognoscat. Posi cœnã sumpto unicornu ex vino pro medicamento, & adquietem se componens, salutatis amicis qui aderant, Orate inquit Deũ, ut Evangelij doctrinam nobis conservet. Pontifex enim & Concilium Trideatinũ dira moliuntur. Hæc ubi dixit, facto silentio dormit aliquamdiu, sed urgente vi morbi, post mediam noctem excitatus queritur de pectoris angustiâ: & præsentiens jam instare finem, his verbis Deũ ardenter invocat: Pater mi cœlestis, Deus & Pater Domini Iesu Christi, Deus omnis consolationis, ago tibi gratias, quod filium tuũ Jesũ Christũ mihi revelâsti: cui credidi, quem sum professus, quem amavi, quem celebravi: quem Pontifex Romanus, & reliqua impiorũ turba persequitur; & afficit contumeliâ. Rogote, mi Domine Iesu Christe. Suscipe animam meã. Mi Pater cælestis, etiamsi divellor ex hac vitâ, licet corpus hoc mihi sit jam deponendũ,*

the

the Pope, and the Devill: (i) *My heavenly Father* (said He at his death) *eternall and mercifull God, thou hast manifested unto me thy deare Sonne, our Lord Iesus Christ. I have taught him, I have knowne him, I love him as my life, my health, and my redemption: whom the wicked have persecuted, maligned, and with injury afflicted. Draw my soule to Thee.* After this, He said as insued thrice. *I commend my spirit into thine hands, thou hast redeemed mee, O God of truth. God so loved the world, that hee gave his onely Sonne, that all that beleeve in him should have life everlasting, Ioh. 3.* Heare how another blessed (k) Saint of God ended his daies: *Having the day before hee dyed continued his meditation and exposition upon Rom. 8. for the space of two houres or more, on the sudden he said;* O stay your reading! What brightnesse is this I see? Have you lift up any Candles? *To which I answered, No; It is the Sunne-shine, for it was about five a clocke in a cleare Summers evening. Sunne-shine, saith He, nay, my Saviour-shine. Now farewell world, welcome Heaven; The Day-starre from on high hath visited my heart. O speake it when I am gone, and preach it at my funerall,* God dealeth familiarly with man. *I feele his mercy, I see his Majesty; whether in the body, or out of the body, I cannot tell, God hee knoweth; but I see things that are unutterable. So ravished in spirit, He roamed toward Heaven, with a chearefull looke, and soft sweet voyce, but what Hee said, wee could not conceive.-------With the Sunne in the morning following, raising himselfe, as* Iacob *did upon his staffe, hee shut up his blessed life, with these blessed words:* O what an happy change shall I make? From night to day? From darknes to light? From death to life? from sorrow to solace? From a factious world to an heavenly being? O my deare brethren, sisters, and friends! It pittieth me to leave you behinde: yet remember my death when I am gone, and what I now feele, I hope you shall finde ere you dye, that God

certò tamen scio, me tecum esse permansurum in sempiternum, neque posse me tuis ex manibus à quoquam avelli. Nox multò post eam precationem, ubi spiritū suum in manus Dei semel & iterum commendâsset, tanquam dormiturus, paulatim è vitâ decedit, nullo cum corporis, qui quidem animadverti posset, cruciatu. Osiand. Hist. Eccl. Cent 16. Lib. 2. ca. 56.

(i) Acts and Monum. vol. 2. pag. 90. I no more weigh *Cochlæus* his cursed lyes to the contrary, or of any his fellow stigmaticall Knights of the Post, as *Bolsec*, &c. then I would doe the barking of a Dogge, the braying of an Asse, or bellowing of a Devill.

(k) Master *Iohn Holland*, a faithfull Minister of Gods Word.

God doth, and will deale familiarly with men. And now thou fiery Chariot, that came downe to fetch up *Eliah*, carry me to my happy hold: And all ye blessed Angels, who attended the Soule of *Lazarus*, to bring it up to heaven, beare me, O beare me into the bosome of my best-Beloved. Amen, Amen, come Lord Iesus, come quickly. *And so he fell a sleepe*. That this is true, the (l) reporter and By-stander, that ancient learned reverend Minister of God, Master *Leygh*, addeth: *I say the truth, my Brethren, I lye not, my conscience bearing me witnesse in the Holy Ghost, &c.*

(l) In His Sermon intituled. *The Soules Solace against sorrow*, pag. 17. &c.

2. Vncomfortably.

2. Others may end their dayes very uncomfortably in ravings, impatiencies, and other strange behaviours Nay, the fiery distempers of their hot disease, may somtimes, even in the Saints of God, produce furious carriages, fearefull distractions, and some despairefull speeches. But these being the naturall effects and issues of melancholike excesses, Phrensies, and burning Fevers, are sinnes of infirmity in sanctified men. For which, if they come again to themselves, they actually repent; if not, they are all undoubtedly, by a generall habituall repentance, and Gods gracious acceptation thereof, pardoned by the Passion of Christ, and buried for ever in his bloudy death. That last and unreversible doom, at the dreadfull Tribunall of the ever-living God must passe upon us; not according to the violent, and unvoluntary distempers at our last houre, but according to the former Passages of our life; the sinfull, or sanctified expense of the dayes of health. Heare that other (o) great *Artist* in the Mystery of dealing with troubled consciences, *The common opinion is, that if a man dye quietly, and goe away like a Lambe (which in some diseases, as Consumptions, and such like, any Man may doe) then he goes straight to heaven: but if the violence of the disease stirre up to impatience, and cause frantick behaviours, then men use to say, there is a judgement of God serving either to discover an Hypocrite, or*

(o) Perkins *in his Salve for a sicke Man.*

to

to plague a wicked man. But the truth is otherwise: For indeed a man may dye like a Lambe, and yet goe to Hell: and one dying in exceeding torments, and strange behaviours of the body, may goe to heaven.

3. The depth of some others is mixt, to wit, of fearfull tempestuous stormes, and almost, if not altogether, despairefull agonies, in the beginning of their last sicknesse, and a faire refreshing glorious calme, and joyfull triumphs over temptations, and feare, towards the conclusion of their life. For some secret end and holy purpose seeming good to his heavenly wisdome, God suffers sometimes even his deerest servants, to taste, as it were, of the fire of Hell, and for a while to feele in their consciences, those damned flames, as a preparative to drinke more sweetly of the Well of life, and Rivers of endlesse pleasures. So himselfe is most honoured, by helping when all hope is past: The heart of his Child more ravisht with the first sight of those unutterable joyes, being suddenly rais'd to the height of happinesse, from the depth of horrour. The enemies to the *narrow Way* dasht and confounded, by observing his deliverance, whom, out of prophane blindnesse, they deemed an Hypocrite: Godly Christians gratiously reviv'd, when they see, That though the Lord *hide His face* from His Child *for a moment*, yet at last with everlasting kindnesse will He have mercy on Him: And that He will never utterly, and finally forsake any of His. Thus dyed those blessed Servants of God, Mistris *Bretergh*, Master *Peacocke*, &c. Mistris *Bretergh* in the heat of temptation, *wished that she had never beene borne, or that shee had beene made any other Creature, rather than a woman*: But when that Hellish storme was over-blowne by the returne of the glorious beames of the Sunne of righteousnesse into Her Soule; She turn'd her tune, and triumphed thus: *Oh happy am I, that ever I was borne, to see this blessed Day! I confesse before the Lord his loving kindnesse, and his*

3. After a mixt manner, as

Mistresse *Bretergh.*

his wonderfull workes before the ſonnes of men: For he hath ſatisfied my Soule, and filled my hungry Soule with goodneſſe.

Maſter *Peacocke*. Maſter *Peacocke* in the height of His dreadfull Deſertion, told thoſe about him, that *hee converſt with Hell-hounds*; That the *Lord had curſed him*; That *hee had no grace*; That *it was againſt the courſe of Gods proceeding, to ſave him, &c.* But when that horrible tempeſt of ſpirituall terrours was happily diſperſt; and the light of Gods comfortable countenance begun to ſhine again upon His moſt heavie and afflicted ſpirit; He diſ-avowed all *inconſiderate ſpeeches*, as hee called them, in his temptation, and did humbly and heartily aske mercy of God for them al; And did thus triuimph, *What ſhould I extoll the magnificence of God, which is unſpeakeable, and more than any heart can conceive? Nay rather let us with humble reverence acknowledge His great mercy. What great cauſe have I to magnifie the great goodneſſe of God, that hath humbled, Nay rather exalted ſuch a wretched miſcreant, of ſo baſe condition to an eſtate ſo glorious and ſtately! The Lord hath honoured me with his goodneſſe: I am ſure, he hath provided a glorious kingdome for mee: The joy which I feele in my heart is uncredible.*

4. Ordinarily. 4. Some of Gods worthieſt Champions, and moſt zealous ſervants doe not anſwer the unreproveable ſanctity of their life, and unſpotted current of their former converſation, with thoſe proportionable extraordinary comforts, & glorious Paſſages upon their beds of death, which in ordinary congruity might be expected, as a convenient concluſion to the rare and remarkable Chriſtian carriages of ſuch bleſſed Saints. So bottomleſſe and infinitely unfathomable by the utmoſt of all created underſtandings are the depths of Gods moſt holy wayes, and His inſcrutable Counſels; quite contrary many times to the probable concluſions of man's beſt wiſedome. But every one of His,

ſith

sith he certainly passes thorow those pangs into pleasures and joyes endlesse and unspeakable, must be content to glorifie God, and to be serviceable to His secret ends, with what kinde of death He please: whether it be glorious and untempted: or discomfortable, because of Bodily distempers, and consequently interpretable by undiscerning spirits: or mingled of temptations, and triumphs: or ordinary, and without any great shew, or remarkable speeches, after extraordinary singularities of an holy life, which promised an end of speciall note, and admiration.

Why may not some worthy heavenly minded Christians, sometimes by strong mortifying meditations, and many conquering fore-conceits of death in their life time, make it before-hand so familiar and easie unto them, and by continuall conversing above, and constant peace of conscience, taste so deepely of spirituall joyes, that that dreadfull Passage out of this life, as it may breed no great sense of alteration in themselves, so no extraordinary matter of speciall observation to others.

Chap. VIII.

The divers kinds of death in wicked men.

OF the wicked, and those, who were ever strangers to the mystery of *Christ* and truth of godlinesse:

Some dye desperately. Though thousands perish by [m] presumption, to One of these who despaire; yet some there are, to whom upon their beds of death all

Or 2. Wicked, and they dye, some

1. Desperately, as

[m] Of one Reprobate that dyes in this despaire and torment of conscience, there bee millions that dye in presumption of mercy

without sence of sinne, or punishment: The reason whereof is, because Satan, who knowes he hath time little enough in this life to draw men to sinne, and long enough after this life to torment them for it, doth therefore ordinarily reserve the tormenting of

sinners to the Day of judgment, and til they be in Hell; lest if He should deale so roughly with all sinners in this world, they might, being so pincht with terrours, seek after the means of salvation, as did the *Iaylour*, & the *Iewes*. *Act.* 17.30. and 2.37. &c. *Chilbald. Triall of Faith, lib.* 1. 5. *pag.* 70.

(n) We should never bee in such a forlorne Condition, wherein there shold be ground of despaire, considering our sins be the sins of men, his mercy the mercy of an infinite God. Doctor *Sibbes*, Bruised Reed, Preface to the Reader.

their sinnes are *set in order* before them, and represented to the eye of their awaked consciences in such griesly formes, and so terribly, that at the very first and fearefull sight, they are presently strucke starke dead in soule and spirit, utterly over-whelmed, and quite swallowed up with guilty and desperate horrour. So that afterward, No counsell, or comfort; no consideration of the immeasurablenesse of Gods mercy, of the unvaluablenesse and omnipotency, that I may so speake, of Christs bloud-shed, of the variety and excellency of gratious promises, of the losse of their owne immortall Soules, can possibly drive and divert from that infinitely [n] false conceit, and cursed Cry; *My sinnes are greater, than can be pardoned.* Whereupon most miserable, and forlorne wretches, they very wickedly, and wilfully throw themselves into Hell, as it were, upon earth, and are damned above ground. Thus the Lord sometimes for the terrour of others, glorifying his owne justice, and bringing exemplary confusion upon impenitent obstinacy in sin, and wilfull opposition to grace, doth in greatest indignation by the hand of divine vengeance, unclaspe unto them, the booke of their owne Conscience, and of his owne holy Law. In one of which they finde, now at length, all their innumerable iniquities, transgressions, and sins engraven with the point of a Diamond, enraged with Gods implacable wrath, aggravated with the utmost malice of Satan; And never to be razed out, or remitted, but by the bloud of the Sonne of God, in which they peremptorily professe themselves to have no part. In the other, they see the fiercenesse, and fulnesse of all the curses, plagues, and torments denounced there, and due unto all impenitent sinners, ready to be poured upon their bodies and soules for ever; And no possibility to prevent them, no wayes to decline them, but by Gods infinite bounty through *Jesus Christ*, in which they

also utterly disclaime all right and interest. And therfore they are now finally, and desperately resolved to looke for no mercy: But in their own judgment, and by their own confession, stand reprobates from Gods covenant, and void of all hope of His inheritance, expecting with unspeakeable terrour and amazement of spirit, the consummation of their misery, and fearefull sentence of eternall damnation. They are commonly such, ° as have been grosse Hypocrites like *Iudas*, and lien in some secret abomination against the knowledge of their hearts, all their life long; that have followed still their owne sensuall wayes, and course of the world against the light of the Ministry, standing like an armed man in their consciences to the contrary; who have been Scorners and Persecutors of the power of godlinesse, and the *good way*; who have abjured the Gospell of Iesus Christ, and forsaken the Truth for honour, wealth, or worldly happinesse: To whom the LORD in their life-time vouchsafed many mercies, much prosperity, great meanes of salvation, long forbearance, *&c.* And yet they stood out still, they still hated to be reformed, *set at naught all His counsell, and would none of His reproofe.* Wherefore the Day of gracious visitation being once expired, a thousand worlds will not purchase it againe; Heaven and Earth cannot recall it, No mercy, no comfort, no blessing can then be had, tho they seeke it with teares and yelling. They shal never more be heard, though with much violence they throw their serikings into the Aire, they cry with sighes and groanes, as piercing as a sword. Not, but that the Gates of Heaven, and armes of mercy may stand wide open, untill their last breath: But alas! They have already so hardened their hearts, that they cannot repent. *After thine hardnesse,* saith *Paul, and heart, that cannot repent.* They now but *howle upon their Beds,* they doe not *cry unto God with their*

° Out of the cursed Nurcery of such sorts of sinners as these *God* doth now & then single out some, and hang them up as it were in chaines as wofull Spectacles of despaire, for warning to others.

Rom. 2. 5.

their heart; as the Prophet speakes, *Hos.* 7. 14. Their earnest and *early* crying in this last extremity, is onely because, Their *feare is come upon them as desolation, and their destruction as a whirlewinde.* When they cast out their considerations for comfort, It is not the whole Creation can possibly helpe them; for they must stand or fall to the Tribunall of the *everlasting God, mighty and terrible, and Creator of the ends of the Earth.* If they looke up to GOD the Father; that *Pro.* 1. 24. 26. comes presently into their heads with much horrour, and quite kills their hearts: Because *Hee hath called* all our life long, and all that goodly time *wee refused*; *Hee will laugh* now *at our calamity, and mocke when our feare is come. Iesus Christ*, as they strongly conceive, and unmooveably conclude against themselves, hath now to them for ever closed up His wounds as it were, and will not afford them one drop of His bloud; because they have so often, by comming unworthily, spilt it in the Sacrament, persecuted Him in His members, and despised Him in the ministery. The blessed Spirit, because in the Day of Visitation they repelled all His inward warnings and holy motions, preferring Satans impure suggestions, before His sacred inspirations, doth now in their owne acknowledgement, by the equity of a just proportion, in this Day of vexation, leave them to *eate the fruit* of their former wilfulnesse, and reape the reward of their owne wayes. Thus these forlorne wretches are disclaimed, forsaken, and abandoned of Heaven and earth, God and Man; of all the comforts in this life, and blessings of the World to come. And so by finall despairing of Gods mercy, the [o] greatest of sins, they most unhappily, and cursedly follow *Iudas* the worst of men, into the darkest and most damned nooke in Hell.

o In what sense despaire is the greatest sin: for it is not simply so. Ever the more excellent the

2. Some die senselessly

2. Others die senselesly and blockishly. They demeane themselves, upon their dying Beds, as though there

there were no immortality of the Soule, no Tribunall above, no ſtrict account to be given up there for all things done in the fleſh, no everlaſting eſtate in the world to come; wherein every one muſt either lie in unſpeakeable paines, or live in un-utterable pleaſures. In their life time, they were never woont to tremble at Gods judgements, or rejoyce in his promiſes, or much trouble themſelves with the Miniſtery of the Word, or about the ſtate of their ſoules. All was one to them, what Miniſter they had, whether a Man *taught to the kingdome of Chriſt*, or a generall Teacher, or an ignorant Mangler of the word, or a diſſolute fellow, or a Dawber with untempered morter, or a dumbe Dogge. If they were neither Whores, nor Theeves, but well accounted of amongſt their neighbours, thrived in the world, proſpered in their outward ſtate, provided for poſterity, ſlept in a whole skinne, were not vexed on the Lords Day with any of theſe preciſe Trouble-Townes: They were well enough, and had all they looked for, either in this world, or in the world to come. Wherefore at their death by reaſon of their former diſacquaintance with ſpirituall things, and God not opening their eies, they are neither afflicted with any feare of Hell; or affected with any hope of Heaven; they are both un-apprehenſive of their preſent danger and feareleſſe of the fiery lake, into which they are ready to fall. In theſe regards they are utterly untouched, die moſt quietly, and without any trouble at all. And it is their ordinary Anſwer, when they are queſtioned about their ſpi-

vertue is, the more peſtilent is the oppoſite vice. Hatred of GOD in it ſelfe is a greater ſin then deſperation; becauſe the Love of God is a more excellent grace then Hope. See 22. q. 2. art. 3. Though *Aquinas* His *Summes* be a vaſt dūghill of much rotten ſuperſtition, & falſe Divinity; yet about vertues and vices, lawes and other Philoſophicall Points, he lets fall ſome truth. *Deſperatio major eſt omnibus peccatis. Deſperatio pejor eſt omni peccato.* Bern. *Perpetrare flagitiū aliquod, mors animæ eſt. Sed deſperare eſt deſcēdere in infernū.* Iſid. *Iudas magis ex hoc effedit Dominū, quia ſe ſuſpendit, quàm quòd Dominū prodidit.* Hier. in Pſa. 108. *Iudam traditorem non tam ſcelus quod commiſit, quā indulgentiæ deſperatio fecit pejorem interire* Aug de utilit. Pœnit. *Quid aliud eſt deſperare, quā Deū ſibi comparare?* —

Qui diffidit & ſuā nequitiam Dei pietati comparat, finem imponit divinæ virtuti, dans finem infinito, & perfectionem divinitatis auferens Deo, cui nihil deeſt, quod etiam cogitari non poteſt. Idem de vera & falſa Pœnit. c. 5. But do not miſtake the good Father, or upon His words preſume; but heare what He addes: *Sunt alii inimici deſperationis, qui adeò præſumunt, & de Deo confidunt, quòd quandam ſibi licentiam acquirunt peccandi: & ſine pœnitentia expectant veniam: quia credunt, quoniam Chriſtiani ſunt, non poſſe damnari: adulantes ſibi, eò quòd ſcriptum eſt, omnis quicunque invocaverit nomen Domini, ſalvus erit. Putant enim ſe nomen Domini invocare, quoniam poſſunt Chriſtum credere, & Sacramenta Eccleſiæ ſumere, non verentes, multos eſſe vocatos, ſed paucos electos.* Ibid. cap. 6.

rituall state, and How it stands with them betweene God and their owne Consciences; *I thanke God nothing troubles me.* Which, though they think it makes much for their owne credit, yet alas! It is small comfort to judicious By-standers, and such as wish well to their Soules; But rather a fearefull confirmation, that they are finally given over to the spirit of slumber, and sealed up by divine P justice, in the lottishnesse and security of their owne senseleſſe hearts, for most deserved condemnation. Thus these men, as One speakes, *live like stockes, and die like blockes. And yet the ignorant people,* saith *Greeneham, will still commend such fearefull deaths, saying, He departed as meekly, as a Lambe, Hee went away as a bird in a shell; when they might as well say, (but for their feather bed, and their pillow) he dyed like a beast, and perished like an Oxe in a Ditch.*

p Indeed sometimes, and most commonly conscience in many is secure at the time of death. God in his justice plaguing an affected security in this life, with an inflicted security at death. And the Lord seems to say, as once to the Prophet; goe, make their consciences a sleep at their death, as they have made it a sleep all their life, lest conscience should see and speake, and they heare and be saved.—Therfore they die, tho not

3 Some die formally.

desperate as *Saul* and *Ahitophel*; yet sottishly without comfort and feeling of Gods love; as *Nabal. Dyke* of conscience, cap. 12.

3. Others die formally; I meane they make very goodly shewes and representations of much confidence and comfort. Having formerly beene formall Professours, and so furnished with many formes of godly speeches, and outward Christian behaviours; And the spirit of delusion, and spirituall Selfe-couſenage, which in their life time detained them in constancy of security, and selfe-conceitednesse about the spirituall safety of their soules, q without any such doubts, troubles, feares, temptations, which are woont to haunt those who are true of heart, (for ordinarily such is the peace of unsound Professors) continuing their imaginary groundlesse perswasion and presumption in the height and strength unto the end, for their very last breath may be spent in saying, *LORD, Lord, open unto us,* as we see in the *foolish Virgins,* and those, *Matth.* 7. I say such men as these, thus wofully deluded and fearefully deceiving others, may cast out upon their last beds many glorious speeches, intimating much seeming confidence of a good estate to God-ward,

q Whom Satan seeth out of Gods favour, whom Hee knoweth to be his slaves, and ready to bee cast into Hell fire; those doth He falsely perswade, that they are out of all danger, & never suffer them so much as to perceive their lamentable estate: But whom He seeth God doth favour, whom He knowe h to bee Christs brethren,

God-ward, contempt of the world, willingnesse to die, readinesse to forgive all the world, hope to be saved, desire to be dissolved, and goe to Heaven, &c. They may cry aloud with a great deale of formall confidence, *Lord, Lord,* Mercy, Mercy in the Name of Christ, Lord Iesus receive our spirits, &c. And yet all these goodly hopes, and earnest ejaculations, growing onely from a *forme,* and not from the *power of godlinesse,* are but, as I said somewhere before, as so many catchings and scrablings of a Man over-head in water; He struggles and strives for hold to save Himselfe, but he graspes nothing but water; it is still water, which Hee catches, and therefore sinkes and drowns. They are all but as *a Spiders web, Iob* 8. 14. 15. Vpon which, One falling from the top of an house, layes hold by the way, for stay and support. *He shall leane upon his house, but it shall not stand; He shall hold it fast, but it shall not endure. O how many descend* saith an ancient Father, *with this hope to eternall travailes and torment?* How many saith an * other worthy Doctour, *goe to Hell with a vaine hope of Heaven: whose chiefest cause of damnation is their false perswasion and groundlesse presumption of salvation?* Of all the foure kinds of death, which ordinarily befall such as are not saved, this is the fairest in shew; but yet of greatest imposture to those about them, and of most pestilent consequence to harden especially all of the same humour, that heare of it.

4. Some die Penitently: But I meane seemingly so, not savingly. Many having served their appetites all their lives, and lived in pleasure; now when the Sunne of their sensuall delights begins to set, and the darke midnight of misery and horrour, to seize upon them, would very gladly bee saved. And I blame them not, If they might first live the life of the wicked, and then die the death of the righteous: if they might have the earthly Heaven of the worlds Favourites and fellow-heires of the Kingdome of heaven; those will Hee tempt very often to feare, to doubt, yea, sometimes even to despaire of their salvation. *Touchstone for a Christian, p.* 81.

Ex hoc loco satis liquet multos, quibus in ore est Domine miserere nostri ad inferos descendere. Cart. in c. 1. Proverb.

Sunt qui credũt, quoniam christiani sunt, non posse dãnari: adulantes sibi, eò quòd scriptũ est, Omnis quicunq; invocaverit nomen Domini, salvus erit. Putãt enim se nomen Domini invocare, quoniam possunt Christũ credere & sacramẽta Ecclesiæ sumere, non verentes, multos esse vocatos, sed paucos electos. Aug. De verâ & falsâ Pœnit. c 6

O quàm multi cum hac spe ad æternos labores & bella descendunt? How many goe to Hell with this hope?

4. Some die penitently

* Doctor *Featly.*

Audi Dominum: Mors peccatorũ pessima. Quæ tibi videtur bona, pessima est, si tantũ videas. Vides foris sedentem in lecto, nunquid vides mentis raptũ ad gehẽnam? Aug. in Psal 33.

rites here, and the Heaven of Christs Martyrs in the world to come. [r] These men are wont in this last extremity, to take on extremely; But it is but like their *Howling upon their beds, Hos.* 7. 14. Because they are pinched with some sense of present horror and expectation of dreadfull things. They cry out mightily for mercy; But it is no other, then their *early seeking, Prov.* 1. 28. Because *distresse and anguish is come upon them:* They enquire eagerly after God, and would now bee gladly acquainted with Him; But just like them, *Psalm.* 78. [t] *When hee slew them, then they sought Him: and they returned, and enquired early after God. And they remembred that God was their Rocke, and the high God their Redeemer. Nevertheless, they did flatter Him with their mouth: And they lyed unto him with their Tongues; For their heart was not right with him.* They promise very faire, and protest gloriously, what mended men they will bee, if the Lord restore them: But all these goodly promises are but *as a morning cloud, and as the early dew.* They are like those of a Thiefe or murtherer at the Barre,

[r] *Ostenditur nobis per hæc verba, quòd illo in tempore inter angustias diversorum terrorũ videtes se peccatores, anxiabuntur & current huc & illuc ad sacerdotes, doctrinã & pœnitẽtiã sibi quærentes. Alij autẽ interrogãtes, quid eas oporteat facere, sed festinãti judicio, & necessitatibus alijs super alias venientibus, cum non sit docendi licentia, nec tẽpus faciendæ justitiæ, aut agendæ pœnitentiæ, festinatio eorum vacua erit. Hoc enim & in quotidiano usu videmus fieri. Quotidiè enim sacerdotes clamant in Ecclesia: Qui peccavit, pœnitentiã agat:— Neq; seducant vos honores, & divitiæ temporales; quia tempus vestrũ propè est: Et si consummatio vestra tardaverit, mors vestra non tardat, & nemo credit, nemo obaudit: cum autem venerit super illos mors; festinant, & anxiantur, vocant sacerdotes, pœnitentiã volunt agere, quando jam pœnitentiæ locus non est. Itaq; dum expavuat peccata sua, & capitur anima eorum & vadunt vacui, magis autem ligati justo judicio Dei; quia non propter odium peccatorum displicentes sibi volebant pœnitentiam agere, sed propter mortis timorem. Adhuc enim si vivere potuissent, non sibi displicuissent.* Incertus author. Hom. 52. in c. Mat 25. *Ululant quidem in cubilibus, id verò doloris impatientiâ faciunt, quem ex pœnis concipiunt, non quòd peccata sua deplorent.* Gualt. in c. 7 Hos *Futurus est is sensus, ea conscientia peccati & miseriæ, præsertim verò conscientia tanti contemptus oblatæ lucu, idque ex judicij, quibus exercebuntur, ut tum quidem seriò cruciandi sit desiderio Christi: Non quidem, quod id desiderium sit futurum Christi, propter ipsum Christum,—aut propter odiũ Peccati, sed propter sensum miseriæ, quem ferre non poterunt.* Rolloc. in cap. 8. Iohan.

[t] And to *seeke Him* then, is not to *seeke Him, Non quærebant Eum.* No: they seeke Him not, they dissemble with Him (saith *Asaph* in the next verse.) For, when God to trie them reprieved them never so little time, they fell to their old byas; and whenas He ceased *killing*, their *seeking* was at an end. So are all *forced seekings*: like to a Bow-string brought to his full bent, but remit you never so little, it starteth back again. Nay, it is not *quærebant*, no kindly seeking; but a base ignoble creeping to, without all ingenuity, when wee must either die, or doe it. *Winchesters Sermons, pag.* 181.

which

which being now cast, and seeing there is now no way but one: O what a reformed man would Hee be, if Hee might be reprived! *Antiochus*, as the *Apocryphall Booke of the* [t] *Maccabees* reports, when the hand of God was upon Him horribly, vowed excellent things: ô what He would do; so and so extraordinarily for the people of God! yea and that *he himselfe also would become a Jew; and goe through all the world, that was inhabited, and declare the power of God.* But what was it, thinke you, that made this raging Tyrant to relent, and thus seemingly repent? *A paine of the bowels that was remedilesse came upon him, and sore torments of the inner parts.* So that *no man could endure to carry him for His intolerable stinke; And hee himselfe could not abide His owne smell.* Many may thus behave themselves upon their Beds of death with very strong shewes, and many boysterous representations of true turning unto God, whereas in truth and triall, they are as yet rotten at heart roote.

[t] 2 Maccab. 9.

And as yet no more comfort upon good ground belongs unto them, then to those in the fore-cited Places: And if any spirituall Physition in such a case, doe presse it hand over-head, or such a Patient presume to apply it, it is utterly misgrounded, mis-applied. Heare what [u] One of the worthiest Divines in Christendome saith: *Now put case One commeth to His ghostly Father with such sorrow of minde, as the terrours of a guilty Conscience usually doe produce, and with such a resolution to cast away His sinnes, as a Man hath in a storme to cast away his goods; not because Hee doth not love them, but because He feareth to lose His life, if He part not with them: doth not hee betray this mans soule, who putteth into his head, that such an extorted Repentance as this, which hath not one graine of love to season it withall, will qualifie Him sufficiently for the receiving of an absolution? &c.* And [x] another excellently instructed unto the Kingdome of Heaven:

But this forced late Repentance is seldom sound.

[u] Doctor *Vsher* in His Answer to a Iesuites challenge, pag. 152.

[x] *Dyke* of repentance, cap. 16. Μαθητεύθεις εἰς τὴν Βασιλείαν τῶν οὐρανῶν. Mat. 13. 52. *Pœnitentia nunquam sera, si seria: Sed sera*

Repentance

rarò vera. *Agens pœnitentiã & reconciliatus; cum sanus est, & postèa benè vivens, securus hinc exit. Agens pœnitentiam ad ultimũ & reconciliatus, si securus hinc exit, Ego non sum securus.* Aug. Hom. 41. ex 50. Ambr. Exhort. ad pœnitent.

Quomodo agit pœnitẽtiam in extremis vitæ finibus constitutus?— Pœnitentia quæ ab infirmo petitur, infirma est. Pœnitentia quæ à moriente tantùm petitur, timeo ne ipsa moriatur. Auguſt. de temp. Serm. 57. *Cum venerit super illos mors festinãt & anxiantur, vocant sacerdotes, Pœnitentiã volunt agere, jam Pœnitentiæ locus non est.— Quia non propter odiũ peccatorum displicentes sibi volebant pœnitentiã agere, sed propter mortis timorẽ.* Incert. Author in Mat. Hom. 52.

Declared by two instances.

Repentance at death is seldome sound. For it may seeme rather to arise from feare of judgment, and an horrour of Hell, then for any griefe for sinne. And many seeming to repent affectionately in dangerous sickenesse, when they have recovered, have beene rather worse than before. It is true, that true *Repentance is never too* late, *but* late *Repentance is seldome* true: For here our sins rather leave us, then we them, as *Ambrose* saies, *And as Hee addes,* Woe be unto them, whose sin and life end together. This received Principle among the ancient Fathers, That *late Repentance is rarely true,* implyes, that it is often false and unsound, and so by consequent confirmes the present Point. Too manifold experience also makes it good: Amongst many for my part, I have taken speciall notice of two: The one being laboured with in prison, was seemingly so extraordinarily humbled, that a reverend Man of God was mooved thereby, to be a meanes of his reprive, whereupon a Pardon was procured. And yet this so extraordinary a penitent, while death was in his eye, having the terror removed, returned to His vomit; and some two yeeres after, to the same Place againe, as notorious a *Belial* as He was before. Another, Having upon His Bed of sickenesse received in His owne conceit the sentence of death against Himselfe; and being pressed to humiliation, and broken-heartednesse; for He had formerly beene a stranger and an enemy to purity, and the power of godlinesse, answered thus: *My heart is broken: and so broke out into an earnest confession of particular sinnes: Hee named uncleannesse, stubbornesse, obstinacy, vaine-glory, hypocrisie, dissimulation, uncharitablenesse, covetousnesse, luke-warmenesse,* &c. *He compared himselfe to the Thiefe upon the Crosse. And if God,* saith He, *restore mee to health againe, the world shall see, what an altered man I will bee.* When hee was prest to sincerity and true-heartednesse in what he said; *Hee protested*

protested, that hee repented with all his heart and Soule, and minde, and Bowels, &c. And desired a Minister that stood by, to be a witnesse of these things betweene the world and Him. And yet this Man upon his recovery, became the very same, if not worse then He was before.

CHAP. IX.

The remedy in this fifth case. 1. *Admonition to the Ministers to be carefull in comforting at that time:* 2. *To the people not to deferre Repentance till that time.*

NOw sith upon this Perusall of the different deaths incident to the godly and the wicked, it appeares; that some men never soundly converted, may in respect of all outward representations, die as confidently and comfortably in the conceit of the most, as *Gods* deerest Children: and that *Christs* best servant somtimes may depart this life [y] uncomfortably to the eye, and in the opinion of the greatest part; And we heard before, that our last and everlasting Doom must passe upon us, according to the sincerity, or sensuality, the zealous forwardnes, or formality of our former courses; and not according to the seeming of our last carriage upon Bed of death, and enforced behaviour in that time of extremity: I say, these things being so, I hold my conclusion still, and resolution; not much to alter my censure and conceit of a mans spirituall state, for the manner of His death. I except the *Theeves upon the Crosse:* My meaning is, that there may be some, (I know not how few, but I am sure there is none, except Hee have in Him the perfection of the madnesse of all the Bedlams that ever breathed, would run that hazard) who

Advice upon the former considerations given.

[y] And thus many deare servants of God are oftentimes grievously perplexed, troubled in spirit, gauled in mind, long seeking and labouring for release; and finding none, condemning themselves, that they are the very firebrands of Hell, and cannot be saved: Nay, many times they doe even die with speeches in their mouths, which much savour of despaire. *Hier. in His Caveat and Comfort for Beleevers, 44.*

who formerly out of the way and unreformed, may now at last, being very extraordinarily, and mightily humbled under Gods mighty hand, and cleaving to the Lord Iesus with truly broken hearts indeed, follow by a miracle, as it were, the Thiefe upon the Crosse, to an everlasting Crowne. And here now, I require the care, conscience, heavenly wisedome, experimentall skill, and all His ministeriall dexterity in the Physition of the Soule, to discerne aright betweene these, and seeming Penitents: and then to apply Himselfe proportionably with all holy discretion and seasonablenesse, to their severall different estates.

1. To the Minister.

But to fright and fire every One for ever, from that extremest [z] folly of hoping to follow that miraculously penitent Thiefe; and from going on in sinne, and deferring Repentance upon such a deceiving and desperate ground; let us consider;

2. To the people, reasons to dissuade from presuming by the example of the penitent Thiefe.

[z] *Sed ne fortè (charissimi) aliquem nimis securum faciat, aut remissum tam nova felicitas credulitatis; Ne fortè dicat aliquis in corde suo, Non me usque adeò conturbet & cruciet rea conscientia; Non me usque adeò contristet culpabilis vita, video sub momento, video sub exiguo spacio latroni crimina sua donata.—Deterreant quæso nos ab hoc persuasione, innumerabiles populi sub tali securitate nudi & vacui bonis, & malis pleni ex hac luce prærepti—Immittit Diabolus securitatem, ut inferat perditionem, neq; dinumerari possint, quantos hæc inanis spei umbra deceperit.—Deinde stultissimum est, ut causa, quæ de necessitatibus agitur æternis, inutilitatibus vitæ deficientis committatur extremis.—Odibile est apud Deum, quando homo sub fiducia pœnitentiæ in senectutem reservata liberiùs peccat.* August. De Temp. Serm. 120.

[a] Greenham, p. 2. c. 32. Edit. 3.

1. It is a single example.

1. First, What a holy and learned [a] Man of God saith to this Point: *In great wisedome, that men at the last gaspe should not utterly despaire, the Lord hath left us but one example of exceeding, and extraordinary mercy, by saving the Thiefe on the Crosse.----Yet the perverseneſſe of all our nature may be seene by this, in that this one serveth us to lowseneſſe of life, in hope of the like: whereas we might better reason; That it is but one, and that extraordinary, and that besides this One, there is not* [b] *one moe in all the Bible; and that for this One that sped, a thousand thousands have missed: And what folly is it*

[b] *Legi, inquit Augustinus, & perlegi Scripturã: & neminem inveni in duobus millibus annorũ salvatum in fine*

to

to put our selves in a way, where so [c] *many have miscarried? To put our selves into the hand of that Physition, that hath murthered so many; going cleane against our sense and reason: whereas in other wee alwaies leane to that which is most ordinary, and conclude not the Spring of one Swallow? It is as if a Man should spurre His Asse till he spoake, because Baalams Asse did once speake: so grossely hath the Devill bewitched us.*

nisi latronem in cruce. Nicolaus Laurentius adversus desperationem pag. 371.

c That, that may bee said, is this, and it is nothing. True, some one or two of a thousand & ten thousand, that have. How then? Shall we not therefore follow our instruction, and seeke Him before?——Some going a journey, have found a Purse by the way: It were mad counsell, to advise us to leave our mony behind, upon hope of like hap in ours, &c. *Winchesters Sermons, pag. 180. Si mille homines perijssent ex cibi alicujus venenati perceptione, uno duntaxat miraculose servato, tunc cibum illum gustares?* Harmon. Evang. cap. 15. p. 182.

2. Secondly, the singularities about the good Thiefe: first, His heart was broken with one short Sermon, as it were; but thou hast, or mightest have heard many, and art yet hard-hearted. Secondly, the other Thiefe saw also that Soveraigne Soule-healing bloud gush freshly and abundantly out of his blessed side, and yet was not struck, or stird at all. Thirdly, His example is only for true Penitents; but Thou upon this presumption *despising* in the meane time, *the riches of Gods goodnesse and forbearance, and long-suffering, leading Thee to Repentance, hardenest thy heart, that thou canst not repent.* Fourthly, His case was singular, and such, that the like is not to be found in the whole Scripture. A KING sometimes pardons a Malefactour at the Place of execution; wilt thou therefore runne desperately into some horrible villany, deserving death, hoping to bee that One amongst many thousands? Fifthly, *It was a* [d] *miracle*, saith an excellent [e] Divine, *with the glory whereof our Saviour would honour the ignominy of the Crosse; wee may almost as well expect a second crucifying of Christ, as such a second Thiefe. Christ then triumphing on the Crosse, did as Princes doe in the triumph of entring into their Kingdomes, they pardon grosse offences before committed*

2. It is a singular one in five respects.

1.

2.

3.

4.

d We digest not them that call on us for the *seeking of God*, but seek our selves (as the Apostle speaks) *Magistros secundùm desideria*, that may entertain us with speculations, of what may bee done by *Miracle* at the houre of death: that may give us daies, and elbow-

room enough to seek other things, and to shrink up his *seeking* into a narrow time at our *End*; and tell us time enough then. *Winchesters Sermons, pag.* 179.

[c] *Dyke upon Repentance, cap.* 17.

mitted, such as they pardon not afterwards. 6. Having an eye upon this Thiefe, that thou mayest more fully and freely follow thy pleasures, thou makest *a covenant with death, and an agreement with Hell, and put'st the evill Day farre* from thee: But the Lord hath professed; *That thy covenant with death shall bee dis-annulled, and thy agreement with Hell shall not stand; when the overflowing scourge shall passe thorow, then shalt thou be trodden downe by it.*

3. Ordinarily it is impossible to follow him, as is shewed in eight respects.

3. Thirdly, the ordinary impossibilities of following the blessed Thiefe in his miraculous Repentance. First, thou art cryed unto continually by Gods Messengers to come in, now while it is called to Day; yet thou standest out still, out of this [c] conceit onely, or rather deceit, to take thy fill of pleasure in the meane time, and to seeke God sufficiently upon thy Bed of death, by repenting with the Thiefe at last. But know for thy terrour, and timely turning, that the longer thou putst off and deferrest, the more unfit thou shalt bee to repent. Thy custome in sinning will exercise more tyranny over thee: The curse of God for thy going on still in thy trespasses will be more heavie upon thee. The corruptions that lurke in thine owne bosome, will be more strengthened against thee. And this threefold cord is hardly broken: These three Gyants will be mastered with very much adoe. The further thou walkest in the wayes of death, the more unwilling, and more unable wilt thou be to returne, and be reformed. Thine understanding will be more darkened with Hellish mists, thy judgement more

1.

[c] *Inebriatus es? Venti indulsisti? Rapuisti? Sis te jam gradum, verte te in diversũ, confitere Deo gratiam, quòd non in medijs peccatis te abstulit: ne quære aliud privilegiũ, ut malè operaris. Multi quum jam alijs damnũ fraudulenter facerẽt, subitò perierunt, & ad manifestũ judiciũ abierunt. Time ne & tu hoc patiare inexcusabilis. Sed multis, inquis, dedit Deus hoc privilegium, ut in ultima senecta confiterentur. Quid igitur? An tibi quoq; concedit? concedet fortassè, inquis. Quid ais fortassè, & interdum, &c. Cogita quòd & de anima deliberas: proinde etiam de contrario cogita, & dic, Quid autem si non det? &c. Tu in bellum egressus, non dicis, non est opus ut testamentum condam, fortassis redibo; Neque de nuptijs deliberans dices, uxorem egentem accipiam, multi enim & sic præter spem ditati sunt; Neque domum extruens, subijciam fundamenta putria, multæ enim & sic constitêre domus: De anima autem agens, apprehendis, magis putria, dicens, fortassis, & sæpiùs evenit, & contingit aliquando, teque incertis tradis.* Chrysost. Hom. 22. in 2. ad Cor. 10.

perverted

perverted, thy will more stubborne, thy memory more stuft with sensuall notions, thine affections will become more rebellious, thy thoughts more earthly, thine heart more hardened, thy conscience more seared, thy selfe more sold to sinne, and every day that comes over thine head in this state of darkenesse, much more the Child of the Devill, then thou wast before. To refuse *Christ* upon this point so freely and fairely offered, is to receive Gods curse under Seale; and to make sure thy covenant with Hell, and League with death, untill thou be slaine by the one, and swallowed up of the other, without all mercy, or recovery. For in this time of delay, God growes more angry, Satan more strong, thy selfe more unable to repent, sinne more unconquerable, thy conversion more hard, thy salvation more unpossible. A ruinous house, the longer thou letteſt it runne, the more labour and charge will it require in repairing. If thou drive a naile with an hammer, the more blowes thou giveſt to it, the more hard will it be to plucke it out againe. It is just so in the Case of continuing in sinne: and every new sinne is a new stroke with an hammer, that drives the naile in further. Secondly, with what possibility art thou like to passe thorow the great worke of saving Repentance? Or with what heart canst thou addresse thy selfe unto it? when upon thy sicke Bed, thou art set upon at once, if thy conscience be waking, with the ugly sight of all thy sinnes charging upon thee with insupportable horrour, with the pangs of death, with [g] Satans utmost malice, and His very Powder-Plot, and with the terrour of that approaching strickt Tribunall. Which dreadfull encounter is able to put to it, the spirituall strength of many yeares gathering. Thirdly, Resolution to deferre Repentance, when grace is offered, doth justly merit, to be deprived for ever after of all opportunity, and ability to repent. Fourthly, it is just

[g] *Tempore mortis sævis. majoriq; dolo tentat & confligit; sciens si tunc defecerit, penitus se frustratum.* Gerson. de temptationibus diver.

3.

4.

with GOD, that that man, who doth purposely put off Repentance, and provision for his soule, untill his last sickneſſe, ſhould for that ſinne alone, be ſnatcht out of the world in great anger, even ſuddenly, ſo that theſe be ſcarce a moment betwixt the height of His temporall happineſſe, and depth of his ſpirituall miſery. That His fooliſh hope may bee fruſtrated, and His vaine purpoſe come to nothing. Hee may be *cut off, as the Top of an eare of corne,* and *put out like a Candle,* when he leaſt thinkes of death, and dreames of nothing leſſe, then departure from His earthly Paradiſe. [h] *They are exalted for a little while,* ſaith *Iob, but are gone and brought low, they are taken out of the way as all other, and cut* [i] *off as the tops of the eares of Corne.* Fifthly, a long continued [k] cuſtome is not woont to be ſhaken off in an inſtant. Is it like, that a *Blackamore ſhould change his skinne,* and *a Leopard his Spots* in three or foure dayes, which they have contracted in forty or threeſcore yeares? Therefore I marvell that any ſhould bee ſo blindfolded, and baffeld by the Devill, as to embolden Himſelfe to drive off untill the laſt, by that Place before *Confeſſion; At what time ſoever a ſinner doth repent him of his ſinne, from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord:* Eſpecially, if Hee looke upon the Text from whence it is taken; which Me-thinkes, being rightly underſtood, and the conditions well conſidered, is moſt punctuall, and preciſe, to fright any from that deſperate folly: The words runne thus, *Ezech.* 18. 21. 22. *But if the wicked will turne from all his ſinnes*

h Iob 14. 14.

i *Repentinâ & inſperatam eorũ mortem, quâ opprimantur, innuit,* Merc. in loc. *Elevati ſunt ad modicum & non ſubſiſtent.) Iniquorũ potentia fœni floribus cõparatur: quia nimirũ carnalis gloria dum nitet, cadit: dum apud ſe extollitur, repẽtino intercepta fine terminatur. Sic aurarum flatu in altũ ſtipula vapitur, ſed caſu concita ad ima revocatur: Sic ad nubila fumus attollitur, ſed repentè in nihilum tumeſcendo diſſipatur: Sic ab infimis nebula deſcendendo ſe erigit; ſed exortus hanc ſolis radius, ac ſi non fuerit, abſtergit: Sic in herbarum ſuperficie nocturni roris humor aſpergitur, ſed diurni luminis ſubito calore ſiccatur: Sic ſpumoſæ aquarum bullæ inchoantibus pluviis excitatæ, ab intimis certatim prodeunt, ſed eò celeriùs diruptæ depereunt, quò inflatæ citiùs extenduntur; cùmque excreſcunt ut appareant, creſcendo pereunt ne ſubſiſtant.* Greg. Ibid. k *Nemo nec poſt centum peccata, nec poſt mille crimina de miſericordia divina deſperet. Sic tamen non deſperet, ut ſine ulla mora Deum ſibi repropitiari feſtinet, ne ſortè, ſi conſuetudinem fecerit, etiam ſi velit, de Diaboli laqueis liberari non poſſit.* Auguſt. de tempore. Ser. 58.

which

which he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee shall surely live, hee shall not die. All his transgressions, &c. Hence it appeares, that if any man expect upon good ground, any portion in this pretious promise of mercy and grace, He must *leave all his sinnes*, and *keepe all Gods Statutes.* Now how performest thou the condition of leaving all thy sinnes; when as in this last extremity, having received the sentence of death against thy selfe, *Thy sinnes leave thee, and not thou thy sinnes*, that I may speake in the Phrase of an ancient [1] Father? And what space is left to come to comfort, by keeping all Gods Statutes; when thou art presently to passe to that highest and dreadfull Tribunall, to give an exact and strickt account for the continuall breach of all Gods Lawes, all thy life long? Sixthly, many seeme to be passingly penitent, and promise exceeding faire, in the evill day, and upon their sicke Beds; who being recovered, and restored to their former state, are the very same they were before, if not worse. I never knew, nor heard of any, un-wrought upon, under conscionable meanes, who after recovery performed the vowes and promises of a new life, which He made in His sicknesse, and times of extremity. For if He will not be moved with the Ministry, God will never give that honour unto the Crosse, to doe the deed. *Nay, Father Abraham*, saith the rich Glutton, *but if one went unto them from the dead, they will repent. And he said unto him, If they heare not Moses and the Prophets, neither will they be perswaded, tho one rose from the dead, Luk.* 16. 30, 31. It would amaze thee much, if one of thy good-fellow companions should now rise from the dead, and tell thee, that Hee who was thy brother in iniquity, is now in hell, and if thou follow the same sensuall courses still, thou must shortly most certainely follow Him to the Place of torment. And yet even this would not worke at all,

[1] *Vis te de dubio liberare, vis quod incertum est, evadere? Age pœnitentiã dum sanus es. Si enim agis verã pœnitẽtiam dum sanus es, & invenerit te novissimus dies: securus es. Ergo curre ut reconcilieris; si sic agis, securus es. Quare securus es? Quia egisti pœnitentiã eo tempore, quo & peccare potuisti. Si autem vis agere pœnitentiam ipsam tunc, quando peccare non potes, peccata te dimiserunt, non nulla.* Aug. Tom. 10. De verè Pœnitentibus. Hom. 41. ex 50. Amb. Exhort. ad Pœnitent.

if thou be a despiser of the Word. It may be, while the dead man stood by thee, Thou wouldst be extraordinarily moved, and promise much: but no sooner should He be in His Grave; but thou wouldst bee as graceless as thou wast before. Seventhly, what wise man seeing a fellow, who never gave his name to Religion in his life time, now only troubled about sinne, when he is sure, He [m] must die, will not suspect it to bee wholly slavish, and extorted for feare of Hell? *My sentence is*, saith Greenham, *that a man lying now at the Point of death, having the snares of death upon him; in that struite of feare and paine, may have a sorrow for His life past, but because the Weakenesse of flesh, and the bitternesse of death doth most commonly procure it, wee ought to suspect*, &c. Eighthly, painefull distempers of body are wont to weaken much, and hinder the activenesse and freedome of the Soules operations; nay, sometimes to distract, and utterly overthrow them. Many even of much knowledge, grace and good life, by reason of the damp and deadnesse, which at that time the extremity and anguish of their disease brings upon their spirits, are able to doe no great matter, if any thing at all, either in meditation or expression. How then doest thou thinke to passe thorow the incomparably greatest worke, that ever the Soule of Man was acquainted with in this life, I meane the *new-birth*, at the [n] point of death? *It is a wofull thing to have much worke to do, when the power of working is almost done. When we are come to the very last cast, our strength is gone, our spirits cleane spent, our senses appalled, and the powers of our Soules as numbe as our senses: when there is a generall prostration of all our powers, and the shadow of death upon our eyes, then something We would say or doe*, which should doe our Soules good. But alas How should it then be?

[m] This time, is the time when all *Hypocrites*, *Atheists*, tagge and ragge come in, and *seek Him* in a sort: And shall not we bee confounded to see our selves in their number? *Winchesters Ser. pag.* 181.

[n] What is our seeking then? Is it not to lie still on our beds, and suffer a few words to be spoke in our eares? Have a little *opiate Divinitie* ministred to our Soules, and so sent away. *Winchesters Ser. pag.* 181.

Is this it? Would wee then *seeke Him*, when wee are not in case to seeke any thing else? Would wee *turne* to Him then, when wee are not able to turne our selves in our bed? Or, *rise early* to seeke Him, when we are not able to rise at all? Or *enquire* after Him, when our breath faileth us, and wee are not able to speak three words together?—— No houre, but the houre of death. No time, but when Hee taketh time from us. *Idem Ibid. pag.* 180.

Chap. X.

The third errour of applying comfort which is indiscreet application. The first case wherein it happens, which is too sudden application, and the demonstration of that errour.

The third error, when comfort is applied indiscreetly, which coms to passe several waies: 1. When too soone.

3 When the spirituall Physition poures the baulme of mercy, and oyle of comfort into a wounded conscience:

1. Too soone. The ° Surgeon, that heales up a dangerous Sore, and drawes a skinne over it, before His corrosive have consumed the dead flesh, before Hee hath opened it with his Tents, ransackt it to the roote, and rent out the Core, is so farre from pleasuring, that he procures a great deale of misery to His Patient. For the rotten matter that remaines behinde, will in the meane time rankle and fester underneath, and at length breake out againe, perhaps, both with more extremity of anguish, and difficulty of cure. They are but *Mountebankes*, as they call them, Smatterers in Physick and Chirurgery; upon the matter, but plain Cheaters and Couseners, who are so ready and resolute for P extemporary, and Palliate Cures.

° *Oportet Dei sacerdotẽ non obsequijs decipientibus fallere, sed remedijs salutaribus providere. Imperitus est medicus, qui tumentes vulnerum sinus manu parcente contreclat; & in altis recessibus viscerũ virus inclusum, dum servat, exaggerat. Aperiendum vulnus est & secandum; & putaminibus amputatis medelâ fortiore curandum. Vociferetur, & clam & licet; & conqueratur æger impatiens per dolorem; gratias agit post modùm; cum senserit sanitatem.* Cypri. de Lapsis. *Medicus crudelis est, qui exaudit hominem, & parcit vulneri & putredini.* Aug. in Ps. 34. Soothing Preachers are like *unskilfull Chirurgions*, who softly touch the wound on the *outside*, thereby making it to fester the more dangerously in the *inside*. Who observeth not, that the smooth tongue of the Preacher maketh an impostumed heart of the Hearer? *Squire* in his *Assize Ser.* p. 12. out of *Cypr.* P The true Ministers of Christ never cure, and comfort the sick hastily, as Wizards and Impostors do. Greenham *having to deale with divers humbled consciences. He would mislike them, that would not abide to tarry the Lords leisure, but they must needs be helped at once, even by and by as soone as they heard Him speake, or else they would then think far worse of Him then ever before, notwithstanding the good opinion conceived of Him: For besides, He that believeth maketh not haste; This is a comming rather, as it were, to a Magician (who by an incantation of words, makes silly soules looke for health) then to a Minister of God, &c.* In His grave Counsels, and dredy observations, pag. 5.

This errour shewed; 1. By similitude.

Sudden recoveries from rooted and old distempers, are rarely found. If it be thus in bodily Cures; what a deale, doe you thinke, of extraordinary discretion, heavenly wisdome, precise and punctuall ponderation of circumstances, well advised and seasonable leasure, both speculative and experimentall skill: heart-est ejaculations, wrastlings with God by prayer for a blessing, is very convenient, and needfull for a true and right methode in healing a wounded conscience? Which doth passe immeasurably all other maladies, both in exquisiteness of paine, tendernesse of touch, deceitfulnesse of depth, and in highest and greatest consequence, either for the everlasting health, or endlesse horrour of an immortall Soule.

Hence it was, that that [q] *One of a thousand*, and learned doctour in this heavenly Mystery, did so far differ from all Dawbers with untempered Mortar, and the ordinary undoing-courses in this kind:

But now comming to the salving of this Sore, saith Hee, *I shall seeme very strange in my cure; and so much the more bee wondred at, by how much in manner of proceeding I differ from the most sort of men herein. I am not ignorant, that many visiting afflicted consciences cry, still; Oh comfort them! O speake joyfull things unto them! Yea, there bee some, and those of the most learned, who in such Cases, are full of these and such like speeches. Why are you so heavie, my Brother? Why are you so cast downe, my Sister? Bee of good cheere: Take it not so grievously. What is there that you should feare? God is mercifull, Christ is a Saviour. These bee speeches of love indeed: but they often doe the poore soules as much good herein, as if they should powre cold water into their bosomes; when as without further searching of their sores, they may as well minister a Malady, as a Medicine. For as nutritive and cordiall medicines are not good for every sicke Person, especially when the Body needeth rather a strong Purgation, then*

a. By testimonies.

1. q. *Greenham* in His Treatise for an afflicted Conscience, pag. 136.

then a matter restorative; and as incarnative medicines may for a time allay the paine of the Patient, but after, the griefe becommeth more grievous: So the comfortable applying of Gods promises are not so profitable for every One that is humbled, especially when their soules are rather further to be cast downe, then as yet to be raised up: so those sugred consolations may for a while over-heale the conscience, and abate some present griefe; but so, as afterwards the smart may bee the sorer, and the griefe may grow the greater: Hereof ensueth this effect, that comfort seemeth to cure for a while, but for want of Wisdome in the right discerning of the cause, Men minister one Medicine for another; and so for want of skill, the latter grindeth sorer then the former. Calvine also, that [r] great Pillar and glory of the Christian World for sincere and sound Orthodoxe doctrine did enjoy, since the houre it enjoyed Him. *In His Preface. pag. 3.* Though thousands were debters to Him, as touching Divine knowledge; yet he to none, but only to God the Author of that most blessed fountaine, the Book of life, and of the admirable dexterity of wit, together with the helpes of other learning, which were his guides, *Ibid.* Wee should be injurious unto vertue it selfe, if wee did derogate from them, whom their industry hath made Great. Two things of principall moment there are, which have deservedly procured Him honour throughout the World: the one, His exceeding paines in composing the Institutions of Christian Religion; the other, His no lesse industrious travailes for expositions of holy Scripture.——In which two things whosoever they were, that after Him bestowed their labour, Hee gained the advantage of prejudice against them, if they gainesaid; and of glory above them, if they consented. *Ibid. pag. 9.* The more learned and holy any Divine is, the more heartily He subscribes to *Paulus Thurian*, his true censure of His *Institution*:

Præter Apostolicas, post Christi
tempora, chartas,
Huic peperere libro sæcula
nulla parem.
Besides the holy Writ,
No booke is like to it.
Or,
No age since Christ brought forth
A booke of so great a worth.

No marvaile then, that a learned Bishop of London in Queene *Elizabeths* time, begun His Speech thus against a lewd fellow, which had railed against *Calvine*: *Quod dixisti in virum Dei, Calvinum, tuo sanguine non potes redimere, &c.*

[r] For mine own part, saith *Hooker*, I think *Calvin* incomparably the wisest man, that ever the French *Church*

concurres in judgement with this blessed man of God, and so, I doubt not, doe all the faithfull Ministers of Iesus Christ: [f] *Let this bee the first degree of Repentance; when Men feele that they have beene grievous offenders; and then the griefe is not to be immediately cured; as Impostors* deale flatteringly and nicely wit hMens consciences, that they may favour themselves as much as may be, and bee notably deceived with superficiall dawbing. *The Physition will not forthwith assuage the paine, but will consider what may bee more expedient: Perhaps hee will increase it, because a sharper purge will bee necessary. Even so doe the Prophets of God, when they see trembling Consciences, doe not presently apply sweet consolations; but rather tell them, that they must not dally with GOD; and stirre up those, who are so forward of their own accord, that they would propose unto themselves the terrible judgement of God, that they may yet be more and more humbled.*

[t] Another excellent and skilfull Worke-man in the great mystery of saving soules, tels us truly; *That the promise of salvation is not straight belonging to one terrified in conscience, but to one that is not onely terrified for His punishment, but is contrite-hearted for sinne, which is the worke of the Gospell.-----Let not these bee weary of the yoke of God and the Law, and make over-much haste out of this state, for so may they undoe themselves: for some-withstanding their terrour, have withstood their salvation,* &c. *Even as an impatient Patient gets the Chirurgion to pull out the Tent and Corrosive, or pulls it off himselfe as soone as it begins to smart a little, and so thinkes it is searcht enough, and now layes* (saith He) *on healing* plaisters: *But afterward breakes off again worse than ever; whereas if the Corrosive had beene let lie on, till it had eaten out the corruption indeed, then it might have beene whole long agoe.*

If

[f] *Sit igitur hic primus pœnitentiæ gradus, dum homines sentiunt, quã graviter deliquerint: illic non statim curandus est dolor, quemadmodum impostores deliniunt conscientias, ita ut sibi indulgeant, & se fallant inanibus blanditijs. Medicus enim non statim leniet dolorem, sed videbit, quid magis expediat: fortè magis augebit, quia necessaria erit acrior purgatio. Sic etiam faciunt Prophetæ Dei, quũ vident trepidas conscientias, non statim adhibent blandas consolationes, sed potiùs ostendũt non esse ludendum cum Deo,—— & solicitant sponte currentes, ut sibi proponant terribile Dei judicium, quo magis ac magis humilientur.* Calv. in Ioel, cap. 2.

[t] M. Rogers of Dedham, Doctrin of faith, p. 108. 109. 110. 111.

If Dawbers in this kinde did rightly understand and acknowledge, or had ever had any experimentall feeling in their owne Soules of *Christs Rule, and the Holy Ghosts method*, which is first, *To convince of sinne*; to deject and humble in the sight of the Lord with apprehension, and sense of a most abominable and cursed state, before there follow a conviction of the *righteousnesse of Christ* to raise up; See *Iohn* 16.8. or of the necessity of the worke of the *spirit of bondage*, to fit and prepare for *Christ* and comfort; I say then, they would not deale so ignorantly and overly in a matter of so deare and everlasting importance. They would not so hastily hand over-head, without all warrant and wisedome, without any further search, discovery or dejection, offer mercy, pardon, and all the promises to a man formerly wicked; only for some faint and enforced confession of sinnes, or becaus now being overtaken by the evill day, Hee *howles upon his bed*, not for any true hatred of sinne, but for present smart, and expected horror, *&c.* But would labour to let the spirit of bondage have it's full worke, and lay Him open more at large in the true colour of his skarlet sinnes; and not onely cause a bare confession of them, but such a conviction which may stop his mouth, that He hath not a word to speake, but trembles to see such a sinke, Sodom and Hell of sin and abomination in Himselfe, *&c.* O how oft have I heard many a poore ignorant soule in the Day of sorrow, being moved to *humble Himselfe in the sight of the Lord*, that He might lift Him up; first, to get His heart broken with the abhorred burden of all His sinnes, and then to bring it thus bleeding to the Throne of Grace, that *Christ* might binde it up; I say, being thus intreated: To answer, Yes, yes, with all my heart; I am sorry for my sinnes with all my heart; I trust in Iesus Christ with all my heart; and thus whatsoever you can counsell or advise, He

3. By Scripture.

He doth it with all His heart: whereas alas! Poore heart, as yet, His understanding is as darke, as darkenesse it selfe, in respect of any, I say not onely, saving knowledge, but almost of any knowledge at all; and his heart in respect of any true remorse, as hard as a Rocke of flint. Now those unskilfull Physitions of the Soule, who in this and the like cases, will needs without any more adoe, without any further illightning or labour, threape mercy and comfort upon them, are like those *foolish shepheards*, as [u] *Marbury* calls them, *who when they want skill to helpe their poore sheepe out of the ditch, are driven to play the miserable comforters, and to take some other indirect course (as many use to doe in such cases) to cut the sheepes throat in time, to make him Mans meate, lest it should be said, He died in a Ditch.* They are *Desolators*, not *Consolators*, as *Austin* sometimes calls them: Not sound *Comforters*, but true *Cut-throates*.

[u] In his Expos. upon Psal. 32. pag. 5.

Besides that which I have said before, of the precedency of the working of the Law, and of the spirit of bondage, to make way for Christ; let me further tell you upon this occasion, that it may appeare, that much more is to bee done herein, then is ordinarily imagined, before comfort may upon good ground, and seasonably be applied to the Conscience awaked, what an excellent Divine, both for depth of learning, and height of holinesse, delivered somewhere in this Point to this purpose.

4. Reason. God terrifies men.

No man must think this strange, that God dealeth with men after this strange manner: as it were to kill them, before He make them alive; to let them passe through, or by, as it were, the gates of Hell, to Heaven; to suffer the spirit of bondage *to put them into a feare, into a shaking, and trembling*, &c. For *He suffers those that are his, to be terrified with this feare:*

1. In respect of his own glory to magnifie.

1. *First, in respect of His owne glory; For the magnifying both of His justice, and of His mercy:*

1. He

1. His Iustice.

1. *Hee glorifies His justice, when lessening, or altogether, for the time, abstracting all sight of mercy, He lets the Law, Sinne, Conscience, and Satan loose upon a Man to have their course, and severall comminations; and sets the spirit of bondage on worke, &c. Thus, as in the great worke of*(x) *Redemption, Hee would have the glory of his justice appeare; so would Hee have it also in the application of our Redemption, that justice should not bee swallowed up of mercy: But even as the Woman,* 2 King. 4. *who had nothing to pay was threatned by Creditours to take away her two sonnes, and put them in prison: so wee having nothing to pay, the Law is let loose upon us, to threaten imprisonment and damnation; to affright and terrifie: and all this, for the manifesting of His justice. Furthermore, the Booke of God is full of terrible threatnings against sinners: Now shall all those be to no purpose? The wicked are insensible of them; to them therefore in that respect, they are in vaine. Some there must needs bee, upon whom they must worke;* Shall the Lion roare, *saith the Prophet,* and no man be affraid? *Sith then, they who should, will not; Some there be who must tremble. This the* Prophet *excellently setteth forth,* Isai. 66. 2. *where the Lord sheweth, whom Hee will regard.* But to this man will I looke, even to Him that is poore, and of a contrite spirit, and trembleth at my Word, *Neither is it without good cause, that God dealeth thus with his owne in this manner, though it be sharpe in the experience. First, wee must feare, tremble, and be humbled: and then wee shall receive a spirit not to feare againe.*

x As in the worke of Creation, so in the work of Redemption, God would have the praise of all his attributes. He is much honoured, when they are acknowledged to be in Him in highest perfection; and their infinitenes and excellency admired and magnified. In the former, there appeareth gloriously His Infinite Wisdome, Goodnesse, Power, Iustice, Mercy &c. & yet in the work of Redemption, which was the greater, they seeme to shine with more sweetnes, amiablenesse, and excellency. For in it appeared all the treasures of wisedome and knowledge, &c. And in conveying it to the Church, first, His Wisdome, here appeareth infinite wisedome, in finding out such a meanes for the redemption of Mankind Secondly, His Mercy *Son of His love*; that Thirdly, His justice in its highest excellency; in sparing us, not to spare His own only Son: laying, as it were, His head upon the block, and chopping it off; renting and tearing that blessed Body, even as the Vaile of the Temple was rent, and making His Soule an Offering for sin, &c. This was the perfection of justice.

as no created understanding could possibly imagine, or thinke of. immeasurably sweet and admirable, in not sparing His own Son, the He might spare us, who had so grievously transgressed against him.

2 *His*

2. His mercy.

2. *His mercy also is thereby mightily magnified. Which would never be so sweet, nor relish so well, nor be so esteemed of us; if the awfull terrour of justice had not formerly made us smart. A King sometimes doth not only suffer the Law to passe upon some grievous malefactor for high treason; but also causeth him to bee brought to the place of execution, yea, and lay downe his head upon the blocke, ere Hee pardon: and then mercy is mercy indeed, and* y *melts the heart abundantly with amazement, and admiration of it. So God dealeth with us many times: Lets the Law loose against us, puts us in feare, casts us into prison, and threatneth condemnation in Hell for ever; so that when mercy commeth to the Soule, being now lost in it selfe, and at the Pits brinke, it appeares to be a wonderfull mercy, the riches of exceeding mercy, most seasonable, most* z *sweet, most ravishing. Why doe so many finde no savour in the Gospell? Is it because there is no matter of sweetnesse or delight in it? No, it is because they have not tasted of, nor beene soundly toucht and terrified by the Law, and the spirit of bondage; They have not smarted, nor as yet beene afflicted with a sense, of the bitternesse of sinne, nor of just punishment due unto the same. God therefore sends into our hearts the spirit of feare and bondage, to prepare us to relish mercy. And then the* Spirit of adoption, *not to feare againe. And thus by this order, the one is magnified, and highly esteemed, by the fore-going sense of the other.*

y A man, who otherwise would not cry, nor shed a teare for any thing; despiseth death, and would not feare to meet an host of men; I say, such an one, now having at the last instant a pardon brought frō the King, it worketh wonderfully upon him, and will cause softnes of heart, and teares to come many times, where nothing else could. He is so struck with admiration of so great mercy, so sweet and seasonable in such an extremity, that he stands amazed, and knows not what to say; but many times falls a weeping, partly for joy of His deliverance; and partly also out of indignation against himselfe, for his barbarous behaviour towards so pitifull a Prince. This was to be seene in some great men, at the beginning of King *Iames* His Reigne, condemned for treason, and pardoned at the Block. z Exaudi me Domine, quoniam suavis est misericordia tua: *tantundem valet, ac si dixisset, Iam noli differre exauditionem, in tanta tribulatione sum, ut suavis mihi sit misericordia tua. Ad hoc enim subvenire differebas, ut mihi dulce esset, quòd subvenietur.* Aug. Concione. 2. in Psalm. 68.

a In respect of good to further.
r. Our justification.

2. *Secondly, for our good; and that two wayes: first, in Justification: Secondly, and in Sanctification.*

1. For the first; *wee are such strangers unto God, that*

that wee will never come unto him, till Wee see no other remedy; being at the Pits brinke, ready to starve, hopelesse, &c. We see it in the prodigall Sonne: He would never think of any returne unto his Father, till all other helpes failed Him, *Mony, friends, acquaintance, all sorts of food; Nay, if Hee might have fed upon huskes with the Swine, Hee would not have thought of returning, any more to His Father: This being denied him, the Text saith, He came to Himselfe: shewing us, that when men runne on in sinfull courses, they are mad men, out of themselves; even as we see those in Bedlam are beaten, kept under, denied comforts, till they come to themselves: And what saith Hee then?* I will arise, and goe to my Father, and I will say unto Him, Father, I have sinned against Heaven, and against Thee, &c. *So it is with us, untill the Lord humble, and bring us low in our owne eyes, shew us our misery and spirituall poverty, and that in us there is no good thing; that we be stript of all helpes, in, and without our selves; and see that wee must perish, unlesse we begge His mercy; I say, untill then, we will not seeke His face and favour, nor have recourse to Iesus Christ, the rocke of our salvation, it is with us in this Case, as it was with the Woman, whom Christ healed of the bloudy issue. How long was it, ere she came to Christ? Shee had beene sicke twelve yeares; She had spent all her living upon Physitions, neither could shee bee healed of any. Now this extremity brought her to Jesus Christ. This then is the meanes to bring to Christ: To bring us upon our knees, to drive us out of our selves, hopelesse, as low as may be; To shew us, where helpe is onely to be found, and make us runne unto it.* The hunted Beast flies unto his Den: The *Israelites* being stung by fiery Serpents, made hast to the *Brazen Serpent*, a Type of Christ, for helpe: The Man-killer under the Law, chased by the avenger of bloud, ranne apace to the City of refuge. *Joab* being pursued for his life, fled to the Tabernacle of the Lord,

Luk. 8. 43.

Lord, and laid fast hold upon the hornes of the Altar: A wounded man hies unto the Surgeon: Proportionably a poore Soule, broken and bruised with the insupportable burden of all his abominations, bleeding at heart-roote under sense of Divine wrath, by the cutting edge of the Sword of the Spirit, managed aright by some *Masters of assemblies*, chased furiously by the Law, Sinne, Conscience, and Satan, sometimes even to the brinke of despaire, *&c.* will be willing with a witnesse, to cast it selfe into the sweet compassionate inviting armes, and embracements of *Jesus Christ*, broken and bleeding upon the Crosse for our sinnes, and so be made His, for ever.

2. Our Sanctification.

2. *For our sanctification also, it is good for us, that the* Comforters *first worke be, to worke feare in us.* For we are naturally *so frozen in our dregges, that no fire in a manner will warme, or thaw us. Wee wallow in our owne bloud, Wee sticke fast in the mire of sinne up to the chinne, that wee cannot stirre. So that this feare is sent to pull us violently, as it were, from our corruptions; to make us holy, and looke unto our wayes for the time to come. Now to effect this, sharpest things are best; as are the Law, and threatnings of condemnation, the opening of Hell, the racking of the conscience, and a sense of wrath present, and to come. So hard-hearted are wee by nature, being as the Children of the bond-woman, to whom violence must be used. Even as we see a Man riding a young and wilde Horse to tame him; He will run him against a wall, that hee may make him afraid, ride him in deepe and rough places; or if this will not doe, take him up to some high rocke, and bringing him to the brinke thereof, Hee threatneth to throw him downe headlong; maketh him shake and quake, whereby at last hee is tamed. So deales the Lord with us: Hee gives us a sight of sinne, and of the punishment due thereunto, a sense of wrath, setteth the Conscience on fire, as it were; filleth the heart with feares, horrours and disquietnesse;*

openeth

openeth Hell thus unto the Soule, brings us to the gates thereof, and threatneth us to throw us in: And all this to make a man more holy, and [a] *hate sinne the more. The cure of the Stone in the heart,* saith [b] *another,* speaking to the same purpose, *is like that of the Stone in the Bladder. GOD must use a sharpe incision, and come with his pulling and plucking instruments, and rend the heart in peeces, ere that sin can be got out of it.----Even as in a lethargy it is needfull the Patient should bee cast into a burning Fever, because the senses are benummed, and this will wake them, and dry up the besotting humours; so in our dead security before our conversion, God is faine to let the Law, Sinne, Conscience and Satan loose upon us; and to kindle the fire of Hell in our soules, that so we might bee rouzed: Our sinnes sticke close unto us, as the Prisoners bolts, and we are shut up under them, as in a strong Prison: and therefore unlesse, as once in* Paul *and* Silas *their case,* an earthquake, *so here there come a mighty* heart-quake, violently breaking open the Prison doores, and shaking off our fetters, never shall we get our liberty, *&c.*

Thus we see, what a mighty [c] worke of the Law, and of the spirit of bondage there must be, to prepare

[a] *Christus hominem statim terret commina-tione exclusionis è regno cælorum. Nam qui nondùm conversi sunt, ad inferos, jam primùm detrudendi sunt, ad hoc, ut inspectâ pœnâ peccati, discant ab eo abhorrere, quo tempore naturæ sese objectant.* Rolloc. in Iohan. c. 3. pag. 133.

[b] *Dike of Repentance,* cap. 2.

[c] *Quando peccati, quod divinæ legis est violatio conscientiâ stimulamur, atq; convincimur, intelligimúsque nos per peccatum in execrationem, acerbissimum odium, gravissimámq; Divini numinis offensionem, atq; indignationem incurrisse, mercedémq; atq; stipendium, quod peccatum meretur, esse, ut non solùm omnibus calamitatibus atq; miseriis hujus vitæ, morbisque & morte corporis afficiamur; verùm etiam, ut damnatione atq; interitu sempiterno mulctemur: simul atque ex lege agnoscimus, nos per peccatum in hunc condemnatorum statum, quo nihil tetrius cogitari potest, perveniisse: toto vectore, totâ mente, toto corde animóque exhorremus, & contremiscimus, atque ita, ut casum nostrum salutariter doleamus, & ut nosmet nostri pœniteat, Lex efficit; impellitque ut peccatorum veniam, justitiam, & vitam sempiternam, (quæ ex lege adipisci non possumus) à Christo servatore tantùm, & per Christum expetamus & expectemus.* Alex. Nowellus Inst. Christian. Pietatis De Legis usu. *Hoc loco docent, Pœnitentiam esse, quæ ex peccatorum & iræ divinæ agnitione nascitur, quæ per legem Dei primùm dolores & terrorem conscientiæ incutiat. Scilicet cum verbo Dei intùs arguũntur peccata, & redditur mens malè conscia sibi, inquieta, prætristis, & desperabunda, cor anxium, consternatum, & pavidum, ut homo per se nullâ re prorsùs erigi possit, aut consolationem nanciscì, sed totus afflictissimus est, spiritu dejecto ac trepidante, & ingenti horrore concussus, à conspectu iræ Dei, &c.—Sùntque sic affectis divinæ promissiones inculcandæ, &c.* Harmon. Confess. p. 2. Bohemica Confess. Art. 5. pag. 240.

for

for *Christ*. And how requisite it is both for the glorifying of GOD'S justice and mercy; and also for the furtherance of our justification, and sanctification. For illustration of which Point, besides all that hath been said before, I have more willingly in this last Passage prest at large the authority of so great a Divine, (in which, I hope, I have not swarved from his sense) because He is without exception both for holinesse and learning: and so his sincere and orthodoxe judgment more current and passable.

CHAP. XI.

Objection against the former Doctrine. Differences betweene legall terrours in the Elect and others.

Objection.

Objection against the former Doctrine.

BVt hence, it may bee, some troubled Soule may take up a complaint, and say: Alas, if it be thus, what shall I thinke of my selfe? I doe not remember, that ever I tasted so deepely of such terrours, and legall troubles, as you seeme to require: I have not beene so humbled and terrified, nor had such experience of that state under the *spirit of bondage*, as you talke of, *&c.* And therefore you have cast scruples into my conscience, about the truth and soundnesse of my conversion.

Answer to the objection.

Answ. I answer, in this worke of the *spirit of bondage*; in this Case of legall terrours, humiliations, and other preparative dispositions, we doe not prescribe precisely just such a measure and quantitie: Wee doe not determine peremptorily upon such or such a degree, or height: Wee leave that to the Wisedome of our great Master in Heaven, the onely wise

wise God, [d] who is a most free Agent. But sure wee are, a man must have so much, and in that measure, as to bring Him to Christ. It must make him *Weary* of all his sinnes, and of Satans bondage wholy; willing to *plucke out his right eye,* and *cut off his right hand,* I meane, to part with his best-beloved bosome-lusts; to *sell all,* and not to leave so much as an *hoofe behind.* It must bee so much, as to make him see his danger, and so hast to the *Citie of Refuge,* to bee sensible of his spirituall misery, that hee may heartily thirst for mercy; to finde himselfe lost and cast away in Himselfe, that Christ may bee *All in All* unto Him: And after must follow an hatred of all false and evill waies for the time to come; a thorow-change of former courses, company, conversation; and setting Himselfe in the way and practise of *sobriety, honesty and holinesse.* If thou hast had experience of these affections, and effects in thine owne soule, whatsoever the measure of the worke of the *spirit of bondage* hath been in thee lesse or more; Thou art safe enough, and mayst goe on comfortably in the *holy Path,* without any discouragement, either from such pretended scruples in thy selfe, or any of Satans cruell cavills, and oppositions to the contrary.

d I grant, the Lord who is the most free Agent, takes liberty, and workes as it pleaseth him; and there is ods, and difference for time, measure, and such things; but for the generall, alwaies the same; by humbling first, then comforting, &c. *Master* Rogers *of Dedham, Doctr. of Faith pag.* 63.

Vpon this occasion, it will not bee here unseasonable, to tell you, How that Legall terrour, which God appoints to be a preparative in his elect, for the spirit of adoption, and a true change, differs from that which is found in * Aliens, and not attended with any such saving consequents: that every one, who hath had trouble of conscience for sinne, may cleerely discerne, whether it hath brought Him to *Christ,* or left Him unconverted.

Differences betweene that terrour which is saving, and which is not.

* This legall terror and spirit of feare, is but a common worke of the Spirit. Such an one, that unlesse more follow it can afford us no comfort. *Mετάνοια in N.T. est μεταβουλία quæ fide est posterior &*

1. That happy Soule, which is under the terrifying hand of God, preparing by the worke of the spirit of bondage, for the entertainment of Christ, and a sound conversion upon that fearefull apprehension of Gods wrath,

1. It seekes after Iesus.

wrath, and ſtrict viſitation of his conſcience for ſin, caſts about for eaſe and reconcilement, onely by the blood of the *Lord Ieſus*, and thoſe Soule-healing promiſes in the Booke of life, with a reſolute contempt of all other meanes and offers, for pacification: feeling now, and finding by experience, that no other way, no earthly thing, not this whole world, were it all diſſolved into the moſt curious, and exquiſite pleaſures, that ever any carnall heart conceived, can any way aſſwage the leaſt pang of his grieved ſpirit. Glad therefore is He to take counſell and adviſe, with any that is able, or likely to leade him by a wiſe and diſcreet hand to a well-grounded comfort and refreſhment: And reſolveth greedily, what-ever the preſcription and direction bee, to give way unto it moſt willingly in his performance and practiſe. *And the people asked him, ſaying, What ſhall wee doe then? Then came alſo Publicans to be baptized, and ſaid unto Him, Maſter, what ſhall we doe? And the Souldiers likewiſe demanded of him, ſaying, And what ſhall wee doe?* Thus were *Iohns* hearers affected, *Luk.* 3. 10, 12, 14. being afflicted with the piercing paſſages of *Iohns* thundering Sermon; *Men and brethren what ſhall we doe?* ſay the Penitent Iewes, *pricked in their hearts, Acts* 2. 37. *The Iaylour, Acts*, 16. 30. *came trembling, and fell downe before* Paul *and* Silas, *and ſaid, Sirs, what muſt I doe to be ſaved?* As if they had ſaid: Preſcribe and enjoyne what you will; be it never ſo harſh and diſtaſtefull to fleſh and blood, never ſo croſſe and contrary to carnall reaſon, profit, pleaſure, preferment, acceptation with the world, eaſe, liberty, life, &c. having warrant out of the Word, wee are reſolved, and ready to doe it. Onely informe us firſt, how to partake, and bee aſſured of the perſon and paſſion of *Chriſt Ieſus*; how to have the angry face of our bleſſed God, to whom we have continued Rebels ſo long, turned into calmneſſe and favour

ſalutaris. Μεταμέλεια *verò eſt pœnitentia, quæ ſi de eſt prior, idcóque non ſemper ſalutaris. Vt docet exemplum Judæ,* Matth. 27. 3. *Pœnitētia dicitur morſus & vulnus, quod animum ſauciat: item contritio, quæ ſi fuerit triſtitia ſecundùm Deum, gignit* Μετάνοιαν 2. Corinth. 7. 10. *Sin minùs, iter eſt ad maximũ quodque ſcelus, & tandem ad deſperationem; ut docet exemplum Judæ. Interim tamen per Catachreſin* Μετάνοια *pro* Μεταμέλεια *ponitur* Alſted. Theol. Polẽ. p. 4. De Pœnitẽt. & Indulg. contov.

favour unto us. But now a Cast-away and Alien thus legally terrified, and under wrath for sinne, is never wont to come to this earnestnesse of care, eagernesse of resolution, stedfastnesse of endeavour, willingnesse upon any termes to abandon utterly all His old waies, and to embrace new, strict and holy courses. These things appeare unto Him terrible Puritanicall, and intolerable. He commonly in such cases, hath recourse for ease & remedy to worldly comforts, and the arme of flesh. Hee labours to relieve his heavy heart, by a strong and serious casting his minde, and nostling his conceit upon his riches, gold, greatnesse, great friends, credit amongst Men, & such other transitory delights, & fading flowers of His fooles Paradise. For He is at a Point, & resolute with a sensuall impenitent obstinacy, not to pass forward thorow the Pangs of the New-birth by repentance and sanctification, into the holy Trade of new-obedience: lest Hee should, (as out of a foolish and phrantick baseneſſe, He is apt to feare) be engaged and enchained, as it were, to too much strictneſſe, preciseneſſe, holineſſe of life, communion with Gods people, and opposition to good fellowship. But the other does not.

2. Hee, that is savingly-wounded with Legall terrour, is wont in cold blood, & being something come to Himselfe, to entertaine the very same conceit (or rather mingled with a great deale more reverence, affectionateneſſe and love, as farre as the life of an immortall Soule doth surpasse in deareneſſe and excellency the cure of a fraile and earthly body) of that Man of God, which by a right managing the edge of his spirituall sword, hath pierced his heart, scorched his conscience, and bruised his spirit; I say, the same in proportion, which a wise and thankfull Patient would have of that faithfull Surgeon, which hath seasonably and thorowly lanced some deepe and dangerous Sore, which otherwise would have beene his death. Vpon the search and discovery, Hee clearely, 2. It loves the Minister who terrified it.

But the other doth not

seesand acknowledgeth, that had not that holy incision beene made into his rotten and ulcerous heart, it had cost him the eternall life of his Soule. But now the Alien put out of his sensuall humour with horrour of conscience, is ordinarily transported with much ragefull discontentment, against the powerfull Ministery of Gods painefull Messengers, who put Him to such torture, by troubling Him for sinne, and frighting Him with Hell. And thereupon cries out against them, at least with secret indignation and fretting, as the Divels did against *Christ: Why doe you thus torment us before the time?*

3. The other seekes onely for ease;

3. Aliens in such cases entertaine no other thought, and cast about for no other comfort at all, but onely how they may recover their former quietnesse of

But it for amendment.

mind, carnall ease, and freedome from present terrour. But hee that is fitting, by the spirit of bondage, for Faith, and the fellowship of the Saints, will never by any meanes, whatsoever come of Him, relapse to his wonted sensuall security. Nay, of the two, Hee will rather lie still upon the Racke, waiting for the *Lord Iesus* all the dayes of his life, then to *returne any more unto foolishnesse*, or hunt againe after any contentment in the miserable pleasures of good fellowship.

4. It alwayes honours him that hath comforted it.

4. That *Messenger, an Interpreter,* c *One among a thousand*, who in such a case can seasonably and soundly declare unto a savingly-wounded Soule *His righteousnesse*; assure Him, it was *Christ Iesus* onely busnesse in comming from Heaven, to disburden *all that labour, and are heavy laden*; and ease such trembling hearts, &c. I say, such a blessed Man of God to such a broken-heart, is for ever after most deare and welcome; *His feet are beautifull* in his eye, every time He comes neere Him. Comfort of so high a nature, in extremity of such horrible consequence, doth infinitely and endlesly endeare the delivered Soule to such

c *Si adsit peccatori calamitate aliquâ presso, vel lethaliter ægrotanti minister Dei, annunciãs ei voluntatẽ Dei, & exhortans ad resipiscẽtiã & mutationẽ vitæ in melius, cujusmodi unctus & interpres fidus voluntatis Dei est rarissimus, qui indicit nõ Deo, sed homini æquitatem,*

such an heavenly Doctour. But Aliens commonly make no great account of godly Ministers any longer, then they have present need of them, and that trouble of minde makes them Melancholike, and out with mirth. They seeme to reverence them, while from their generall discourses of mercy, and Gods free grace, of mercifull invitations to Christ, and certainty of acceptation (if they will come in) &c. They sucke into their false hearts before the time, and truth of humiliation, some superficiall glimmerings, and flashes of comfort and cooling. But if once the heate of their guilty rage begin to aswage, and they find againe some ease from their former terrours, and wonted relish in earthly delights, they turne such holy men out of their hearts, cast them out of their consciences, and hold no higher, or further conceit of them, then of other, and ordinary men; if they forbeare to persecute them with thoughts of disdaine and contempt.

seu rectitudinem illius nimirùm Dei, hoc est, in-

But the other doth so onely for the present.

stissimam, et æquissimâ, gubernationem Dei, quâ ille erga omnes homines, & inprimis afflictos utitur. Polan. in Ezech. cap. 20.

5. The true Penitent, having smarted under the sence of divine wrath, and frighted with the flames of horrour for sin, doth grow fearefull for ever after to offend, and with much gracious care dreads that *consuming fire*. But the Alien, while hee is upon the Racke indeed, and hath the hainousnesse of his sins, and Hell freshly in His eye, will easily make many glorious protestations and promises, what a rare and resolute Convert Hee will become upon his recovery. But if once the storme bee over-blowne, Gods hand withdrawne, and his painefull conscience cast again into a dead sleepe by the power, or rather poison of some sensuall receit, He performes just nothing: But like a filthy swine, wallowes againe in the mire and mud of earthlinesse and carnality, and againe with the beastly dog, returnes unto, and resumes his vomit.

5. It is ever after fearfull.

But the other is not so.

6. Hee that hath savingly passed thorow the Pangs of such spirituall afflictions, is wont to be very kindlily

6. It pitties others that are in the like case.

kindlily affected, moſt compaſſionate, and tender-hearted to others, afflicted with the ſame wofull terrours and troubles of conſcience. A woman, which hath her ſelfe with extraordinary paine, taſted of that exquiſite torture of child birth, is wont to bee more tenderly and mercifully diſpoſed towards another in the like torment; then ſhee, that never knew what that miſery meant: And is more ready, willing, and skilfull to relieve in ſuch diſtreſſes. It is proportionably ſo in the preſent Caſe: But the Alien being tainted in ſome meaſure with the Divels hatefull diſpoſition, is by the heate of his ſlaviſh horrour, rather enraged with malice, than reſolved into mercy: Hee is rather tickled with a ſecret content, then touched with true commiſeration, to ſee and heare of others plunged into the ſame gulphe of miſery, and plagued like Himſelfe. Hee is much troubled with ſoleneſſe in ſuffering, and the ſingularity of any ſorrowfull Accident. Companion-ſhip in croſſes, doth ſomething allay the diſcomforts of carnall men: So that ſometimes they ſecretly, but very ſinfully rejoyce, (ſuch is their dogged, * divelliſh diſpoſition) even to ſee the hand of God upon their neighbours. Neither can hee in ſuch extremities miniſter any meanes of helpe, or true comfort at all, either by prayer, counſell, or any experimentall skill; becauſe the *evill ſpirit* of his vexed conſcience, was not driven away by any well-grounded application of Gods mercies, and Chriſts blood: but as *Sauls* was, by Muſicke, worldly mirth, carnall adviſe, Soule-ſlaying flatteries of Man-pleaſing Miniſters, plunging deſperately into variety of ſenſuall pleaſures, &c.

But the other doth not ſo.

* Ἐπιχαιρεκακία, affectus ex odio & gaudio mixtus; cum odio impulſi lætamur, vel gaudemus in aliorum calamitatibus: Eſt affectus proprius Diabolorum. propterea illi ipſi, qui in aliorum calamitatibus lætãtur, ad ipſũ Diabolũ accedunt. And they are as like Him in this peſtilent property, as if He had ſpit them out of his mouth.

7. He, which after the boiſterous tempeſt of Legall terrours, hath happily arrived at the Port of Peace; I meane, that bleſſed peace *which paſſeth all underſtanding*, made with God himſelfe in the blood of his Sonne, enters preſently thereupon into the *good way*,

way, takes upon Him the yoke of Christ, and serves him afterward *in holinesse and righteousnesse all the dayes of his life.* And ordinarily His deeper humiliation, is an occasion of his more humble, precise, holy, and strict walking, and of more watchfulnesse over his heart, and tendernesse of conscience, about lesser sins also; all occasions of scandall, appearances of evill, even aberrations in his best actions, and holiest duties; &c. But Aliens, when once they be taken off the Racke, and their torture determined, either become just the same men they were before; or else reforme onely some one, or other grosse sinne, which stucke most upon their consciences, but remaine unamended and mortified in the rest: or else, which often comes to passe, grow a great deale worse. For they are, as it were, angry with God, that he should give them a taste of Hell fire before their time; and therefore knowing their time but short, fall upon earthly delights more furiously, engrosse and graspe the pleasures of the World with more greedinesse and importunitie.

But the other not so.

Chap. XII.

Instructions for the avoiding this fault of applying comfort too soone.

THese things thus premised; I come to tell you, that for the rectifying of the forementioned Errour, & prevention of the danger of dawbing & undoing for ever in a matter of so weighty importance, I would advise the Spirituall Physition, to labour with the utmost improvement of all his divine skill, heavenly wisedome, best experience,

Counsell to avoyde the former error.

perience, heartiest praiers, most piercing perswasions, prest out of the word for that purpose, wisely to worke, and watchfully to observe the season, when he may, warrantably and upon good ground, apply unto the woundedst soule of his spiritually-sicke Patient, assured comfort in the premises of life, and that soveraigne blood, which was spilt for broken hearts; and assure him in the Word of truth, that all those rich compassions, which lie within the compasse of that great Covenant of everlasting mercy and love, sealed with the painefull sufferings of the Sonne of God, belong unto Him. Which is then, when his troubled heart is soundly humbled under Gods mighty hand, and brought at length to, first, a truly penitent sight, sence, and hatred of all sinne: secondly, a syncere and unsatiable thirst after Iesus Christ, and righteousnesse both imputed, and inherent: thirdly, an unfained and un-reserved resolution of an universall New-obedience for the time to come, &c. Here I had purposed to have beene large; but I am prevented by that which hath been said already: and therefore to avoide repetition, I must remit you to the consideration of those Legall and Evangelicall preparations for the entertainement of Christ and true comfort, which I handled before, which may give some good direction and satisfaction in the Point. See Pag. 131. l. 33. to the end of pag. 146.

1. The time of applying.

2. Fitting for that time

Yet take notice, that in the meane time before such fitnesse be fully effectuated, I would have the Man of God ply his Patient with his best perswasions and Proofes, seasonably mingled with motives to humiliation, of the pardonableness of his sinnes, possibility of pardon, damnableness of despaire, danger of ease by outward mirth, &c. And to hold out to the eye of the troubled conscience, as a prize and Lure, as it were, the freeness of Gods immeasurable mercy,

the

the generall Offer of Iesus Christ without any exception of persons, times, or sinnes; the pretiousnesse and infallibilitie of the promises, in as faire and lovely a fashion, in as orient and alluring formes, as Hee can possibly. But it is One thing to say; If these things be so, I can assure you in the Word of life, of the promises of life, and already-reall right & interest to all the riches of Gods free grace, and glorious purchase of Christs meritorious blood: Another thing, to say; If you will suffer your understandings to bee illightned, your consciences to bee convinced, your hearts to be wounded with sight, sence, and horrour of sinne; If you will come-in, and take Iesus Christ, His person, his Passion, his yoke; If you will entertaine these and these affections, longings, and resolutions, *&c.* Then most certainely our mercifull Lord will Crowne your truly humbled soules with his dearest compassions, and freest love.

3. Manner of applying comfort at that time, which must be

Lastly, be informed, that when all is done, I meane, when the Men of God have their desire; That the Patient in their perswasion is soundly wrought upon, and professeth understandingly and feelingly, and as they verily thinke from his heart; first, that Hee is *heavie laden* with the grievous burden of all His sinnes; secondly, That Hee is come by His present spirituall terrour and trouble of minde, to that resolution, *to doe any thing*; which we finde in the Hearers of *Iohn* and *Peter*, *Luk.* 3. *Acts* 2. Thirdly, That Hee most highly prizeth *Iesus Christ* farre above the riches, pleasures, and glory of the whole earth; thirsts and longs for Him infinitely. Fourthly, That Hee is most willing to *sell all*: To part with all sinne, with His *right eye*, and *right hand*, those lusts and delights which stucke closest to His bosome: Not to leave so much as an *hoose behinde*. Fifthly, That hee is content with all His heart to take *Christ*, as well for a Lord and Husband to serve, love, and obey Him;

as

as for a Saviour to deliver Him from the miseries of sinne. To take upon Him His yoke: To enter into the *narrow way*, and walke in the *holy Path*: To associate Himselfe to that *sect*, which is so *spoken against every where, &c.* I say, when it is thus with the afflicted Party, and most happy is Hee, when it is thus with Him; yet notwithstanding, because God alone is the *Searcher of the heart*, and *the heart of Man is deceitfull above all things*, wee can assure mercy and pardon, but onely conditionally, (Tho by the mercy of God, wee doe it many and many times with strong and undeceiving confidence) Wee must ever adde either expressedly, or implyedly, such formes of speech as these: if all this which you professe bee in truth; If you be thus resolved indeed; if these things bee so as you have said, &c. Why, then wee assure you in the word of life and truth, your Case is comfortable; you may sweetly repose your troubled, and truly-humbled soule upon *Iesus Christ*, as your *wisedome, righteousnesse, sanctification*, and *redemption*; upon all the Promises of life, Gods free grace, &c. as truly belonging unto you, and certainely yours for ever.

Acts 18. 22.

Conditionall, which is
* 1. Confirmed by
f 1. Doctor *Vsher* in his Answer to a Iesuites challenge. Of the Priests power to forgive sinnes, pag. 144.
g 2. Buckler of the Faith, By *Peter de Moulin* against *Armouz* the Iesuite. Of Auricular confession, pag 390.
h By pardoning here, understand not any soveraignty of remitting sinnes: wee leave that errour to the Luciferian pride of that *Man of sinne, who exalteth himselfe above all that is called God.* whom if we follow, *we must say, that in this high Priest there is the fulnesse of all graces; because Hee alone giveth a full indulgence of all sinnes: that that may agree unto him, which we say of the chiefe prince our Lord, that of his fulnesse all*

Heare two Master-Builders vpon the matter, confirming the present Point.

1. f *To thinke that it lyeth in the power of any Priest truly to absolve a man from his sinnes, without implying the condition of his* beleeving and repenting, as hee ought to doe, *is both presumption and madnesse in the highest degree.*

2. g *In the Pardon, whereby a Priest* h *pardoneth a sinner for an offence by him committed against God, there are two things to be considered: One, that there is no pardon, if the sinner doth not earnestly repent; The other, that hee himselfe which pardoneth, hath need of pardon, Of these two Points, the first is the cause, that the Priests pardon is conditionall, because Hee knoweth not the heart;*

The

The other is a cause, that the Priest should consider of himselfe, that he is rather a Delinquent, then a Iudge: and to teach him to feare, lest that after hee hath pardoned others, Hee himselfe may not obtaine pardon. It is a thing certaine, that if a sinner seriously converting, and beleeving in Iesus Christ, cannot obtaine absolution of his Pastor which is passionate, or badly informed of the truth; God will pardon him. On the contrary, if a Pastor that is indulgent, and winketh at vices, or that is deceived by appearance of repentance, absolveth an hypocriticall sinner, and receiveth him into the communion of the faithfull, that hypocriticall sinner remaineth bound before God, and shall bee punished notwithstanding. For God partaketh not with the errours of Pastors, neither regardeth their passions; nor can bee hindred from doing justice by their ignorance.

we have received. *Oportet discere, in summo Pontifice esse p'enitudinem omniũ gratiarum; quia ipse solus cõfert plenam indulgẽtiam omnium peccatorũ: ut competat sibi, quod de primo principe Domino dicimus, quia de plenitudine ejus nos omnes accepimus.* De regimine Principũ, Lib 3. c.10. inter Opuscula Thomæ, num.20 Nay we must acknowledg that the meanest in the whole army of Priests, that followes this King of pride, hath such fulnes of power derived unto him, for the opening and shutting of heaven before men: *that forgiveneſſe is denied to them, whom the Priest will not forgive. Negatur remissio illis, quibus noluerint Sacerdotes remittere* Bellarm. de Pœnitent. lib. 3. cap. 2. I say then, by pardoning we must not understand any soveraignety of remitting sinnes: but a declaring and shewing to the true Repentant, that they are pardoned, ministerially onely. To which truth, it is so mighty, even some Popish Writers subscribe. *God*, saith *Lombard*, the Father of the Romish Schoole, *hath given power to Priests to binde and unbinde, that is, to shew that men are bound or unbounde. Deus Sacerdotibus tribuit potestatem solvendi & ligandi, id est, ostendendi homines esse ligatos et solutos.* Lib 4. distinct. 18. litera F. whom a great number of Schoole men follow, *In 4. Sent. Dist.* 18. Nay, our Polemicall Divines prove it to bee publikely taught from the time of Satans loosing, untill his binding againe, by the restoring of the purity of the Gospell in our daves. For this purpose, these are their Authors, *Radulphus Ardens*; *The power*, saith Hee, of releasing sinnes belongeth to God alone: but the ministery (which improperly is called a power) Hee hath granted to His substitutes, who after this manner doe binde and absolve, that is to say, doe declare that men are bound, or absolved. *Potestas peccata relaxandi solius Dei est. Ministerium verò, quod improprie etiam Potestas vocatur, vicariis suis concessit; qui modo suo ligant vel absolvunt, id est, ligatos, vel solutos esse ostendunt.* Hom. Dominic. 1. post Pascha. Both the *Anselmes*, ours of Canterbury, the other of *Lion* in France, in their expositions upon Matth. 9. *Ivo* Bishop of Chartres Epist. 228. *Hugo Cardinalis*, in Luc. 5. & Matth. 16. *Altissiodorensis, lib. 4. De generali usu Clavium. Alex. Halensis, Sum. Part* 4. Q. 21. *Membr.* 1. *Bonavent. in* 4. *Dist.* 18. *Art* 2. *Quæst.* 1. 2. *Ockam, in* 4. *Sent. Quæst.* 9. *Lit Q. Argentin. in* 4. *Sent. Dist.* 18. *art* 3. *Michael de Bononia in Psal.* 29. *et* 31. *Biel in* 4. Sent. Dist. 14. *q.* 2. & *dist.* 18. *q.* 1. Major *in* 4. Sect. Dist. 18. *q.* 1 & Dist. 14. *q* 2. Cond. 3. *Hadrian in Quodlibetic. q.* 5. *art.* 3. and others. How rotten and ridiculous then is that impudency of *Suarez*. *Veruntamen hæc sententia magistri falsa est, & jam hoc tempore erronea. in* Thom. Tom. 4 *Dist* 19. *Sect* 2. *Num.* 4.

3. Let

3. Let me adde [i] *Cyprian*, who at the first rising of the Novatian heresie, wrote thus to *Antonianus*: *We doe not prejudice the Lord that is to judge; But that he, if Hee finde the Repentance of the sinner to bee full, and just, hee may then ratifie that, which shall bee here ordained by us: But if any one doe deceive us with the semblance of Repentance, God (who is not mocked, and who beholdeth the heart of man) may judge of those things, which we did not well discerne, and the Lord may amend the sentence of his servants.*

Neither let this Truth; to wit, that our assuring of mercy and pardon must be conditionall, upon such like termes as these; *If thou dost beleeve, and repent as thou oughtest to doe; If these things bee in truth as you promise and professe, &c.* discourage, or trouble any that are true of heart: For it should not prejudice, or hinder their application of the promises, taking Christ as their owne assurance of mercy and comfort: because they are conscious to themselves of the sincerity of their own hearts. And therefore [k] *Looke how the Prophet* Esay *was comforted, when the Angell said unto him;* [l] Thine iniquity is taken away, and thy sinne purged; *and the poore Woman in the Gospell, when Iesus said unto Her,* [m] Thy sinnes are forgiven: *The like consolation doth the distressed sinner receive from the mouth of the Minister, when he hath compared the truth of Gods word faithfully delivered by him, with the worke of Gods grace in His own heart. According to that of Elihu:* If there bee an Angell, *or a Messenger* with him, an Interpreter, one of a thousand, to declare unto man his righteousnesse; then will *God* have mercy upon Him, and say, Deliver him from going downe to the pit, I have received a reconciliation.

i *Neque enim praiudicamus Domino iudicaturo, quò minùs si pœnitentiam plenam, & iustam peccatoris inverit, tunc ratum faciat, quod à nobis fuerit hic statutũ. Si verò nos aliquis pœnitentiæ simulatione deluserit; Deus, qui non deridetur, & qui cor hominis intuetur, de his quæ nos minùs perspeximus iudicet, & servorum sententiam Dominus emendet.* Ad Antonianum. epist. 3. lib. 4.

k Doctor *Usher*, in His Answer to a Iesuites Challenge, pag. 137.

l Esay 6.7.

m Luke 7.48.

Iob 33.23,24.

Chap. XIII.

The second case wherein the former Error is committed, which is in applying too much. Two things concerning which the afflicted is to be advised for avoyding this Error.

2.  Oo much. A little *Aqua vitæ* may happily revive and refresh the fainting spirits of a swouning Man; but too much would kill. A spoon-full of Cinnamon-water mingled with twelve spoon-fulls of Spring-water, and one spoonfull of Rose-water, &c. may be soveraign against the sinking of the heart; But poure at once a Pint into the Stomacke, and it might unhappily choake the naturall heate, waste the Radical moysture, and burne up a Mans Bowels. Mercy being wisely administred in the right season, and mingled with convenient Counsels and Caveats, may, by Gods blessing, binde up a broken heart with a leasurable and kindly Cure; It may mollifie in the meane time with an healing and heavenly heate, the smarting anguish of a wounded conscience; and at length seasonably close it up with sound and lasting comfort: But poured out hand over head by an unsteady, and in-discreet hand, It may by accident, dangerously dry up penitent teares too soone, and stifle the worke of the spirit of Bondage in the beginning.

2. When too much; which is first illustrated by similitudes.

But here let none either out of ignorance or malice mistake, or be troubled with this *Too much*: The same Phrase in the same sense is to be found in * Master *Perkins*, a great Master in the deepe mystery of dealing with afflicted consciences. For wee must know, that *Too much*, is by no meanes to bee meant of any wayes restraining, or confining the infiniteness of

2. explained.

* *The comfort which is ministred to the party in distresse, must bee layed with some mixture of the Law*; that is to say: The Promise alone must not

bee app'yed, but with all mention is to bee made of the sinnes of the Party, and of the grievous punishment due unto Him for the same. The reason is, because there is much guile in the heart of Man, insomuch, as oftentimes it falleth out, that men not thorowly humbled, being comforted, either *too soone*, or *too much*, doe afterward become the worst of all. In this respect, not unlike to the iron, which being cast into the fire vehemently hot, and coold againe, is much more hard then it would have been, if the heate had been moderate. And hence it is, that in the ministring of comfort, wee must something keepe them downe, and bring them up by little and little to repentance. The sweetnesse of comfort is the greater, if it be allaied with some tartnesse of the Law. *Cases of consciences, Li.* 1. *Cap.* 7. *Sect.* 5. Here remember by the way, that the comforts ministred usually and ordinarily, must not goe alone, but be mingled and tempered with some terrours of the Law, &c.—— The ministring of comfort in this distresse would not be direct and present, but by certaine steps and degrees: except only in the Point of death: for then a directer course must be used *Ibid. Cap.* 11 *Sect.* 1.

of Gods mercy. It were execrable blasphemy to disroabe Gods most glorious Attribute of its immensity: but in respect of not mingling some Coolers and Caveats to keepe from presumption: as shall appeare in the ensuing Counsells, I shall commend for that purpose.

Vpon this ground, I reason thus:

3 Proved.

A man may presse, and apply Gods justice, and the terrours of the Law *Too much*; therefore also mercy, and the comforts of the Gospell, too much. The consequent is cleare. For as the former may plunge into the Gulph of despaire; so the other may cast upon the Rocke of presumption: Nay, it is more then unanswerably strong; Because wee are farre readier to apprehend, and apply unto our selves mercy, then judgement. And thousands are endlesly overthrown thorow presumption, for one by despaire.

And the Antecedent who will deny; It is rather so preposterously applauded and prest; that most, if a Minister, even with his best discretion, reveale the whole Counsell of God, and tell them; That none shalbe refreshed by Christ, but onely those who *labour and are heavy laden*; That they must *humble themselves in the sight of the Lord*, if they would have him *to lift them up*: That none *shall have mercy*, but such as *confesse and forsake their sinnes*: That the meere

Matth. 11. 28.
Iames 4. 10.
Prov. 28. 13.

meere civill man, and luke-warme formall Professour, without *holinesse* and *zeale*; can never be saved: That all *the wicked shall be turned into Hell, &c.* In a word, if Hee take the right course to bring men *from darkenesse to light, from Satan to the living God*; by first wounding with the Law, before Hee heale with the Gospell; I say, the most in this Case, are ready to cry out, and complaine, that he throwes wildfire, Brimstone and Gunpowder into the consciences of men.

Heb. 12 14. Revel. 3. 19. Psal 9. 17.

Conceive therefore, I pray you;

That there is in God; first, His justice: and secondly, His mercy, both infinite and equall, Onely in regard of man there is an inequality; For God may bee said, to be more mercifull unto them that are saved, then just to them that are damned: For of damnation the just cause is in Man; but of salvation, it is wholly from grace. [n] In Himselfe and originally, they are both equall, and so are all his Attributes: But in respect of the [o] exercise, and expression upon His creatures, and abroad in the world, there is some difference. But for my purpose, and our Ministeriall employment and commission, take notice;

That as the revealed effects of Gods mercy, are love, tender-heartednesse, compassion; His owne deare Sons pretious heart blood, pardon of sins, peace of conscience, unspeakeable and glorious joy thereupon, Evangelicall pleasures, comfortable presence of the Spirit even in this life, and in the other World pleasures infinitely moe then the Starres of the firmament in number, even for ever and ever: And all these upon all true penitents:

So the revealed effects of His Iustice are *indignation and wrath*; *tribulation and anguish*; that Sword, *which will devoure flesh*; those arrowes, that *drinke blood*; that fiery anger, *which will burne unto the lowest Hell, and set on fire the foundations of the Mountaines*;

n *Proprietates Dei essentiales sunt realiter ipsamet Dei essentia, & nec ab essentia Dei, nec inter se reipsâ differunt: Non ab essentia, quia sic sunt in essetia, ut sint ipsa essentia: Non inter se, quia quicquid in Deo est, unum est: à prima autem unitate omnis prorsus differentia, omnisque numerus abesse debet.* Polan. Syntag. Theol. Lib 2. Cap. 7.

o *Proprietates Dei κατ' ωσιν sunt æquales, ἐνεργητικῶς inæquales.* Alsted. Theol. Didactico Scholast. Sect. 1. Cap. 15.

Mountaines; That comming against, which is *with fire and chariets like a whirle-winde, to render anger with fury, and rebuke with flames of fire*; that meeting which is, as of a *Beare bereaved of her whelpes, to rent the caule of the heart, and devoure like a Lyon, &c*, All plagues with the extremity, temporall, spirituall, eternall, all the curses in this Booke of His, all the torments of Hell, to the utmost sparke of those infernall flames; And all these, upon all impenitent sinners. Now God will be glorified both waies, and by them both:

Give us leave then, to give them both their due:

Wee are most willing, and ready, as our great * Master in heaven would have us, *Isa.* 40. 1, 2. and our blessed Saviour by his example doth teach us; *Luk.* 4. 11. To convey by our Ministry into every truly-broken heart, and bleeding Soule, the warmest blood that ever heated Christs tender heart; and to keepe backe from the true Penitent, not any one graine of that immeasurable Mine, of all the rich mercies purchased with that pretious blood.

Bee content therefore on the other side, that wee open the Armory of Gods justice, and *reveale his wrath from heaven against all ungodlinesse and unrighteousnesse of Men; That indignation and wrath, Tribulation and anguish*, shalbe *upon every soule of man that doth evill, &c*. As wee are ever ready to binde up the bruised spirit with the softest oyle of Gods sweetest mercy: So let us, I pray you, have leave, in the equity of a just and holy proportion, to wound with the *Hammer* of the Law, the *hairy Pate* of every One that goes on in His sinne.

Let us deale faithfully even with wicked men, lest wee answer for the blood of their soules, By telling them, That, as certainly as all the glorious comforts, and blessed consequents of Gods infinite mercy shall crowne the heart and head of every true-hearted *Nathan*

* Now wee his Ministers, His Almoners to distribute his comforts, even as many, as be in the Scripture, dare not lavish them out, and promise them to such lazy indifferents as these: But if we see any ready to faint for want, saying, Give me drink, or else I'die; then we reach the cup of salvation to him, and bid him drink of it: neither dare we to give it to any other, *Rogers of Dedham, Doctr. of Faith, pag: 186.*

thanael for ever: so all the dreadfull effects of his angry Iustice will at length seize upon the Soules, and confound the consciences of all un-holy men with extremest severity, and terrour.

Let it be thus then, and let our Ministeriall dispensation be in this manner: if thou bee an impenitent Person; I would tell Thee, That the utmost wrath of GOD, unquenchable and everlasting vengeance, all earthly and infernall plagues, are thy certaine Portion: But I would mollifie and sweeten the bitternesse of this sentence, with assurance of mercy upon Repentance, to prevent the assaults of despaire.

On the other side, If the Ministry of the Word hath wrought upon Thee effectually: and how thy truly humbled soule thirsts after Christ with a sincere hatred and opposition against all sinne; I would assure thy troubled and trembling heart in the Word of life and truth, of al those most precious blessings and sweetest comforts, which the Book of God doth promise, and the bloud of Christ hath bought: But withall I would commend unto thee some Coolers and Counter-poisons against presumption, and falling to Pharisaisme.

For which purpose, and for prevention of danger, and spirituall undoing by unskilfull, and undiscreet dawbing in the Case proposed; I come now to tender such Counsels and Caveats as these, or the like, which the faithfull Physition of the Soule according to occasions, circumstances, and present exigents, may thinke fit to bee mingled with administration of mercy, and wisely propounded to the afflicted Party.

1. It may not prove unseasonable to speake thus, or in some such manner, to thy spirituall *Patient*.

1. If these things bee truly and soundly so: If thou finde and feele indeed such a mollified and melting spirit, such broken and bleeding affections in

The first advice to be given to the afflicted concerning comfort.

thy bosome; Thou art certainely blessed. If that sorrowfull soule of thine doth renounce from the very heart-root, with speciall distaste and detestation all manner of sinne; insatiably thirst *after righteousnesse*; unfainedly resolve, for the short remainder of a few and evill dayes, to bend it selfe towards heaven in all New-obedience; I say, if this be sincerely, the holy disposition and resolution of thine heavy heart, notwithstanding all thy present terrour and trouble of mind, Thou art truly and everlastingly happy. Onely take notice (lest my ministring of mercy bee mistaken, or thy conceiving of comfort mis-carry) that the *heart of man is deceitfull above all things.* A bottomlesse depth it is of falshoods, dissemblings, hypocrisies, an endlesse Maze of windings, turnings, and hidden passages. No eye can search and see its center and secrets, but that All seeing One alone, which is *ten thousand times brighter than the Sunne*; to which the darkest Nooke of Hell is as the Noone-day. And therefore not I, nor any man alive, can promise pardon, or apply the promises, but conditionally, upon supposition: *If these things bee so, and so, as thou hast said.* And the sincerity of thy heart, and truth of these hopefull protestations, which we now heare from thee in this extremity; (and I must tell thee by the way, such like may bee enforced by the slavish sting of present terrour, not fairely and freely flow from a true touch of conscience for sinne; I say, this may bee, though I hope better things of Thee). The truth, as I said, both of thy heart, and these affectionate promises, will appeare, when the storme is over, and this dismall tempest, which hath over-cast and shaken thy spirit with extraordinary feare, and astonishment, is over-blowne. Thy course of life to come, will prove a true Touch-stone, to try, whether this bee the kindly travaile of the New-birth; or onely a temporary taking-on during the fit,

by

by reason of the uncouthnesse, and exquisitenesse of this invisible spirituall torture, without true turning to *Iesus Christ*. If when the now-troubled powers of thy soule, which the wound of thy conscience hath cast into much distracted and uncomfortable confusion, shall recover their wonted calmenesse and quiet, thou turne unto thine old bias, humour, company and conversation; it will then be more then manifest, that this furnace of terrour and temptation, wherein thou now liest and languishest, was so farre from working thine heart to heavenlinesse and grace, that it hath hammered it to more hardnesse and ungratiousnesse: from purging and refining; that it hath occasioned more earthlinesse, epicurisme and raging affections in sensuality and sinfull pleasures. But if, when thou art up againe, and raised by Gods mercifull hand out of the Depth of this spirituall distresse, into which the horrible sight, and heavy waight of thy sins have sunke thee; if then thou expresse, and testifie thy true-heartednesse in these present solemne protestations made now, as it were, in thy hot blood; I meane, of thy hatred against sin, by an earnest opposition, watchfulnesse, and striving against all, especially that, which in thine unregenerate time stuck closest to thy bosome: of thine hunger and thirst after a comfortable fruition of Gods face and favour, by a conscionable and constant pursuit, and exercise of all good meanes and opportunities, of all his blessed ordinances, appointed and sanctified for growth in grace, and bringing him neerer unto Him: of thy future New-obedience, and Christian walking, by plying industriously, and fruitfully with thy best endeavour, and utmost ability, those three glorious workes of Christianity; Preservation of purity in thine owne Soule and Body: righteous dealing with all thou hast to do-with: Holy carriage towards God in all religious duties. In a word, by *denying ungodlinesse and worldly* Tit. 2. 11, 12.

worldly lusts, and living soberly, righteously, and godlily in this present world, of which the *grace of God teacheth* every true Convert to make Conscience. I say, if upon thy recovery, this be thy course; Thou art certainly New-created. Such blessed behaviour as this, will infallibly evidence; these present terrours to have beene the Pangs of the New-birth, and thy happie translation from death to life, from the vanity and folly of sin into the light and liberty of GODS Children.

Zech. 13. 1.
The second advice concerning the repentance.

2. Secondly, say unto him: When once that blessed *Fountaine* of Soule-saving bloud is opened upon thy Soule, in the side of the Sonne of God, by the hand of Faith for *sinne and for uncleanesse*; then also must a Counter-spring, as it were, of repentant teares be opened in thine humbled heart, which must not be dried up untill thy P dying day. This is my meaning; (for every Christian hath not teares at command: the heart sometimes may bleed, when the eyes are dry.) Thou must be content to continue the current of thy godly sorrow upon that abominable Sinke and Sodome of all the lusts, vanities and villanies of thy darke and damned time; and also upon those frailties, infirmities, imperfections, defects, relapses, back-slidings, which may accompany thy regenerate state; even untill that body of sinne, which thou carriest about thee, bee dissolved by the stroke of death. As concerning thine old sinnes, and those that are past, it is not enough that now the fresh horrour of them, and those grisely affrighting formes, wherein they have appeared to the eye of thy wounded conscience, have wrought upon thy heart, by Gods blessing, some softnesse, heart-rising remorse, and hatred: But thou must many and many a time hereafter, in the extraordinary exercises of renued repentance, presse thy penitent spirit to bleed afresh within thee, and q *draw water* againe out of the bottome

p As concerning sorrow, seeing the causes still remaine, namely, corruption & affliction; therefore this sorrow must continue to our lives end: Tho in a different manner: now mingled with comfort; whereas the former before Faith could have none. Whereas on the other side, the sorrow that quite drieth up was never found, as it is to be seene in many, who being once deeply afflicted, & in great heavines for their miserable state, afterward comming to som comfort, are growne so secure & senseless, that having no true griefe, or remorse for their daily corruptions, cõtent themselves, that they were once cast

tom of thy broken heart with those *Israelites, and poure it out before the Lord* in abundance of bitter teares, for thy never sufficiently sorrowed for abominations and rebellions, against so blessed and bountifull a God. down: whose lives, as they be foule, and full of blots; so their ends be oft fearefull, either senseleſse or uncomfortable: so dangerous is it to quench the spirit in any part. *Culverwell in his Treatise of Faith, p. 46.47. Certum est sine dubio peccati & miseriæ primùm, deinde liberationis in Christo Iesu abeadem illâ miseria, nullam in Christo esse veram consolationem. Nos quidem hodierno die expectamus non primum illum, sed secundum Christi adventum. Vt igitur eum cum aliqua consolatione expectemus, danda nobis opera est in tota vita, ut magis magisque in sensu peccati, & miseriæ nostræ proficiamus: alioqui profectò tantum aberit, ab eo, ut cum consolatione & gaudio eum Christi adventum expectemus, ut è contrà cum horroribus animi & conscientiæ non tam expectemus illum diem, quàm cum eo eversemur.* Rolloc. in Iohan. p. 346. *Perpetuò resipiscamus; In perpetua luctu & perpetua resipiscentia simus.* Idem. Ibid. pag. 337: Some are onely slightly humbled, and having got comfort are never more grieved: whereas a true Beleever, even after Faith, grieves still for his daily sinnes: but these thinke it enough that they were once grieved; and therefore now grieve no more for their foule sinnes. *Rogers of Dedham. Doctr. of Faith, pag. 367. Cum semper nobis agnoscenda sint peccata nostra, & credendum, quòd remittantur nobis peccata propter Christum, sentimus semper etiam in hac vita nobis agendam esse pœnitentiam.* Harmon. Confess. p. 2. Wirtenbergica Confess. de pœnit. pag. 153. We are to note, that Repentance is a continuall course of sorrow; and if we have this in truth, then may we boldly seeke for comfort out of Gods Word, and from His Ministers, and look what comfort they give us on Earth, the same shall be sealed also in Heaven. Wherefore as it is requisite continually to till the ground, if we will have fruit; and daily to eate, if we will live: so in spirituall things, wee must be humbled with continuall sorrow, that we may be refreshed with daily comfort in Christ. *Greenham, Ser. 7. Of Repentance.* I the rather quote these Divines for this point; to oppose the wicked and ignorant folly of some ill-tongued Antinomists, and other peevish and proud Phantasticks. q 1 *Sam. 7. 6. Hauserunt aquas è puteo cordis sui, & abundè lachrymati sunt coram Domino, resipiscentes.* Chald. Paraph.

Times of renewing our Repentance.

Now the solemne times and occasions, when we are called to this renued Repentance, are such as these:

1. Speciall services.

1. When wee are to performe some speciall services unto God; because then out of a godly jealousie we may feare, lest the face and favour of God, the love and light of His countenance may not lie so open unto us, by reason of the cloudy interposition of our former sinnes.

2. Speciall services.

2. When we seeke for any speciall blessing at Gods mercifull hands; because then out of a gracious feare we may suspect, that our old sinnes may intrude; and labour to intercept and divert from

our longing Soules, the sweet and comfortable influences of the Throne of grace. It may seeme that *David* in the current of his prayer, saw His old sinnes charge upon Him, and therefore cries out by the way;

3. Speciall afflictions

Remember not the sinnes of my youth. 3. In the time of some great affliction, and remarkeable Crosse; when upon a new search, and strict examination of our hearts and lives; we humbling our selves more solemnely again in the sight of the Lord, and mourning afresh over Him, whom we have pierced with our youthly pollutions, and provok daily with many wofull failings, are wont to seeke Gods pleased face, and our former peace; sanctification of it unto us in the mean time, and the removall of it from us in due time, in the name of *Iesus Christ*. 4. After relapse into some old secret lust, or fall into some new scandalous sinne. *Davids* remorse for adultery and murder, brought his heart to bleed over his birth-sinne, *Psal.* 51. 5. Above all, upon all those mighty Dayes of humiliation by prayer and fasting, publike, private, or secret: wherein Gods people wrastle with God by the *omnipotency* of prayer, and worke so many wonders from time to time. Some there are also, who setting apart some speciall times to conferre with God in secret, lay together before Him, the glorious Catalogue of the riches of His mercy, reaching from everlasting to everlasting, all his favours, preservations, deliverances, protections, &c. from the first beeing, to that time; and the abhorred Catalogue of all their sinnes from *Adam* to that houre, Originall, both imputed, and inherent; actuall both before and since their calling; and this they doe with hearty desire of such different affections, as they severally require. A serious and sensible comparing of which two together, makes sinne a great deale more loathsome, and the mercies of God more illustrious; and so prooves effectuall many times, by the helpe of the Holy Ghost,

4. Speciall sinnes.

5. Speciall humiliation.

Est quædam precũ omnipotentia. Luth.

to

to soften their hearts extraordinarily, to make them weepe heartily, and fills their Soules with much joyfull sorrow, and humble thankfulnesse. 6. Vpon our Beds of death. Then because we take our farewell of Repentance, we should take our fill of it; because it is the last time we shall looke upon our sins for that purpose, we should dismisse them with utmost, and extremest loathing. At such times, and upon such occasions as these, and the like, when thou art called to a more solemne, strict and severe search, and review of thy old sins and former life. Thou must renue this present Repentance of thy New-birth, make thine heart breake againe, and bleed afresh with the sight of thy heretofore much doted upon, but now most abhorred abominable courses. And so often also, as thou lookest backe upon them, Thou must labour to abominate and abandon them with more resolute aversion, and new degrees of detestation. Tho it may bee, by the mercies of GOD, they shall never be able to [r] sting thee againe with the same slavishnesse of guilty horrour; yet thou must still indeavour, in thy cold bloud to strangle utterly thy former delight in them, with more hearty additions of deadly hatred; and to bee more and more humbled for them untill thy ending houre. It is a very high happinesse, and blessing above ordinary, to bee able to looke backe upon thy choisest youthfull pleasures and pollutions, without either sensuall delight, or slavish horrour: with sincere hatred, holy indignation, and hearty mourning.

6. The death bed.

Necessity of continuing Repentance.

Now for the time to come, and those sinnes, which hereafter the rebelliousnesse of thy naughty nature, and violence of the Devils temptations may force upon thee; if thy heart be now truely toucht, and conscience savingly illightened, Thou shalt finde much matter, necessity, and use of continuing thy Repentance, so long as thy life lasts. In a leaking ship there must bee continuall pumping; * A ruinous house must

r—Quorum primus ego sum. *Hoc ergo apud beatum Paulum fiduciæ & consolationis accipite fratres, ut ad Dominũ jam conversos, non nimis cruciet præteritorũ conscientia delictorum: sed tantũ humiliet vos, sicut & ipsũ.* Ego sum *inquit* minimus Apostolorũ: qui non sum dignus vocari Apostolus, qui sum persecutus ecclesiam Dei *Ita & nos humiliemur sub potenti manu Dei, &c.* Bern. Col. 225.

* *Et si preces quotidiè, quotidiè pœnitentiã agas: quod in antiquis domibus facere solemus,*

tũ fuerint putrefacta, putrida subtrahimus, et supponimus nova, & à continua cura nunquã desinimus. Chryſ. Ad pop. Antioch. Hom. 80

must be ſtill in repairing: Theſe bodies of death we beare about us, are naturally liable to ſo many batteries, and breaches by the aſſaults of originall ſinne, and other implacable enemies to our ſoules, that there is extreme need of perpetuall watch and ward, repenting and repairing, leſt the New-man bee too much oppreſt, and too often ſurprized by the many, and cunning encounters of the old *Adam*. When thou art in company, ſolitary, buſied about thy particular Calling, there may ſuddenly ariſe in thine heart, ſome greedy wiſh, ſome groſſe conceit, ſome vaine, uncleane, ambitious, revengefull thought; ejaculate preſently a penitent ſigh, and fervent prayer for pardon of it in the Paſſion of *Chriſt*. In thy family, perhaps amongſt thy Children and ſervants, by reaſon of ſome croſſe accident, thou mayſt breake out into ſome adviſed paſſionate ſpeech; and diſgrace thy ſelfe and Profeſſion, by over-haſty intemperate heate, not without ſome danger of hurting and hardening thoſe about thee thereby: Get thee preſently upon it into thy Cloſet, or ſome place for that purpoſe; Throw thy ſelfe downe with a truly grieved, and humbled Soule before the throne of grace, and riſe not untill thou bee reconciled unto thy God. If at any time, which God forbid, Thou bee over-taken with ſome more publike ſcandalous ſinne, or dangerouſly haunted with ſome enormous ſecret luſt; appoint for thy ſelfe a ſolemne Day of Humiliation; and then cry unto the Lord *like a woman in travaile*; and give him no reſt, untill Hee returne unto Thee with the wonted favour and calmeneſſe of His pleaſed countenance. If Chriſtians would conſtantly take to heart, and ply this bleſſed buſineſſe of immediately riſing by repentance, after every relapſe and fall into ſin, they ſhould finde a further Paradiſe and pleaſure in the wayes of God, then they ever yet taſted. This courſe continued with preſent feeling, and after-watchfulneſſe,

would

would helpe excellently, by the blessing of God, and exercise of *Faith*, the only Conduit of all spirituall comfort, to keepe in their bosomes that, which they much desire and often bewaile, the want of a cheare-full, bold, and heavenly spirit.

Neither let any here be troubled, because I presse the exercise and use both of renewed and continued Repentance all our life long; as tho thereupon the Christians life might seeme more uncomfortable: For we are to know, that *sorrow according to God*, Evangelicall mourning, is [b] mingled with abundance of spirituall joy, which doth infinitely surpasse in sweetnesse and worth, all worldly pleasures and delights of sense. Nay, whereas all the Ioviall good-fellow-mirth of carnall men is but a flash of Hellish folly; This is a very glimpse of heavenly glory. Let mee tell you againe, how sweetly and truly that excellent Divine of Scotland speakes of it: [c] *There is*, saith Hee, *more lightnesse of heart, and true delight in the sorrow of the Saints, then in the Worlds loudest laughter. For unspeakeable joy is mingled with un-utterable*

b If any doubt, how godly sorrow and spirituall joy may consist together at the same time, in the same Subject; let them take satisfaction even from Philosophy: *De dolore & gaudio dupliciter loqui possumus: uno modo secundũ quod sunt passiones appetitus sensitivi Et sic nullo modo possũt esse simul: cò quòd sunt omninò contraria, vel ex parte objecti, (puta cum sunt de eodem,) vel saltem ex parte motus cordis: Nam gaudium est cum dilatatione cordis; tristitia verò cum constrictione Et hoc modo loquitur Philosophus.* Eth. 9. *Alio modo possumus loqui de gaudio, & tristitia, secundùm quod consistunt, in simplici actu voluntatis, cui aliquid placet, vel displicet. Et secundum hoc non possunt habere contrarietatem nisi ex parte Objecti, putà, cum sunt de eodem, & secundùm idem. Et sic non possunt simul esse gaudium & tristitia: quia non potest simul idem secundùm idem placere & displicere. Si verò gaudium & tristitia sic accepta non sint de eodem secundùm idem, sed vel de diversis, vel de eodem secundum diversa, sic non est contrarietas gaudij & tristitiæ. Vnde nihil prohibet hominem simul gaudere, & tristari: putà, si videamus justum affligi, simul placet nobis ejus justitia, & displicet afflictio. Et hoc modo simul potest alicui displicere quòd peccavit, placere quòd hoc ei displicet cum spe vèniæ: ita quòd ipsa tristitia sit materia gaudij: unde & Augustinus; Semper dolcat Pœnitens, & de dolore gaudeat.* Aquin. pag. 3. quæst. 84. Art. 9. Ad secundum. As in prophane joy, even in laughing the heart is sorrowfull: So in godly sorrow, even in weeping the heart is light, and cheerefull. Though sin grieve us, yet our grieving for sin pleaseth us. As when we see a good man wronged, we grieve at his wrong, but rejoyce in His goodnesse. *Dyke of Repentance*, c. 4. c *Concedo quidem illud in ipso mœrore, & dolore piorum plus gaudij inesse, & veræ lætitiæ, quàm in risu hujus mundi: Nam cum suspiriis inenarrabilibus conjunctum est gaudium ineffabile.* Rolloc. in Iohan. cap. 11. p. 670.

groanes.

groanes. The ancient Fathers are of the same minde with this Man of God: *Godly sorrow,* saith * *Chrysostome, is better than the joyes of the World.* Even as *The joy of the World is ever accompanied with sorrow; so teares according to God beget continuall and certaine delight.* Againe, *Such a man as this now* (meaning Him whose heart is inflamed with an heavenly heate) *despising all things here below, doth persevere in continuall compunction, pouring out abundance of teares every day, and taking thence a great deale of pleasure: Let the Repentant,* saith [d] *Austin, be alwaies sorrowfull for sinne, and alwaies rejoyce for that sorrow.*

* *Quid tristitiâ molestius? Sed quando secundùm Deum sit, mundi gaudio melior est. In* 2 Cor. 7. Hom. 15. *Sicut mundi gaudiũ tristitiæ consortio copulatur, ita etiam secundùm Dominũ lachrymæ jugem pariunt certámq; lætitiam.* In Matth. 2. Hom 6. *Famq; iste talis, ea quæ videtur cuncta despiciens, in compunctione continua perseverat, largo assiduè fluens fonte lachrymarum, multámq; hinc capiens voluptatem.* Ibid.

[d] *Hinc semper doleat, & de dolore gaudeat.* Tom. 4. pag. 2. De vera & falsa pœnitentia. Cap. 13.

Chap. XIIII.

Two things more concerning which the afflicted is to bee advised, and two things which the Minister is to heed for avoyding that Errour.

The third advice concerning two errours in Repentance to bee amended.

3. Beware of two dangerous errours: 1. Either to conceive, that thou mayst not admit of any comfort, or apply the promises comfortably; because Thou still findest in thy selfe more matter of mourning, and further humiliation. 2. Or to thinke; When thou hast once laid hold upon Christs Person and pretious sufferings, for the pardon of thy sins, and quieting of thy Soule, that then Thou must mourne no more.

1. Of them who apply not the promises because there is not in them sufficient sorrow

1. For the first, know, That were our heads Seas, and our eyes Fountaines of teares, and poured out abundantly

abundantly every moment of our life: Should our hearts fall asunder into drops of bloud in our breast, for anguish and indignation against our selves for our transgressions; yet should we come infinitely short of the sorrow and hearts griefe, which our many and hainous lusts and pollutions justly merit, and exact at our hands. Therefore wee cannot expect from our selves any such sufficiency of sorrow, or worthinesse of weeping for our sinnes, as by the perfection and power thereof to win Gods favour, and draw his mercy upon us. Such a conceit were most absurd, senseleſſe, and sinfull, and would rather discover and taste of naturall pride, than true humility, as they perhaps mistake: tend unhappily to the disgrace of Gods mercies, and gracing our owne merits. True it is; Had wee a thousand eyes, it were too little to weepe them all out, for the very vanity of that one sinfull sense: Had wee a thousand hearts, and they should all burst with penitent griefe, and bleed to death for the sinnes of our soules; it were more than immeasurably, unconceiveably insufficient. For were all this so, [f] yet were it not this; but the hearts bloud of Iesus Christ, could make the Fathers heart to yerne compassionately over us, or purchase pardon, and acceptation at his hands. Tender therefore unto that poore troubled soule, who being sorely crushed, and languishing under the burden of his sinnes, refuses to be raised and refreshed, endlesly pleading, and disputing against himselfe, out of a strong, feareſull apprehension of his owne vileneſſe and unwor-

[f] Beware thou become not a Papist, in thinking to merit meerly by thy contrition, *&c.* it is not thy contrition, if it had bin a hundred times more, could merit pardon of the least of thy sins. If the Lord *Jesus* had not suffered infinite sorrow and griefe in Soule and Body for them; it is not all our grieving could satisfie Gods justice for the smallest offence; no not tho we should weep out our eyes, and mourne to death. Therefore, tho God hath appointed all, to whom hee will shew mercy, to bee contrite-hearted; yet not to come to mercie thereby, as by a meritorious meanes; but as by a convenient and meet disposition, to prepare us to seeke and receive mercy with thankfulnesse. *Rogers of Dedham, Of Faith,* pag. 152. *Non in fletibus nostris, non in actibus nostris, sed in Advocati nostri allegatione confidamus.* Greg. in Ezech. Hom. 7.

For we are not accepted for our owne weeping, but for Christs passion.

thinesse,

thineſſe, putting off all comfort by this miſ-conceit, that no Seas of ſorrow, no meaſure of mourning will ſerve the turne to come comfortably unto *Ieſus Chriſt*: I ſay, preſſe upon ſuch a One this true Principle in the high and heavenly Art of rightly comforting afflicted conſciences.

So ſoone as a Man is truely and heartily humbled for all his ſinnes, and weary of their waight, tho the degree of his ſorrow bee not anſwerable to his owne deſire, yet Hee ſhall moſt certainely bee welcome unto Jeſus Chriſt.

It is not ſo much the [t] muchneſſe and meaſure of ſorrow, as the truth and heartineſſe, which fits us for the promiſes and comforts of mercie. Tho I muſt ſay this alſo: *Hee that thinkes, He hath ſorrowed* [u] *enough for His ſinnes, never ſorrowed ſavingly.*

2. For the ſecond which is more properly and ſpecially pertinent to our purpoſe; Take notice, That the bloud of *Chriſt* being ſeaſonably and ſavingly applyed to thine humbled Soule, for the pardon and purgation of thy ſinne, muſt by no meanes damme and dry up thy well-ſpring of weeping, but only aſſwage and heale thy wound of horrour. That pretious Balme hath this heavenly property and power, that it rather melts, ſoftneth, and makes the heart a great deale more weeping-ripe. If theſe be truely the pangs of the New-birth, wherewith thou art now afflicted; thou ſhalt find, that thy now cleaving with aſſurance of acceptation unto the *Lord Ieſus*, will not ſo much leſſen, hinder, or ceaſe thy ſorrow; as rectifie, ſeaſon, and ſweeten it. If thy right unto that Soule-ſaving Paſſion be reall; and thou caſt thine eye with a beleeving, hopefull heart upon Him, whom thou haſt therein pierced with thy ſins (and thoſe ſins alone are ſaid properly to have pierced Chriſt, which at length are pardoned by his bloud.) Thou canſt not poſſibly containe,

[t] *Ad recipiendam gratiam remiſſionis, neceſſaria eſt ex noſtra parte contritio fidei & pœnitentiæ veræ: ſed quod addit, (Bellarminus ſc.) Neminem ſcire an ſua fides & pœnitentia ſit talis, & tanta, quanta à Deo requiritur, falſiſſimum eſt. Non*

2. Of them who applying *Chriſt* thinke that they may bid adew to mourning.

enim ex gradu, aut mẽſurâ fidei, vel pœnitentiæ, dependet juſtificatio, ſed ex veritate. Davenant. Expoſ. Ep. ad Coloſ. pag. 21.

[u] *Si dixiſti, ſufficit, Peryiſti.* Auguſt.

For ſenſe of mercy will ſoften our hearts the more.

containe, but excesse of love unto thy crucified Lord, and sense of Gods mercy, shed into thy Soule thorow his merits, will make thee weepe againe, and fairely force thine heart to burst out abundantly into fresh, and filiall teares. (See how freshly *Davids* heart bled with repentant sorrow, upon His assurance by *Nathan* of the pardon of His sin: *Psal.* 51.) Thou canst not chuse, but mourne more heartily, Evangelically, and that which should passingly please Thee, and sweetly perpetuate the spring of thy godly sorrow, more pleasingly unto God.

Take therefore speciall notice and heed of these two depths of the Devill, that I have now disclosed unto thee:

Rules for the avoyding of those former errours

1. Let the humbled give eare to comfort, for else,

1. When thou art truly wrought upon by the Ministry of the Word, and now fitted for comfort; *Beleeve the Prophets*; those *Ones of a thousand*, learned in the right handling of afflicted consciences, *and thou shalt prosper*. As soon as thy Soule is soundly humbled for sinne, open and enlarge it joyfully like the thirsty ground, that the refreshing dew and Doctrine of the Gospell may drop and distill upon it, as the small raine upon the parched grasse. Otherwise;

1 Gods mercy is dishonoured.

1. Thou offerest dishonour, and disparagement, as it were, to the deareness, and tenderness of Gods mercy; who is ever infinitely more x ready, and forward to bind up a broken heart, then it to bleed before him. Consider for this purpose the *Parable* of the *prodigall Sonne*, *Luk.* 15. He is there said to *goe*, but the Father *ran*.

x And therefore will the LORD waite, that Hee may bee gracious unto you, *Isa.* 30. 18. Oh thou afflicted, tossed with tempest, and

2. Thy selfe-disabled for good duties.

2. Thou maist, by the unsettledness of thy heavie heart unnecessarily, unfit and dis-able thy selfe for the duties, and discharge of both thy callings.

3. The devill hath advantage.

3. Thou shalt gratifie the Devill; who will labour mightily by his lying suggestions, (if thou wilt not bee counselled and comforted, when there is cause) to detaine thee in perpetuall horrour here, and in an eternall

not comforted! Behold, I will lay thy

foundations with Saphires. Cap. 54. 11. He retaineth not His anger for ever, becaule He delighteth in mercy, *Hos.* 7. 18.

4. Thy ſoule too much tortured.

1 Pet. 1. 8.
Phil. 4. 7.
1 Cor. 2. 9.

eternall hell hereafter. *Some find him as ſuriouſly and malitiouſly buſie to keep them from comfort, when they are fitted; as from fitneſſe for comfort.*

4. Thou art extremely un-adviſed, nay, very cruell to thine owne ſoule. For whereas it might now bee filled with *unſpeakeable and glorious joy*, with *peace that paſſeth all underſtanding*, with Evangelicall pleaſures, which are ſuch, as *neither eye hath ſeene, nor eare heard, neither have entred into the heart of Man*, by taking *Chriſt*; To which thou haſt a ſtrong and manifold calling: *Iſai.* 55. 1. *Ho, every one that thirſteth, come yee to the waters*, &c. *Matth.* 11. 28. *Come unto me all yee that labour, and are heavie laden, and I will give you reſt, Ioh.* 7. 37. *If any man thirſt, let him come unto me, and drinke, Revel.* 22. 17. *And let him that is a thirſt, come. And whoſoever will, let him take the Water of life freely.* Yea, a Commandement; 1 *Ioh.* 3. 23. *And this is his Commandement, that we ſhould beleeve on the Name of his Sonne Ieſus Chriſt:* And yet for all this, Thou, as it were, wilfully ſtandeſt out, wilt not *beleeve the Prophets*, forſakeſt thine owne comfort, and lieſt ſtill upon the Racke of thy unreconcilement unto God.

Secondly, let the comforted continually practiſe humiliation.

2. On the other hand: when the anguiſh of thy guilty Conſcience, is upon ſure ground ſomething allayed, and ſuppled with the oyle of comfort; and thy wounded heart warrantably revived with the ſweetneſſe of the Promiſes, as with *marrow and fatneſſe:* Thou muſt not then, either ſhut up thine eyes from further ſearch into thy ſins, or [y] dry them up from any more mourning. But comfort of remiſſion muſt ſerve as a pretious *Eye-ſalve*, both to cleare their ſight, that they may ſee moe, and with more deteſtation; and to enlarge their Sluces, as it were, to poure out repentant tears more plentifully. Thou muſt continue ripping up, and ranſacking that helliſh Heape of thy former rebellions, and pollutions of youth: ſtill

[y] *Reſipiſcentia illa non eſt vera ac ſolida, quæ non virtualiter continuatur, & actu renovatur ſubinde, à tempore converſionis ad finem uſq; vitæ.* Amesius Medulla Theol. lib. 1. cap. 26.

still dive and digge into that body of death thou bearest about thee, for the finding out, and furnishing thy selfe with as much matter of sound humiliation as may bee; that thou maist still grow viler and viler in thine owne eyes, and bee more and more humble untill thy dying Day. But yet so, That as thou holdest out in the one hand the cleare Cristall of Gods pure Law to discover the vilenesse and variety of thy sins; all the spots and staines of thy soule; so thou hold out in the other hand, or rather with the hand of Faith lay hold upon the *Lord Jesus* hanging, bleeding, and dying upon the Crosse for thy sake. The one is soveraigne, to save from slavish stings of Conscience, bitternesse of horrour, and venome of despaire: The other mingled with faith, will serve as a quickning preservative to keepe in thy bosome an humble, soft, and lowly spirit; which doth ever excellently fit, to live by Faith more cheerefully, to enjoy God more neerely, to apply *Iesus Christ* more feelingly, and to long for his comming more earnestly. In a word, to climbe up more merrily those staires of joy, which are prest upon us by the holy Prophet, *Psal.*32. *Bee glad.----Rejoyce----and shout for joy, all ye that are upright in heart.*

4. Conceive that hypocrisie may lurke in very goodly outward formes, and fairest promises and protestations of Selfe-seeming earnest humiliation. Looke upon *Ahab*, 1 *King.* 21.27. upon the *Israelites*, *Psalm.*78. 34, 35. I meane not onely grosse Hypocrisie, whereby mens falle hearts teach them to deceive others; but also that, which else-where I have stiled *Formall Hypocrisie*, wherby mens own hearts deceive even their own selves. For I make no question, but the promises of amendment, which many make, when they are pressed, and panting under some heavy crosse, or grievous sickenesse, proceed from their hearts; I meane, they speak as they thinke; and for the

The fourth advice concerning hypocrisie.

the preſent, purpoſe performance; who notwithſtanding, upon their recovery, and reſtitution of former health, and wonted worldly happineſſe, returne *with the dog unto the vomit*; and plunge againe perfidiouſly into the curſed current of their diſclaimed pleaſures. But by the way, and in a word, to illighten a perplexed Point, and prevent a ſcruple, which may trouble true hearts indeed; who hold truth of heart in their repentances, ſervices and duties towards God, to bee their Peculiar, and a ſpeciall Touchſtone to trie and teſtifie the ſoundneſſe of their ſanctification, the truth of their ſpirituall ſtates, and a diſtinctive Character from all ſorts of unregenerate men; and all kinds of Hypocriſie: I ſay, purpoſes and promiſes made from the heart in the ſenſe, I have ſaid, with earneſt eager proteſtation, while they are in anguiſh and extremity, and yet after deliverance and eaſe, melt away, *as a morning cloud, and like the early deaw* proceed from hearts, rather affected onely with ſting of preſent horrour, naturall deſire of happineſſe, miſ-conceit, that it is a light thing to leave ſinne, and the like; then truly broken and burdened with ſight of their owne vileneſſe, ſenſe of Gods diſpleaſure, hatred of wickedneſſe, and former ſenſuall wayes, or enamoured with the ſweetneſſe of *Ieſus Chriſt*, amiableneſſe of grace, and goodneſſe of God, *&c.* Howſoever for my purpoſe, certaine it is, and too manifeſt by many wofull experiences; that as it often falls out, and fares with men in their corporall viſitations, and outward croſſes; to wit, That while the ſtorme and tempeſt beates ſore upon them, they runne unto God as *their Rocke, and enquire early after Him*, as it is ſaid of the Iſraelites, *Pſal.* 78. 34. But when once, an hot gleame of former health and proſperity ſhines upon them againe, they hie as faſt out of Gods bleſſing into the warme Sunne, as they ſay; from ſorrow for ſinne, to delight of ſenſe; from ſeeking GOD, to

ſecurity

security in their old wayes: I say, even so it is sometimes also, with men in afflictions of Soule and troubles of conscience: while the agony and extremity is upon them, they take on, as though they would become true Converts; both promise, and purpose many excellent things for the time to come, and a remarkeable change: But if once the fit bee over, they *start aside, like a broken Bow*; and fearefully fall away from what they have vowed, with horrible ingratitude, and execrable villany; having beene extraordinarily schooled and scorched, as it were, in the flames of horrour, and warned to take heed by the very vengeance of Hell. For the former, heare the experience of Reverend Divines: *Many seeming*, saith One, *to repent affectionately in dangerous sicknesse, when they have recovered, have been rather worse then before: I would have thought my selfe*, saith another, *that many monstrous Persons, whom I have visited, when Gods hand upon them, caused them to cry out, and promise amendment, would have proved rare examples to others, of true conversion unto God: But to my great griefe, and to teach mee experience, what becommeth of such untimely fruits, they have turned backe againe, as an arrow from a stone wall, and as the dogge to His own vomit, &c.*

For the latter, I could here make it good also by too many experiences, were it convenient; But I forbeare for some reasons, to report them at this time.

I publish this point and speake thus; Not to trouble any true Converts about the truth of their hearts in their troubles of Conscience: [z] conscioussesse unto themselves of their New-birth already happilie past; their prizing, and cleaving to the Lord *Iesus*, unvalewably, unvincibly; their present New-obedience, new courses, new company, new conversation, &c. makes it more than evident, that they were lavingly mollified and melted in the furnace of their spirituall

[z] *Damus, qui hypocriticâ & temporariâ fide credunt, eos falli, dum putãt se verè credere, et non verè credunt. Sunt enim illorũ instar, qui somniant, se Reges esse, cũ sint pauperrimi: At negamus illos, qui verâ fide credunt, ignorare, an verè credãt, & falli,*

spirituall afflictions; fashioned and framed by the hand of the *Holy Ghost* to be Gods *Iewels:* But to terrifie those miserable men, who having tasted that transcendent torture of a wounded conscience, dare upon any tearmes look-back againe upon the world with delight and doting; and againe commit those sinnes, which have already stung their hearts with the very terrours of Hell: or rather at this time, to teach and tell the afflicted in conscience, that when the rich treasures of Gods free mercy, and *the unsearchable riches of Christ* are opened, and offered unto Him, He drink not so undiscreetly at first of that immeasurable Sea, as presently to fall into a surfet of security. But to prevent mis-carriage in a matter of so unvalew-able moment, let him rather mingle Motives to humiliation with his Medicine of mercy. Let him looke well to the grounds, and good speeches, upon which the spirituall Physition is encouraged to comfort him, that they shrinke not in the wetting, as they say. Let him feare and attend his owne deceitfull heart with all narrow watch, and a very jealous eye. Otherwise that false heart of his, may prove a Depth to drowne his own deare Soule in the Pit of endlesse perdition. For in time of extremity and terrour, especially of conscience, it may seeme pliable, and promise faire; and yet when it comes to performance and practise; either impudently and perfidiously wallowes again in open wickednesse, or rests only in a *Forme of godlinesse* at the best. Let Him be *stedfast in the Covenant*, and then He may be sure, that his *heart was upright*; and that He did not *flatter with His mouth*, or *lye unto God with his tongue.*

quũ affirmant, & sentiunt, se verè credere. Sunt enim instar illorũ, qui gemmam in manu tractantes, quia sensu præditi sunt, sciunt, & aiunt se illam habere. Quòd si nemo posset certò nosse, an verè credat, necne: cur ait Apostolus: explorate vosmetipsos, an sitis in fide?— Ac si quis fidem adhibens alicujus verbis, certò novit se verè illi credere: quantò magis id is novit, qui fide verâ donatus à Spiritu Sancto, credit Evangelio? Zanch. de Naturâ Dei, lib 5. c. 2.

CHAP.

Chap. XV.

The fifth advice to the afflicted. Two directions to the Minister to be observed towards his Patient.

1. SIth thou art now upon termes of turning unto God, taking Profession upon thee, and giving up thy Name unto *Christ*, the blessedest busines that ever Thou wentest about: Bee well advised, consider seriously what thou undertakest, and cast deliberately before-hand, what it is like to cost Thee. Thou must make an account to become the *Drunkards Song*, and to have those *that sit in the Gate to speake against Thee*; The vilest of Men to raile upon thee, and the wisest of the World to laugh at Thee. Thou must bee content to live a despised Man, to be scoft at, to *bee hated of all men*; To *crucifie the flesh, with the affections and lusts*; To looke upon the World, set out in the gaudiest manner with all her baites and Bables of riches, honours, favours, greatnesse, pleasures, *&c.* as upon an unsavoury rotten [a] *Carrion*: Thou and the World must bee as two dead carkasses upon one Beere, without any delightfull mutuall commerce, or entercourse; strangers, and [b] starke dead one unto another, in respect of thy any further trading with the vanities thereof. For keeping a good Conscience, standing on Gods side, and Christs sake, Thou must deny thy Selfe, Thy Worldly wisedome, carnall reason, corrupt affections; Thy acceptation with the World, favour of great Ones, credit and applause with the most; Thy passions, profit, pleasures, possibility of rising, and growing great; Thy neerest friend,

The fifth advice concerning selfe-deniall.

Matth. 10. 22.

a We being taken out of the corruptions of *Adam*, and ingrafted in *Christs* death, and Passion, can no longer live the life of the World, but the life of Christ; and must now looke upon the *world*, but as the *world* looked upon *Christ*; and will looke upon *us*, if wee shall follow his steps, to wit, as upon so many abominable, and crucified carkasses. *Bishop of Lincolne, In his Ser. before the Higher House of Parliament, pag.* 21. 22.

friends, deareſt companions, eaſe, liberty, life, and grow by little and little into *Heſters* moſt noble and invincible reſolution, ever when doing Gods will, threatneth any earthly danger; *And if I periſh, I periſh.* But not to periſh ſo, is everlaſtingly to periſh; and ſo to periſh, is to be ſaved for ever. Thou muſt thus reſolve upon this Selfe-deniall, when thou firſt enterest into Profeſſion; or elſe thou wilt never be able to hold out in thy ſpirituall Building, or conquer in the Chriſtian Warfare.

Hee doth not meane here (to wit. *Galat.* 6. 26.) the Heavens or the Earth, ſaith Saint *Chryſoſtome*, nor *the World indeed*; but the things of the World, *Glory, Port, Riches, Greatneſſe*, ἅπαντα τὰ δοκοῦντα εἶναι λαμπρά. All that make a ſhining and glittering in the World. Theſe are all but ſo many *Carcaſſes*, and a very abomination to a truly regenerate man. *Idem. Ibid. pag.* 16. 17. f We begin to breathe the life of Righteouſneſſe, when the world fawnes upon us with *Honours, Riches, Greatneſſe, Favour*, or frownes upon us with *Hatred, Malice, Perſecutions, Oppreſſions*, and the like; we muſt turne our head aſide another way with a godly kind of pride, (as *Picus Mirandula* was wont to call it) and no more regard her, then a carkaſſe crucified. pag. 23. b Et ego mundo) *Non tamen Deo mundi. Mundum enim quantum ad converſationem ejus poſuit, cui renunciando mutuò tranſfigimur & invicem morimur.* Ter. Adverſus Marcion. Lib. 5. *Dum nihil concupiſcit Apoſtolus mundi, nihil agnoſcit Mundus Apoſtoli*: Ambroſ. in Loc. *Sunt ſicut duo mortui, ex quibus nullus tangit, vel dilegit alterum.* Remig. Doctiſſimo citante Epiſcopo.

(See and conſider the occaſion, and how earneſtly Chriſt enjoynes it: *Matth.* 16. 24. *Luke* 14. 24. &c. and preſſes it with two Parables.) But all will come to naught; and thou curſedly conclude in open Apoſtacy, groſſe Hypocriſie, or Selfe-deceiving Formalitie. Conſider the *young Man* in the Goſpell: Hee came haſtilie to Ieſus Chriſt, and would needs bee His Diſciple, and follower upon the ſudden. But alas! Hee did wofully miſtake. Little did hee know, neither indeed would know, what belonged unto it: That the ſervant of ſuch an heavenly Maſter muſt bee no earth-worme; That every one of His Diſciples muſt *take up their Croſſe and follow Him*; For his ſake, part with any thing, every thing; be it riches, honours, credit, pleaſures, &c. And therefore, when once Chriſt for the triall of His heart had bid Him *goe, and ſell that Hee had*, &c. He had ſoone done:

Hee

Hee was quickely gone. Now had this young Man gone away without this Lesson, Hee had gone away a Disciple, as well as any other, and perhaps as jolly a Professour, as the forwardest of them all; and that both in his owne strong opinion, and charitable mis-conceite of the rest, who were true of heart. As *Judas* did a long time, and the *foolish Virgins* all their life long. Too many such professours, as Hee would have prooved, are to be found, even in this Noone-tide of the Gospell abroad in the World: who being at their first entrance into Profession, not soundly humbled, nor laying a sure foundation; not resolved upon an universall Selfe-deniall; nor weighing with due fore-cast, what it will cost them, doe afterward behave themselves thereafter upon any gainefull occasion, or greater triall, and temptation, or being put to it indeed: They are wont from time to time to discover their rottennesse, open the mouths of the prophane, and shame all. They are like unto Reeds, which in a calme stand bolt upright, and seeme stiffe and strong; but but let the tempest breake-in upon them, and they bend any way: While their temporall state is untoucht, their outward happinesse unhazarded; they seeme resolute, thorow, and couragious; but let a storme of persecution bee raised against them; Let them bee put into a great fright, that if they stand to it, they may bee undone, *&c.* And then they cowardlily hide their heads, pull in the hornes, as they say, and shamefully shrinke in the wetting: unhappily holding it better to sleepe in a whole skinne, then with a good Conscience. Like the *Eagle*, they soare aloft with many good religious shewes and representations; but they still keepe their eye upon the Prey; and therefore when advantage is offered, they will basely stoope from forwardnesse, honestie, generositie, humanitie, any thing, to seize upon

a worldly commodity, office, honour, some earthly pelfe, and transitory *Nothing*. Some of these after Profession for some time, fall quite away from it, and turne Epicures, or worldlings, if not Scorners and Persecutors: Others hold-on in a plodding course of formall Christianity all their life long; and at last, depart this life like the *fooliſh Virgins*, and in that formall manner I told you of before. Neither be thou dil-heartned with this counsell of leaving all for Christ. For thou shalt be no loser, but a great gainer thereby. Besides, *eternall life in the world to come*; Thou shalt *receive an hundred-fold now in this time*, as *Christ* Himselfe tells thee, *Mar.* 10. 30. If thou part with worldly joyes, thou shalt have quiet in the *Holy Ghost*, spirituall joy, unspeakeable and glorious, neerer familiarity with God, deerer communion with *Iesus Christ*, &c. To which the pleasures of tenne thousand Worlds, were they all extant, were but extremest paine. If thou lose thine Husband; He that made thee, will be in his stead unto thee, *Thy Maker is thine Husband, the Lord of Hosts is his Name*. If thou lose thy Father; The All-sufficient *Iehovah*, blessed for ever, *will pitty thee, as a Father pittieth his Children*. If thou lose thy friends, and the worlds favour, Thou shalt have all and the onely *excellent* upon earth; to love Thee dearely, and to pray heartily for thee. In a word, If thou lose all for *Christs* sake, He will be unto Thee *All in All*: And in * Him all things shall be thine in a farre more sweet and eminent manner. *All things are yours, Whether Paul, or Apollo, or Cephas; or the World, or life, or death, or things present, or things to come, All are yours, and yee are Christs, and Christ is Gods.*

Isai. 54. 5.

Psalm 103. 13.

Psalm. 16. 3.

Coloss. 3. 11.

* *Dicimus Creaturas in Deo videri, quia licet in seipsis secundùm suum esse proprium videãtur, videantur tamen, ut quidam effectus Dei, atque ut aliquid pertinens ad Deum; idque eadem visione quâ Deus.* Greg. de Val Tom. 1 Col. 250

6. When the spirituall Physition shall see the soile of his Patients heart well softned with sorrow for sinne, comfortably warmed with refreshing beames of favour from the face of Christ, and so seasonably fitted

fitted, for to enter a Christian Course, and to *bring forth fruits meet for repentance*; let him throw in some timely seeds of Zeale, holy precisenesse, undaunted courage, and unshaken resolution about the affaires of Heaven, and in the cause of God; from such quickning Scriptures, and excellent examples as these, *Luke* 13. 24. *Rom.* 12. 11. 12. *Ephes.* 5. 15. *Phil.* 1. 10. 11. *Matth.* 11. 12. *Revel.* 3. 16. *Ruth.* 4 11. *Esth.* 4. 16. *Neh.* 6. 11. 1 *King.* 22. 14. *Heb.* 11. 24. 25. 1 *Sam.* 20. 32. *Acts* 21. 13. *&c.* That it may be happily preserved from the ranke and flourishing, but rotten and fruitlesse weed of formality and luke-warmenesse. Which pestilent Canker, if it once take root in the heart, it will never suffer the *Herbe of grace*. If I may so speak, the heavenly unfading flowers of saving grace, to grow by it, while the world stands. Nay, and will prove one of the strongest bolts to barre them out; and the most boysterous cart-rope to pull downe extraordinary vengeance upon the head of the Party. For as a loathsome vomit is to the stomacke of him that casts it out; so are luke-warme Professours to the *Lord Jesus*, *Revel.* 3. 16. I marvaile many times what such men meane, and what worship, service and obedience they would have the mighty Lord of Heaven and Earth to have. He offers to us in the Ministry, His own blessed Son to be our deare, and everlasting Husband; His person with all the rich and Royall endowments thereof, the glory and endlesse felicities above, His owne thrice glorious, and ever-blessed Selfe, to be enjoyed thorow all eternity, which is the very soule of heavenly Blisse, and life of eternall life, *&c.* Do you thinke it then reasonable or likely, that He will ever accept at our hands an heartlesse, formall outwardnesse; a cold, rotten carkasse of religion: That wee should serve our selves in the first place, and Him in the second? That we should spend the prime and flower of our loves, joyes, services, upon

Directions to the Ministers.

1. The timely sowing of good seed in the afflicted.

Reges naturales verius Esse habent in mente divina, quàm in seipsis. Aqu. p. 1. q. 18.

Sicut domus nobilius Esse habet in mente Artificis, quàm in materia. Ibid.

1 Cor. 3. 22, 23.

upon some abominable bosome-sinne; and then proportion out to the *everlasting God, mighty and terrible* Creator, and Commander of Heaven and Earth, only some outward religious formes and conformities; and those also so farre onely, as they hurt not our temporall happinesse, but may consist with the entire enjoyment of some inordinate lust, pleasure, profit or preferment? Prodigious folly, nay, fury to their owne soules! This very one most base, and unworthy conceit of so great a God, and his due attributions, meriteth justly exclusion from the Kingdome of Heaven, with the *foolish Virgins*, for ever. My Counsell therefore is; when the spirituall Patient hath passed the tempestuous Sea of a troubled Conscience, and is now upon termes of taking a new course, That by all meanes He take heed, that Hee runne not upon this Rocke. *It is better to bee key-cold, then Luke-warme: and that the milke boile over, then bee Raw.*

Secondly, the cherishing those seeds sowen.

7. Tho it be an ordinary, yet it is a dangerous and utterly undoing errour and deceit, To conceive, that all is ended, when the afflicted party is mended; and hath received ease and enlargement from the terrible pressures of his troubled conscience. To thinke, that after the tempest of present terrour, and rage of guiltinesse bee allayed and over-blowne, there needs no more to bee done. As tho the New-birth were not ever infallibly and inseparably attended with new-obedience. As tho, when once the soule is soundly and sivingly strucke thorow, humbled, and prepared for *Christ*, by the terrifying power of the Law revealing the foulenesse of sinne, and fiercenesse of divine wrath, which set on by the *spirit of bondage*, is able, like a mighty [e] *thunder* to breake and teare in pieces the iron sinewes of the most stubborne and stonie-heart, there followed not hearty showres of repentant teares, never to be dried up, untill our ending houre

[e] See *Forbes upon cap. 14. of the Rev. v. 2.*

houre, as I taught before, when all teares shall bee everlastingly wiped away with Gods mercifull hand: And that the Sunne of Righteousnesse did not presently breake forth upon that happie Soule, to dispell the Hellish clouds of sensuality, lust, lying in sin, *&c.* and to illighten, inflame, and fill it with the serenity, and cleare skie, as it were, of sanctification, and purity, a kindly fervour of Zeale for Gods glory, good causes, good men, and keeping of a good Conscience, and fruitfull influence of sobriety, righteousnesse and holinesse for ever after. And therefore if upon recovery out of trouble of conscience, there follow not a continued exercise of Repentance both for sinnes past, present, and to come, as you heard before; an universall change in every power and part, both of Soule and Body, tho not in perfection of degrees, as the Schooles speake, yet of Parts; an heart-rising hatred and opposition against all sinne; a shaking-off old companions, brethren in iniquity, all Satans good-fellow Revellers; a delight in the word, waies, services, Sabbaths, and Saints of God; a conscionable and constant endeavour to expresse the truth of protestations and promises made in time of terrour, as I told you before, *&c.* In a Word, if there follow not a new life, *if all things doe not become new*, there is no New-birth in truth; all is naught, and to no purpose in the Point of salvation. 2 Cor. 5. 17.

They are then miserable Comforters; Physicians of no value; nay, of notorious spirituall bloud-shed, who having neither acquaintance with, nor much caring for the manner, meanes, methode, any heavenly wisdome, spirituall discretion, or experimentall skill, in managing aright such an important businesse; if any waies they can asswage the rage, and still the cries of a vexed guilty Conscience, they thinke they have done a worthy worke; Tho after their dawbing, there bee nothing left behinde in it, but a senseless skarre;

skarre; Nay, and perhaps more brawnednesse, and benummednesse brought upon it, because it was not kindlily wrought-upon in the furnace of spirituall affliction; and rightly cured.

I feare mee, many poore soules are fearefully [a] delivered, who being recovered, out of terrours of Conscience, too suddenly, unseasonably, or one way or other, unsoundly, conceive presently, they are truly converted; tho afterward, they be the very same men, of the same company and conditions, they were before; or at best, blesse themselves in the seeming happinesse of an halfe [b] conversion.

a There are some will say, they have felt terrour of their estate; but they have outgrowne it, it is past: yea? What have you done with it? Have you broke Prison, or did God let you out? If you have broke Prison you must even in again, and that worse than before, *&c.* All the counsell I can give thee in such a case, is to call after these terrours *againe*, which thou hast sought to drive away; and call aloud, ere they be gone past call; and call quickly, ere thy heart be hardened quite, and then it will cost double labour. And pray God to worke them upon thy heart againe. *Rogers of Dedham Doctrine of Faith, pag.* 140. 107. A man may have quietnesse after trouble, and yet the House not wonne, *to wit from the strong Man*: He may also have some kind of rejoycing; and yet the comforter not there abiding. That thou maist not therefore be deceived, consider the whole course of thy life, since that time.——For the Holy Ghost will not governe as the Devill did, they are of so contrary a nature. *Touchstone for a Christian, cap.* 3. b By this halfe *Herodian* conversion, they may leave many sins, and *do many things*, *beare* the best Ministers *gladly*, respect and countenance them, *&c.* b And yet for all this, in respect of their own Personall salvation; As well never a whit, as never the better; As well not at all, as not thorow-stitch.

Chap. XVI.

Two cases wherein pangs of Conscience are not healed what ever they seeme.

Severall pangs of conscience not healed.

FOr a more full discovery of this mischiefe, and prevention of those miseries which may ensue upon this last miscarriage; Let me acquaint you with foure or five Passages out of Pangs of Conscience, which still leade amisse; and leave

leave a man to the Devils still: and for all his faire warning by the smart of a wounded spirit, drowne Him in the works of darknesse, and waies of death.

1. Some, when by the piercing power and application of the Law, their Consciences are prest with the terrible and intolerable waight of their sinnes; and the Worme that never dies, which hath beene all this while dead-drunke with sensuall pleasures, is now awaked by the hand of Divine justice, and begins to sting; they presently with unspeakeable rage and horrour, fall into the most abhorred, and irrecoverable Dungeon of despaire. The flames of Eternall fire seize upon them, even in this life; They are in Hell upon Earth, and damned, as it were, above ground. Such they are commonly, who all their life long have beene contemners of the conscionable Ministry; Scorners of the *good Way*; Quenchers of the Spirit; Revolters from good beginnings, and profession of grace; Harbourers of some secret, vile, abominable lusts in their hearts against the light of their Conscience; close Agents for Popery and Prophanesse; plausible Tyrants against the power of godlinesse; and such other like notorious Champions of the Devill, and infamous Rebels to the highest Majestie. Whom, sith they have bin such, and have so desperately, and so long *despised the riches of His goodnesse, and forbearance, and long-suffering, leading them to Repentance*; God most justly leaves now in the evill day, when once the hot transitory gleame of worldly pleasures is past, and His judgements begin to grow upon their thoughts, like a tempestuous storme; and death to stand before them unresistable, like an armed Man; and sin to lie at the doore, like a bloudhound; and the guilty Conscience to gnaw upon the heart, like a Vulture, *&c.* I say, then Hee leaves them *in His righteous judgement* to sinke or swimme, *to eate the fruit of their owne Wayes*, to

1. The desperate.

to the fulneſſe of that unquenchable wrath; which by their innumerable ſinfull provocations, impenitency, and unbeliefe, they have *treaſured up againſt this Day and wrath.* That raging worme, which never dies in the damned, and naturally breeds in every graceleſſe Conſcience, by their inſatiable ſurfet in ſinne, and greedy *drinking in iniquity like water*, growes ſo ſtrong, and to ſuch a ſtrange bigneſſe, that taking advantage, eſpecially in the time of terrour, of their weakeneſſe and confuſion of ſpirit upon the Bed of death, at ſome dead lift, and irrecoverable danger, it ſurpriſes them upon the ſudden, with unexpected Helliſh armies of guiltineſſe and horrour; and over-throwes them quite, horſe and man, never to riſe againe in this world, or the world to come. Then would thoſe wofull wretches, who would never be warned betime, give tenne thouſand Worlds, if they had them, for one moment of that mercifull time of grace, which they have curſedly long abuſed, for the benefit of the Miniſtry, which they have inſolently ſcorned; for a drop of that precious bloud, which by their deſperate villanies, and hatred to be reformed, they have trampled under foot. But alas! no mercy, no bleſſing, no comfort will then bee had; tho with prophane *Eſau*, they ſeeke it with teares, and throw their rufull, and piercing cries into the aire with hideous groanes and yelling. And therefore, turning their eye upon their torments, will roare out like thoſe ſinfull Hypocrites, *Iſai.* 33.14. with unutterable anguiſh of ſpirit: *Who among us ſhall dwell with the devouring* [d] *fire? Who amongſt us ſhall dwell with everlaſting burnings?* * *In the Morning they ſhall ſay, Would God it were Even: and at Even they ſhall ſay, Would God it were Morning, for the feare of their hearts wherewith they ſhall feare; and for the ſight of their eyes which they ſhall ſee.* In their lifetime they behave themſelves like cruell Beaſts, and bloudie

d *Etſi Aſſyrius veluti ignis fuit, qui ſuo ardore terram exureret, tamen aliquid longè atrocius exprimere voluit Propheta: interius videlicet tormentum, quo exagitantur impij: conſcientiæ aculeos, qui retundi non poſſunt, inextinguibile ſcelerum incendium, quo cruciatus omnes ſuperantur.* Calv. in Loc.

* Deut. 18.67.

bloudy Goades in the sides of the Saints, and against their sincerity; and now at last themselves are caught with a witnesse, and lie upon their beds of extremity and terrour *like wilde Bulls, and Beasts in a net, full of the fury of the Lord.*

2. Others there are, who finding their sinnes discovered, and their Consciences wounded by the light and power of the Word; and now feeling sadnesse, heavie-heartednesse, uncouth terrours, much perplexity and anxiety of spirit comming upon them, addresse themselves presently, and have speedie recourse to the *Arme of flesh*, outward mirth, carnall contentments, and such other miserable comforters. They falsely suppose, and to their owne utter, and everlasting overthrow, that these spirituall pangs that are now upon them; which if rightly managed, might proove an happy preparative, and Legall Petard, as it were, to breake the iron barres, and open the everlasting doores of their Soules, that the King of glory might come in; bee nothing but fits of Melancholy, or sowre and unseasonable effects and impressions of some Puritanicall Ministry, and dangerous temptations to despaire. And therefore they [c] hie out of them as fast as they can, by posting after worldly pleasures,

2. They who seeke remedie from carnall pleasures.

c Some men are pricked, and to put away their sorrow, they will goe sleepe, they will goe sport, they will get to merry company and passe away the time; and so, as they terme it, they will purge, and drive away the rage of melancholy: they never go to any Preacher, to aske of the Lord, or at the mouth of his Spirit: they never respect prayer, nor seeke any comfort in the Word of God. But to put away sorrow on this sort, is to call it againe, and to feele it more freshly either in the houre of death, or in Hell. *Greenham, in his Sermon of Repentance.* The reprobates in their sorrow run away from God, even as a Dog from him that whippeth him. *Judas* in his terrours ran to the high Priests, the enemies of Christ, and to the Halter. *Cain* to building of Cities. *Saul* to Musicke, to a Witch, and at last to His sword. *Dyke of Repentance*, cap. 3. But alas! the frantick dealing of men in this case is too palpable, and to be wondred at; when Gods Word strikes upon them; when they feele the keenenesse of it; when the threatnings have cut, so that they smart for it; then they run to dicing, carding, drinking, dancing, &c. as it were of set purpose to drive away the Spirit of God, that was comming towards them, to heale their Soule. *Whately, Redemption of time, pag.* 62. It is the property of ungodly men, to remove the discomforts of their heart by worldly delectations; as *Saul* called for Musicke, when he was troubled with an evill spirit. And to this purpose, men that be afraid of despaire, and love not to be humbled under the mighty hand of God, doe use their Vvives, their friends, their meat, and their drink with all the Pastime that can be devised, to rejoyce themselves withall, that they may put themselves out of their dumpes, as they call it. *Marbur. in his Sermon upon Psalm.* 32.

Pastimes,

Pastimes, Playes, Musicke, Gaming, merry Companie, Ioviall meetings of good-fellowship, Tavernes, Ale-houses, Visites, Entertainements, improvement of their chiefe carnall contentment, *&c.* If not to Wisards, and even to light a Candle at the Devill for lightsomnesse of heart. Thus I know not, whether with more sinne or folly, they endeavour to come unto themselves againe, by the mirth and madnesse of Wine, earthly joy, carnall counsell, *&c.* Wherein they are not unlike those bloudy *Israelites*, who while they burnt up their Children in sacrifice to *Molech*, filled their eares with [f] noise of instruments; lest by the rufull cries of their little babes, they should be moved to pitie, and so staied in the cruell service of that bloud-sucking Idoll. Iust so these men of pleasure and perdition, do sinfully seeke to stop the guilty clamours of their vexed consciences with the comforts of this life, and sensuall joy, while their soules are sacrificing to Satan, and making fit fewell for the fire of Hell, lest by listening to their cries and controlments, they should bee stirred up to take compassion of their owne poore immortall Soules, and stopt in the pursuite of their fugitive follies, and delights of sense. But alas! in so doing, they are also like a Man in a burning Fever, who lets downe cold drinke eagerly and merrily, because in the extremity of thirst, it cooles Him a little; But after a while, He shall finde the heat, the paine, and the danger all doubled upon Him. Earthly pleasures may, for the present, still the noyse of an accusing Conscience, and seeme somewhat to allay its guilty rage; but assuredly they will afterward kindle such a fire in the Bowels of these miserable men, that will burne even to the very bottome of Hell, and blow them up Body and Soule with irrecoverable ruine for ever. Hee that goes about, to cure the wound of his Conscience for sinne with sensuall delight, is as if, to helpe the tooth-

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f When they sacrificed their sons to this *Idol*, they did beate upon *Tabrets and Drummes*, that the cry of the Child might not bee heard by the Father. *Godwins Moses and Aaron*, Lib. 4. cap. 2.

ake, Hee should knocke out his braines; or when He is stung with a Waspe, should rub with a Nettle the smarting place; or finding no good by Physicke, should runne unto Wise-men: as if in extremity of thirst, He should drinke ranke poyson to quench it; apply a venemous plaister to his sore, and prop up his falling Roofe with burning fire-brands: Remedies farre worse, and more pestilentiall then the Malady; for they either plunge them deeper into the Dungeon of melancholy, and heavie-heartednesse; or else draw a skinne only over the spirituall wound, whereby it festers and rankles underneath more dangerously: For thus stopping the mouth of that never-dying worm, that insatiable Wolfe in the mean time, doth make it, when there is no more supply of carnall pleasures, whereupon it feeds for a while, to fall more furiously upon the Conscience that bred it; and to gnaw more ragingly, by reason of it's former restraint, and enforced diversion.

Satan method of undoing men.

I know full well, Satan is right-well pleased, and doth much applaud this pestilent course of theirs; and therefore Hee helpes forward this accursed businesse all He can, of abandoning and banishing all trouble of minde for sinne with worldly toyes. For ordinarily out of his cruell cunning, thus Hee proceeds in these cases.

1. To keep the hardned.

1. In the first Place, and above all, Hee labours might and maine, to detaine men in that height of hard-heartednesse, that they may not bee mooved at all with the Ministry, or suffer the Sword of the Spirit to pierce. And then, like *a strong man armed*, Hee possesseth their Bodies and Soules, which are his g *Palace*, with much peace; and disposeth them wholly in any Hellish service at His pleasure. Thus Hee prevailes with a world of men amongst us. They heare Sermon after Sermon, Iudgment upon Iudgement, and yet are no more stirred with any penitent astonishment

g *Cõtra roseo vehemẽtiùs incitatur, quòd ex corde nostro quasi ex iure propriæ habitationis expellitur.* Gre. in c. 33 Iob. Col. 807.

astonishment for sinne, or saving worke of the Word, then the very Seates whereon they sit, the Pillars to which they leane, or dead Bodies upon which they tread. They are ordinarily such as these: First, Ignorants, of two sorts: First, unskild, both in the Rules of reason and Religion; Such are our extremely sottish, and grossely ignorant people, which swarme amongst us in many places, to the great dishonour of the Gospell, by reason of the want of Catechising, and other discipline: secondly, Led by the light of naturall Conscience to deale something honestly; but Ideots in the great mystery of godlines; Such are our meerely civill honest men. Secondly, Those that are wise in their owne conceits, *Isa.* 5. 21. Being strongly perswaded of their good estate to God-ward, whereas, as yet, they have no part at all in the first resurrection. Such as those, *Matth.* 7. 22. and 25. 11. Thirdly, all such as are resolved not to take sin to heart. See, *Isai.* 28. 15. These either, first, [h] make GOD all of mercy: secondly, or preserve a secret reservation in their hearts to repent hereafter: Thirdly, or have so prodigiously hardened their hearts, that they feare not the judgement to come: Fourthly, or with execrable villany desire to extinguish the very notions of a Deity, by a kind of an affected Atheisme; and being drowned in sensuality labour not to beleeve the Word of God; that they may sinne without all checke or reluctation.

Such are,
1. Ignorants.

Secondly, the wise in their own conceits.

h *Multũ delectat omnes peccatores, & amatores hujus seculi, quia misericors & miserator dominus, quia longanimis & multùm misericors. Sed si amas, tum multa mitia time ibi, & ultimum quod ait,* & verax *Si enim nihil aliud diceret nisi misericors, & miserator Dominus, longanimis & multũ misericors, quasi jam converteres te ad securitatem, & impunitatem & ad licentiam peccatorum, & facceres quod velles, utereris seculo, vel quantum tibi permitteretur, vel quantum tibi libido jussisset. Et si quis te benè monendo objurgaret, atque terreret, ut cohiberes te ab immoderato luxu, cundo post concupiscentias & deserendo Deum tuum, intermedias voces objurgantis obsisteres, impudenti quidem fronte, veluti auditâ divinâ authoritate, & legeres de libro Dominico: Quid me terres de Deo nostro? Ille misericors est & miserator, & multùm misericors. Ne tales homines dicerent, unum verbum addidit in fine; quod ait,* & verax: *& excussit letitiam malè præsumentium, & induxit timorem dolentium. Gaudeamus ad misericordiam Domini, sed timeamus ad judicium Domini. Parcit dum tacet. Tacet, sed non semper tacebit.* Augu. Lib. de decem chordis, cap. 1. *Nos perversitate nostrâ sic volumus Deum esse misericordem, ut non sit justus.* Idem de temp. Serm. 109.

2. But

2. But if it fall out by Gods blessing, that the Word once begin to get within a man, and to worke terrour and trouble of mind for sinne; so that Hee sees him grow sensible of his slavery, weary of His former waies, and like-enough to breake the Prison, and bee gon; then doth Hee seriously observe and attend, which way the Partie enclines, and how hee may bee easilliest diverted, that hee may thereafter proportion His Plots and *Attempts* against Him, the more prosperously.

2. If they are moved.

First, if hee finde Him to have beene an horrible sinner, of a sad and Melancholicke disposition, much afflicted with outward crosses, &c. Hee then laies load upon His affrighted Soule, with all his cunning and cruelty: that if it bee possible, Hee may drive Him to despaire. For this purpose Hee keen's the sting of the guilty conscience it selfe, all hee can; sharpens the empoysoned Points of his owne *fiery darts*; addes more grisselinesse to his many hatefull transgressions; more horrour to the already flaming vengeance against sinne, &c. That if God so permit, Hee may bee sure to strike desperately home, and sinke Him deepe enough into that abhorred Dungeon.

1. If they are melancholick and notorious for sinne to drive them to despaire.

Secondly, But if hee perceive Him not to have been infamous and noted for any notorious sinnes; By naturall constitution, to bee merrily disposed; impatient of heavy-heartednesse, and formerly much addicted to good fellowship: If hee spie him, to strive and struggle for dis-intanglement out of these uncouth terrours; and re-injoyment of his former worldly delights, and Iovial companions: I say, then Hee is most forward to follow and feed His[i] humour this way also: that so Hee may stifle, and utterly extinguish the worke of the *spirit of bondage* in the very beginning. And to this end, he blunts, with all the cunning hee can, the sting of a Mans owne Conscience,

2 If merry and not notorious for sinne to good fellowship.

i *Intuetur inimicus generis humani uniuscuiusque mores, cui vitio sint propinqui, et illa opponit antefacie, ad quae cognoscit facilius inclinari mentem: aut blandis ac laetis moribus saepe luxuriam proponat, &c.* Greg. in cap. 18. Iob. Col. 456.

Conſcience, and quite removes his owne: Hee procures and offers all occaſions of outward contentment: Hee furniſhes His fellowes in iniquity, and the Divels proctors with pernicious eloquence, and ſtore of entiſements, to bring him backe againe to their bent and beaſtly courſes: Hee miniſters his owne delicious Potions of carnall pleaſure, to caſt His conſcience aſleepe againe: In briefe, Hee leaves no Policy, plot, or practiſe un-aſſayed, un-attempted, to make the power of the Law unprofitable unto Him; and to drowne all his ſorrow for ſinne in ſenſuall drunkenneſſe.

This then I make the ſecond peſtilent Paſſage out of pangs of conſcience: to wit, when a man, to decline them, is driven by the ſubtilty of Satan, and perverſeneſſe of his owne fleſh, if not to Wiſards and Wiſe men, as they call them, and other ſuch Oracles of the Divell; yet at beſt to humane Helpes, to worldly wiſedome, to outward mirth, Good-fellowſhip, pleaſant company, His heapes of gold, hoards of wealth, riches, Paſtures, variety of choiſeſt Paſtimes: nay, for eaſe to any thing, even to Drinking, dancing, dicing, Masking, Miſ-rule, revelling, carding, &c. or any other ſuch ribald, bedlam, and raging fooleries.

CHAP. XVII.

Chap. XVII.

A third case wherein pangs of Conscience may seeme to bee healed, and are not: with the discovery of Mens errors in that kinde.

3 SOme there are, who passe out of trouble of minde for sinne, and Legall terrours, into a kind, as it were, of an artificiall, enforced, unsound, untimely, and counterfeit peace of conscience. I meane it thus, when a Mans carnall heart, wounded by the terrifying power of the Word, with sight and horrour of his former wicked wayes, but weary of the wound, impatient of spirituall heavinesse, wilfully set and resolved obstinately against the holy severities of the Schoole of Repentance, mortification, godly strictnesse, walking with God, &c. And withall meeting with some Dawber with untempered mortar, who is very ready [k] *to heale his heart with sweet words, saying, Peace, peace, when there is no peace*; I say in this case, [l] snatches hold of comfort, and applies the Promises of mercy and salvation, before they belong unto him: Before Hee bee searched to the quicke, sounded to the bottome, and soundly humbled; Before the spirit of Bondage hath, as it were, it's perfect worke, and Hee kindlily fitted for *Iesus Christ*. For this purpose they are wont to wrest, abuse, mis-apply many places in the Booke of God; The unskilfull Physicians in application; and the deluded Patients in apprehension of them: Even such as these: *Come unto mee all yee that labour, and are heavy laden, and I will give you rest*: Matth. 11. 28. Yea, but they are not weary

3. They who mis-apply the Promises.

k Ier. 6. 14.

l Others have overgrowne them, (Hee meanes Legall terrors,) by snatching hold of the promise of mercy and salvation, ere it belonged to them; thinking themselves good Christians, because they had felt some terrours —But the Promise of salvation is not straight belonging to one, that is onely terrified for his punishment, but is contrite-hearted for sinne, which is the worke of the Gospell. *Rogers of Dedham in His Doctrine of Faith, pag.* 108.

weary of all their sinnes, but onely troubled with the present terrour: nor willing to *take upon them the Crosse of Christ*: Well enough content they are to take Him as a Saviour to preserve them from Hell, but not as a [m] *Lord*, a *King*, and an [n] *Husband*, to serve, obey and love him. *Whosoever shall call upon the Name of the Lord shall be saved*: *Rom.* 10. 13. Yea, but they doe not consider, that many also shall cry, *Lord, Lord*, *Matth.* 7. 22. and 25. 11. and yet bee excluded from eternall blisse: and therefore all *that call* savingly *upon the Name of Christ*, must *depart from iniquity* 1 *Tim.* 2. 19 But they upon recovery, will by no meanes depart from their darling delight, *Hee that beleeveth on the Sonne, hath everlasting life*: *John* 3. 36. Yea, but iustifying Faith purifies the heart, *Acts* 15. 9. fills it with deare affections unto heavenly things, deads it to the World, and divorces it quite from all former carnall pleasures, and companion-ship. *I will give to Him that is athirst, of the Fountaine of the Water of life, freely*: *Revel.* 21. 6. Yea, but they thirst onely for salvation, not for sanctification; for mercy, not for grace: for happinesse, not for holinesse, &c. These men, as well as the second sort, will by no meanes thorow the pangs of the New-birth into the holy Path. They wickedly misconceive out of the rotten Principles of their owne worldly wisedome, prejudice against the power of godlynesse, and pestilent perswasions of *Pillow-sowers under their elbowes*, that in so doing, they shall bee utterly undone, and never have good day afterward: But, to speake in their owne language, fall presently into the hands of the Puritanes, into the strict tortures, and Hypocriticall miseries of precisenesse, into sowrenesse, unsociableness, dumps of Melancholy: and indeed, into a state, not past a step short of distraction and madnesse. And these therefore

m Psal. 35 11. Hos. 2. 19.

n *Quemadmodum fratres, si Sponsus fecerit Sponsæ suæ annulum, & illa acceptum annulum plus diligeret quàm Sponsum qui illi fecit annulum: nonne in ipso dono Spõsi adultera anima deprehenderetur, quamvis hoc amaret, quod dedit Sponsus: tamen si diceret, sufficit mihi annulus iste, jam illius faciem nolo videre, qualis esset? Quis non detestaretur hanc amentiam? Quis non adulterum animum convinceret? Amas aurum pro viro, amas annulum pro Sponso.* August. in Epist. Joan. Tract. 2.

Cave ô anima, &c, quod absit, Moreris dicaris, si munera Dantis plus quàm amantis affectum diligis. August. Meditat. lib. 2. cap. 4.

therefore cast about to get out of trouble of mind, and sence of divine terrour with as great impatiency and precipitation, as the former; onely more plausible, and with seemingly fairer, but truly false satisfaction to their owne Soules. For the former rush with furious indignation out of these spirituall dejections of Conscience, as unmanly feares, not fit for worthy spirits, and men of Ioviall resolution, into greater excesse, and variety of worldly delights, and sensuall loosenesse; and so ordinarily become afterward very notorious, and more desperate enemies to the *Kingdome of Christ*: Because the power of the Word hath once stung their carnall hearts with some remorsefull terrour, they ever after heartily hate the sound and searching Ministry, and managers thereof, the Inflicters of their smart; for no other reason in the world, but that they tell them the truth, and thereupon torment them before their time; that so, if they bee not wanting unto themselves, they may escape the torments of eternity hereafter. And they set themselves against godly Christians with incompatible estrangement, and implacable spite; onely because they are Professours of Selfe-deniall, holy strictnesse, inconformity to the world, repentance, mortification, &c. the entertainement and exercise whereof they furiously more detest and flie from, then the death of their Bodies, and damnation of their Soules. But these latter, passe more plausibly out of trouble of conscience, and take a fairer course of the two, tho it proove but an imaginary and counterfeit Cure. For they labour to close up their spirituall wound, with comfort out of the Word; and promise peace to their troubled hearts from the promises of life: But herein they faile, and fearefully deceive themselves, in that they conceive, the first fits and qualmes, as it were, of Legall terrour, to bee saving repentance;

a generall speculative apprehension of Christ's Passion; to procure a speciall pardon for all their sinnes; fruitlesse speculations of Faith to prevent and secure them from the wrath that is to come; a meere verball profession to bee forwardnesse enough, except a Man would bee too precise.. Vpon the first fright, and feeling the smart of a confused remorse and horrour for sinne, without any further penitent wading into Particulars, or thorow-search into their hearts, lives, consciences, and Callings; without suffering the worke of the *spirit* of Bondage, to drive them to Christ, and a resolution *to sell all, &c.* They presently, hand over-head, apply by the strong delusion of their owne idle groundlesse conceit, all the gracious promises and priviledges of Gods Childe to their un-humbled Soules; and enforce their understandings by a violent greedy error, to thinke they are justified by such an artificiall heartlesse Notion, which falsely they call Faith: and so resting in a counterfeit perswasion, that they are true Converts, ordinarily turne ° *carnall Professours.*

Who are a kind of people, who have no more spirituall life, then a dead Faith can infuse into them: No more comfort in the communion of Saints, then an outward correspondence in Profession, speculative Discourses of religion, and meetings at the Meanes can yeeld: No more interest, or right to Heaven, then a bold presumptuous confidence: built first upon their owne wilfull fancie, and seconded with Satans lying suggestion, can give them. Whose sorrow for sinne at the most, is commonly no more, then *afflicting their Soules for a Day*, and *bowing downe their heads like a Bul-rush*, without *loosing the bands of wickeanesse*, or departing from iniquity. Whose conversion is nothing, but onely a speculative Passage from a confused apprehension of sinne, to a generall application of Christ; without any sensible, or saving alteration

° And let no: these be weary of the yoke of God and the Law, and make over-much haste out of this state, for so may they undoe themselves: for as some withstanding their terrour, have withstood their salvation; so some have by hastening out, made waste of all; and being impatient of being in this case, and ever-willing to catch hold of the promise straight, have prooved but loose, unsound and unsauory Christians in time, which if they had tarried the Lords leisure in it, might have come to sound and true comfort, which would have continued all their dayes. *Rogers of Dedham in his Doctrine of Faith pag. 110.*

alteration in their wayes, Whose New-obedience consists onely in a fornall conformity to outward exercises of Religion, without all true Zeale, life, heartinesse, holinesse, or indeed honest dealing with their Brethren. But these men are to know, that Christs blood never pardoned any mans Soule from sinne, whose spirit the power thereof did not purge from guile. It never saves any one from Hell, whom it doth not first in some good measure season with holinesse and heavenly life. In vaine doe they build comfort upon his *Passion*, who doe not conscionably conforme to the practise of his *Word*. And let them further bee informed for a more cleare discovery of their grosse and damnable Selfe-deceit; that howsoever a dead Faith, according to it's name and nature, enters (if it hath any entitie at all) into the understanding, without any remarke-able motion, sense and alteration; yet that Faith, which truly justifies, pacifies, purifies, mortifies, sanctifies, and saves, is evidently discernable, by, first, Many stirring Preparatives; Sight and sense of a Mans miserable state by nature, of his sinfulnesse and cursednesse; *Humbling himselfe in the sight of the Lord*, fearefull apprehensions wrought by the *spirit of bondage*; Illumination, conviction, Legall terrours, &c. Secondly, Violent affections about the infusing of it, which are wont to bee raised in the humbled heart by the Holy Ghost; extreme thirst, inflamed desires, vehement longings, unutter-able groanings of spirit, prizing and preferring the Person and Passion of *Christ*, before the Possession of infinite Worlds; willingnesse to *sell all*, to part with any thing for Him, tho never so deare, or so much doted upon heretofore; with pleasure, riches, preferments, a *right hand*, a *right eye*, liberty, life, &c. Nay, if in such a Case, if even Hell it selfe should stand betweene Iesus Christ and a poore Soule, Hee would most willingly passe thorow the very flames thereof

In true Faith consider.

1. The Preparatives;

2. Violent affections.

3. Consequents,

thereof to embrace His blessed crucified Lord, in the armes of a lively Faith. Thirdly, inseparable consequents rude companions: first, an hearty and everlasting falling out with all sinne: secondly, sanctification thorowout, in Body, Soule, Spirit, and Calling, and in every power, part and passage thereof, tho not in perfection of degrees, as they say, yet in truth and effectually: thirdly, A set and solemne course of New-obedience, spent principally in Selfe-sobriety, righteousnesse towards our Brethren, and holinesse towards God.

Many unfaithfull men in the Ministry, both in their publike teaching, and private visitations of the sicke, have much to answer for in this Point: who for want of skill in that highest Art of saving soules, of familiarity with God, and secret working of his Spirit, of experience in their owne change, and of the spirit of discerning, &c. many times concurre with such miserable men to marre all, in stifelling the very first stirrings of Legall remorse, by healing the wounds of their conscience with sweet words, before they be searcht, and sounded to the bottome; and by an un-seasonable and undiscreet heaping a great deale of comfort there, where as yet, a good ground-worke of true humiliation is not soundly laid. Many and lamentable are the spirituall miseries in those Places, where such Dawbers with untempered morter domineere; who never passed thorow the Pangs of the New-birth themselves, were never feelingly acquainted with the wonderfull dealings of God in that great Miracle of a Mans conversion; or trained up experimentally in the Schoole of temptations, painefull exercises of mortification, and counterminings against the *Depths, Wiles, Devises, and stratagems of the Divell.* The blessed Prophet paints them out to the life, and denounces a dreadfull woe against such flattering and foolish Prophets, *Ezech.* 13.

A Ship-Master skilfull onely in astronomy, and other speculative Passages of the Art of Navigation, is no body in conducting Men safely over some dangerous Sea, to Him, that besides sufficiencies of Arte, is furnisht also with experimentall skill in those Parts, by passing formerly that way Himselfe, and having discovered those dangers of ruine, and hidden Rockes, which the other Man might easily run upon. Give me a Man, in whom variety and profoundnesse of best learning doth concurre in the highest degree of excellency, yet if his owne heart bee not soundly wrought upon, and seasoned with saving grace, Himselfe experimentally seene into the Mystery of Christ, and Secrets of Sanctification, as Hee shall bee hardly able to wound other mens consciences, and pierce them to the quicke; so Hee will bee found very unfit to manage aright the spirituall miseries of a troubled Soule; and to transport it savingly thorow the tempestuous terrours and temptations incident to the New-creation, into the Port of true peace, and Paradise of the blessed *Brother-hood*. A right dreadfull and tender Point it is, to deale with distressed consciences; so many depths of Satan, and deceits of Mans heart mingle themselves with businesse of so great consequence. Even a well meaning Man without much heedfulnesse, and good experience both in the Point, and the Party, may erre dangerously, and be much deceived herein. I have heard from a Man of conscience and credit, besides many and many in the same kind, of a fearefull imposture to this purpose: *A man, who for the world was well enough visited with some trouble of minde for his sinnes, sent for a Minister to minister comfort. Hee, it seemes, not sounding Him to the bottome, or searching to the quicke, heaped upon Him unseasonably, and too soone, mercies, and hopes of spirituall safety. Amongst other things, Hee asked Him, whether formerly, Hee had*

ever

ever felt testimonies and refreshings of Gods favour, and love, Yea, answered the Party; [and here take notice of a notorious depth of the Divell] *Once riding along upon the way in such a Place, I grew upon the sudden, very lightsome, and light-hearted, &c.* [This was but a slash of Satans Angelicall glory, cunningly to lighten and leade him the way to further confusion]. *Why then, replied the Minister, you may build upon it. God is constant in His favours; and whom Hee loves once, Hee loves for ever. Hereupon the Patient was presently healed of his wounded heart, and after fell unto his former courses, and grew fully as prophane, as Hee was before.* Amongst the many important Passages of our Ministeriall imployments, I feare mee, this P waighty affaire of visiting the sicke, is passed-over also (more is the pity!) with much ignorance, slightnesse and neglect. It is incredible to consider, how fearefully many offend, and what a deale of hurt they doe, by observing one plodding generall forme, and that a poore one too, towards all Patients promiscuously: without any judicious discretion in distinguishing the variety of spirituall states, the different degrees of unregenerateness, former courses of life, &c. Commonly their carriage in such Cases is the same to the notorious sinner, the meere civill Man, grosse Hypocrit, carnall Gospeller, formall Professor, Back-slider; the weake and strong; the tempted and untempted Christian. If they but heare from the sick Man a generall acknowledgement of his sinnes, formall cries for mercy and pardon, earnest desires to die the *death of the righteous, &c.* which may be easily, and ordinarily found in a *Pharisee*, or *fooliish Virgin*, as you have heard before; they will presently needs threape Him down, that He is as sure a saved Man, as if Hee were in Heaven already. Herein resembling, saith q *Marbury, a fooliish Shepheard: who wanting skill to helpe his poore sheepe out of the*

p *Cum nunquam gravioribus tentationibus expositi sint homines, quàm dum infirmitatibus exercentur, aut ægrotant, morbis cum animi tum corporis fracti; nunquam sanè convenit Pastores ecclesiarum saluti suæ gregis invigilare accuratius, quam in hujusmodi morbis & infirmitatibus.* Harmon conf. pa. 1. Helvet. Conf cap. 25 pag. 80.

q Vpon Psal. 32. pag. 5.

the ditch, is driven to play the miserable comforter; and to take some other indirect course (as many use to doe in such case) to cut the sheepes throate in time, to make him Mans meate; least it should be said, Hee died in a ditch: Many and many a time doe such fellowes as these, empty and discharge their *common-Place Bookes* of all the places of mercy and comfort, collected curiously, and industriously for that purpose, upon those Men; who were never acquainted with the wayes of God in their life-time, nor with the truth of humiliation, or truly with the great worke of Repentance upon their Beds of death.

Those formall Church-men, who stood about *Marshall Biron*, that great Peere and Pillar of France, at his death, did in this respect very ill offices of Ghostly Fathers unto Him in his greatest need, and last extremity, For when He behaved himselfe more like a [r] furious Divell, already amongst the damned spirits, in blasphemies, impatiencies, and most raging passions, then a meek and humble Saint of God, ready to passe into euerlasting Mansions of peace; they notwithstanding out of their Popish divinity, gave him *this absolution, assuring Him that His soule was ready to see God, and to be Partaker of his glory in Heaven.* When it had been farre fitter to have driven him to the sight of his sinnes, sense of that dreadfull houre, terrour of that strict Tribunall, to which hee was ready to passe, and fearefulnesse of that infernall fiery Lake, from which no greatnesse can priviledge graceless Men. I feare me, there are many Trencher-Chaplaines of the true religion, also, who are ready to doe proportionable service, to ungodly great Ones, upon whom they depend, *by promising them life.* But many and dreadfull are the mistakings and miseries, which fall upon the Soules of Men, both Patients and By-standers, by these flattering, formall visitations, and Funerall Panegyricks, which ordinarily follow after.

[r] Voisin *said unto Him* that he had too much care of his body, which was no more his owne. *He turned to Him in choller with an oath, saying,* I will not have him (meaning the Executioner) touch me, so long as I shall be living: if they put mee into choller, I will strangle half the company that is here, and will force the rest to kill me, I will leape down, if you thrust mee into despaire. *History of France pag.* 1049. *Sicut autem per omnem calamitatem proterve se atque impatienter gesserat, sic vel tum maximè; aspectu truci, ac sene furente, voce verbis, denique toto gestu animi*

Happy

impotentiam indicans. Carnificem ad præstandam accincturo sese operam accedere volentem, minis ne se tangeret, absterruit; circumspiciens undique, tanquam gladium si vidisset, arrepturus. Specul. Tragic. pag. 187. 188.

Happy then, and hopefull is that Man, who in the troubles of His Soule meetes with that † *One of a thousand, Job.* 33 23. with those Sonnes both of Consolation and thunder; who are as able, ready, and willing, rightly to binde up a bruised spirit with the Baulme of mercy, and promises of life, as to breake in pieces a stubborne heart with the terrours of the Law. Who, as they labour in the first Place to fright and fire men out of their sinfull courses, into penitent dejections of Conscience, a needfull preparative to a saving conversion; so they have learned both speculatively and experimentally, to conduct them thorow the Pangs of the New-birth, to sound comfort in *Christ*, mortification, New-obedience, walking with God, &c.

† *Siquidem multis presbyteratus committitur dispensatio, sed non omnes pariter commissæ dispensationis inserviunt Ministerio. Alius equidem commodis præsentibus, quæ sua sunt, non quæ Jesu Christi exquirens, inexplebiliter inhiat: alius præceditur ex incuria: alius suffocatur ex ignorantia, & tamen ignorans ignorabitur: alius verò concreditæ custodiæ competenter locum, & tempus explorat, respondetque probati vitæ Ministri necessitatibus injuncti Ministerij. Ex his vocandi sunt, si noveris peritiores, & curiosiores. Si enim morbis corporum Medici probatiores exquiruntur, quantò magis spiritalibus animarũ putredinibus adhibendi sunt Medici subtilieres, & si dici liceat, spiritaliores.* August. Tom. 9. p. 2. De visitatione infirmorum lib. 2. cap. 7. An hundred to one then, These *Ones of a thousand* are never to bee found amongst worldly-minded and ambitious Ministers, negligent Ministers, or those that are ignorant: But amongst the most skilfull, searching, and spirituall, of such as are faithfull. As appeares by this ancient Passage in Austin.

Chap. XVIII.

Three cases more wherein the pangs of conscience are not healed.

4. They who make a sleight change.

4. OThers there are, who passe out of troubles of Conscience for sinne, into some more tolerable courses for the time to come; but yet not thorowly, and savingly into the truth and Trade of Christianity. For when Satan once perceives, that sorrow for sinne

sinne lies so heavy upon a Mans heart; and the rage of guiltinesse doth sting him still with such restlesse anguish, that in all likelihood, it will at length draw and drive him to some alteration at least, and worke out at last some measure of amendment; then doth hee out of an insatiable hellish thirst to hold him still in his clutches, bend and imploy all his power and policy, to make him satisfie himselfe; and rest finally, as sufficiently fitted for salvation, in some partiall, insufficient, halfe-conversion: and to sit downe contentedly with religious formes onely, and some outward reformation. The Divels first desire in working our destruction, is to keepe a Man notoriously naught, in the highest straine of impiety. A traitour in graine, as it were, and most desperate Rebell to the divine Majestie, wallowing still in all variety of villany and vanity. But if that will not bee, Hee is glad to detaine him, in what degree of prophanesse, hee can most conveniently and with greatest safety, tho the least and the lowest, in any state of unregenerateneſſe, tho furnished with the utmost perfections, of which it is capable: so that Hee step not into the Kingdome of *Christ*. Rather then Hee will utterly lose him, and part with Him quite, Hee will leave possession of Him in part: and bee willing, tho full sore against his will, to lose a great deale of his former more furious service: and something of the fulnesse of his conformity to the fashions of Hell. If Hee cannot doe as he would, Hee will doe as he may, as they say. When Hee sees him grumbling and grow discontent, and weary with the loathsomenesse of the Dungeon, and waight of his fetters: rather then Hee should escape, and breake quite away: Hee will knocke off some of his irons, grant him the liberty of the Prison, the comfort of the walkes: nay and suffer Him sometimes to walke abroade, so that Hee bee still watchfully attended

attended by his *Keeper*; and continue a *Retainer* to the kingdome of darkeneſſe. Hee will be content, to give him the benefit of the feweſt ſtripes in Hell, and the leaſt meaſure of damnation; tho that alſo bee more then infinitely terrible, and intolerable, rather then Hee ſhould bee undamned at all. And therefore in ſuch a Caſe, Hee will eaſily ſuffer Him to proceed to ſome kinde of Repentance; and reformation, of ſome one or moe outward groſſe notorious ſinnes; remorſe whereof, perhaps, did firſt raiſe the terrour and trouble in his minde; ſo that Hee will there reſt, and remaine unmortified and unamended in the reſt, Or, Hee cares not much, tho Hee be univerſally, outwardly reformed; and unblameable, for the moſt part, in his viſible carriage, and converſation; Tho Hee reſtore ill gotten goods with *Iudas*; ſay his prayers, give almes, faſt often, give tythes of all that Hee poſſeſſes, with the *Phariſee*; hold out a Lamp of goodly profeſſion to the eye of the world, with the fooliſh *Virgins*; *obſerve* godly Miniſters, reforme *many things* after their Preaching, and *heare them gladly*, with *Herod*; So that for all this plauſible and unpernicious outſide the heart continue unchaſte, impure, unholy, unheavenly ſtill; and Hee ſtill hugge in his boſome, ſome ſecret luſts and ſenſuall corruptions, with willing delight, and loathneſſe to leave them, Or, if a man, beſides outward religious repreſentations, and conformities, deſires alſo to finde and feele in himſelfe ſome kinde of inward worke; Hee will not bee much troubled with addition of the ſpirit of [u] *illumination*, temporary Faith, ſome [x] *joy in the Word*, [y] *taſte of the powers of the World to come*, &c. So that the ſpirit of ſpeciall ſanctification be wanting ſtill, and that ſome darling delight bee maintained in heart, liſe, or calling; which the Man by no meanes would have meddled with, or mortified. Or that, which is a notable Depth of the Divell, of which take

u *Spiritualis benedictio duplex eſt; una imperfecta & manca; altera, perfecta & plena, omniaque ſpiritualia dona complectens. Illâ priori multi etiam reprobi donantur. Talis enim benedictio, eſt Fides temporaria, aliqua vera Dei cognitio, guſtus*

take speciall notice: Whereas a Man heares many times out of the Ministry of the Word; that the abandoning of his bosome-sinne, is a good token of a true conversion; and the embracing of it still, is too sure a signe, that he is Satans still: To the end Hee may blind Him in this important Point; Hee will suffer Him to exchange the visible forme, and outward exercise even of His beloved sinne. For the purpose; A mans Captaine and commanding sinne, is covetousnesse; and it is outwardly exercised in usury, bribery, sacriledge, &c. Hee is well enough content in this Case, to let Him be frighted by the terror of the Ministry, from those grosser acts of cruelty, for which the World cryes shame on Him, (especially not restoring;) so that Hee insensibly fall unto, and secretly practise some other cunning invisible oppressions, or any unlawfull wayes of getting. His sweet sinne is voluptuousnesse; Hee hunts after it in the horrible villanies of adultery, or fornication; But at some Sermon or other, Hee is told and terrified; That by such sinnes Hee doth not onely damne Himselfe, but also ever draw another to Hell with Him, &c. Whereupon Hee may grow into a slavish distaste, and dis-continuance from them; and Satan will not say much, so that there succeed in their roomes, some other kindes of uncleanesse; perhaps immoderate abuse of the marriage, without any checke, or remorse: or some other secret, Selfe-abominations, not to bee conceived without horrour, much lesse to be named. Nay, Hee will yet yeeld further, and endure an utter cessation from the externall acts, and visible practise of a mans predominant and reigning sin: so that he delightfully feed upon it still in his heart with speculative greedinesse: and spend the strength of his affections, and the most of His thoughts that way. Hee will give Him leave to leave off His Vsury, and to call-in his mony, (but ordinarily ever without

aliquis Spiritus Sancti, aliquod initium honestæ vitæ; & id genus alia Dei dona, De quibus Apostolus scripsit, ad Heb. 6. Zanchius in 1. ad Eph. v. 3.

Some Temporaries besides profession, are mooved at the Word, affected with some kindes of griefe at such Doctrines, as serve to move griefe and joy in that, that mooves joy; yea, also reform many things, cut away outward evils, take up many good duties publike, yea, and private, and yet fall short —— Men may have great knowledge, assent, Profession; yea, excellent gifts, and shewes of every grace (and goe a great way, to the deceiving of themselves, & many others); & yet for want of particular apprehensiō of Christ, they are not planted into Him have no sap of grace and sanctification. *Master Rogers of Dedhā in His Doctrine of Faith, cap* 1. *pag.* 8. 9.

x Matth. 13. 20.

y Heb. 6. 5.

without restitution) so that he may hold his heart still *exercsed with covetousnesse*. Hee can well enough abide, abandoning the grosse acts of uncleanesse; so that Hee lie frying in the flames of his owne scorching concupiscence; and consume his thoughts in the adulteries of the heart, and contemplative filth. O the endlesse Maze, unfathomed Depths, and deepest malice of that old *red Dragon*! Hee will yeeld unto any thing, rake in the very darkest Nooke of Hell, for some cunning *Devise*, rather then part with a pretious Soule out of his Hellish Paw. If a Man be so haunted with horrour of conscience, that hee dare not for his life lie any longer in notoriousnesse, but will needs into some new course; Hee can put him into many new fashions, and yet no *New-birth*, no *New-man*. He will suffer him to passe into a more tolerable conversation, and yet come short of a true conversion. Hee can afford him a morall Change, or a formall Change, or a mentall Change; I meane it onely in respect of the spirit of illumination, and generall graces; or a temporary Change, (of which see *My Directions for walking with God*. pag. 310.) And yet continue him still within the confines of His cursed kingdome, and in a damnable state. He doth improove to the utmost, as occasion of advantage is offered, both the grisliest shape of a fowle Fiend, and the most alluring light of His Angelicall glory; to doe us a mischiefe any way, either upon the right hand, or the left. How many thousands, Ah pitie! even in this clearest noone-tide of the Gospell, doth Hee keepe in a presumptuous confidence, that they are converted; and yet most certainely his owne still, and in a willing slaverie to some one or other predominant Lust at the least: Bee advised then in the Name of Christ, whosoever thou art, when the hand of God, in great mercy, shall visit and vexe thy conscience for sinne, by the piercing power of the Ministry:

Bee

Be sure to follow the direction and guidance of that blessed hand, without dawbing or diversion, out of the kingdome of darkenesse, thorow the Pangs of the *New-birth*, into the *holy-Path*, wholly and for ever. Make sure worke, whatsoever it cost Thee; [z] Goe thorow-stitch, tho thou lose a right hand, or right eye by it; *Sell all that thou hast*: The *Pearle* is of *great price*: Have never any thing more to doe with the Devill; give over the Trade of sinning quite, never more to *turne againe unto Folly* upon any termes. And if Satan set upon Thee with baites and allurements, to detaine Thee in his spirituall Bondage, but by one darling delight, to which thou hast been most addicted: Answer him in this Case with un-shaken resolution, as *Moses* did *Pharaoh* in a Point of temporall Bondage; *There shall not* so much as *an hoofe be left behind*. Yeeld not an haires breadth upon any condition to that Hellish *Pharaoh*, especially in so great a matter, as the endlesse salvation, or damnation of thy Soule. If he can keepe possession but by one reigning sinne, in which thou liest with delight, against the light of thy Conscience, hating to be reformed; *He* desires no more. One knot in a thread will stay the Needle's Passage, as well as five hundred, *&c.* See to this purpose my *Directions of walking with God*, pag. 34. Beware then of closing up the wound of thy terrified and troubled Conscience with any out-side, halfe, or unsound conversion: which I make the fourth Passage, out of trouble of minde for sin.

5. And

[z] Thousands lose their Soules, by thinking lesse will serve the turn, then will. If one would buy a Iewell of five hundred pounds, and will give but foure hundred for it, hee might as well bid nothing. Nay, the doing something in Christianity, and not going thorow-stitch, hardens a Man by accident. Where, were there nothing but notoriousnes, it might serve to humble us. Because Sathan cannot keepe us quite from Religion. Hee deales with us, as wee with our Children; when they cry for pieces of gold, we stil them with Counters and Rattles. *D. P.* Many a man loseth a great deale of labour, and his soule too, for want of a little more added; A small thing parts God and them: Many a time they lose Heaven for one lust; as *Iudas* for his covetousnesse: God hath set down that He will not abate a haires breadth of His price, and they thinke they offer faire, and will goe no further; this will doe it, they will goe on with their bargaine, else not, *&c.*——Tho the Temporary offer faire, yet he will not come up to the Lords price. O be not so unwise, lose not all this labour you have taken, in hearing, reading, praying professing; and it may be, have been called *Puritan*, and been hated for your well-doing, and yet lose your soule for a little more. *Master Rogers of Dedham, Doctrine of Faith, cap. 1. pag. 13. 14.* How neere come some, that yet shall never have Christ and salvation? They lose Heaven for some lust; If they could but yeeld up that One thing that was wanting, it might have been a bargaine. *Ibid. cap. 2. pag. 188.*

5. And why may not Satan sometimes, by Gods permission, be suffered to inflict, and fasten his *fiery darts*, of terrours and temptations upon a mans conscience; continue them there some while with much anguish and horrour, for some secret holy end seene, and seeming good to divine wisedome; and at length remove and retire them, not upon succession of any sound comfort, or true peace, from the promises of life, and pardon of sin; but only upon a meere cessation of the devils pleasure to torment, and terrifie any longer? Not that He can hurt the least, or most contemptible creature that ever God made, when He please: but that it pleaseth God sometimes to give him the raines, and leave to rage. Quieting the conscience in this Case, is no comfortable cure from positive help: but a counterfeit palliation by ceasing to hurt. See Satans proportionable practises in matters of Witchcraft, in *Giffards Dialogue concerning Witches and Witchcrafts, pag.* 11.

6. They who have counterfeited terrours onely.

6. Nay, let me here further, before I passe out of the point, discover unto you a mystery, but it is of iniquity and horrible Hypocrisie. I have knowne some (would you thinke it?) who have [a] counterfeited even trouble of Conscience; and made shew

a As Divines affirme, that an Hypocrite *may have shewes of every grace.* See *Master Rogers of Dedham, Doctr. of Faith, cap. 2. pag. 8. And doe outwardly all things which true Christians doe.* See *Perkins* in his Treatise; *How farre a Reprobate may goe, and feigne, whatsoever Gods children doe faithfully, Novimus hypocritas ea fingere omnia, quæ fideles verè efficiunt.* Chamier. Tom. 3. lib. 13. cap. 20. sect. 5. So I doubt not, but Hee may represent outwardly even the dejections, complaints, and sad behaviours of One truly troubled in Conscience. And that so cunningly, that he may for a while deceive judicious Ministers. *Some Painters have had such a gift in the lively expressing of the formes of Birds and other Beasts, that true Birds and living Beasts have bin deceived in taking them for their Mates. But the Hypocrite puts down the Painter: for by his glozing, and glistering shewes in all outward works, he doth so perfectly resemble the true Christian, that he deceiveth, not as the Painter, silly Birds, but reasonable men; yea, learned and experienced Christians.* Dike in his Discovery of the deceitfulnesse of Mans heart, cap. 2 pag. 20. Nay may he not therein out goe them? *As false golding, glistering goes beyond true; and hired mourners in lamentation beyond the deceased Parties own friends; and fawning flatterers in outward complements of friendship, beyond true friends themselves: So may Hypocrites in outward workes seeme to carry it away from the soundest christians.* Ibid.

with

without all truth or true touch, of sundry temptations and spirituall distempers incident onely to the Saints. And have for that purpose addrest themselves with much industry and noise; and had recourse many times to some spirituall Physitions, with many teares, an heavie countenance, and other rufull circumstances; expressing almost exactly the scruples, doubts, distrusts, complaints of such as are truely grieved in spirit, and true of heart. O the wonderfull depth, which lieth hid in the confluence of the Hypocrisies of mans false heart; and the *Devises* of *that old* [b] *Serpent, which deceiveth the whole world!* Such as these, take upon them, and lay aside terrours of Conscience, as [c] *Players* doe their *apparell* and *Parts.*

b Revel. 12. 9.

c *Hypocrita, hoc est, histrio, vocatur is, qui in Theatro alienam personam sumit.—— sic & is hac vita ad suos move orchestras atque theatrum exercent ij, qui alia corde gerentes, alia extrinsecùs hominibus præ se ferunt.* Basil. Serm. 2. De Iejunio.

Sect. 2. Part. 2.

Chap. I.

The right method of curing an afflicted Conscience, four things required in the right method of curing.

They which are truely healed must have:



He passages past doe all mislead into By-paths: but there is One blessed way, besides all these, tho it be a *narrow* One, which conducts directly out of a naturall state through the pangs of the New-birth, without diversion, or dawbing; without any longer detainement in any lust, sensuall pleasure or beloved vanitie; in any kind of Hypocrisie, or degree of unregeneration, into the Paradise of grace fully and for ever. This neither plunges a man into the Pit of despaire, nor misguides him by carnall counsell, and his owne wicked conceit, into the fooles Paradise, and tastlesse fooleries of outward mirth; nor pacifies unseasonably with untimely and counterfeit peace; nor leaves in the deceiving formes of an unsound conversion, and unsaving flourishes of generall graces only, *&c.* But convaies and transports them happily, by an universall, sincere, supernaturall, thorow-change into the *holy Path:* And that thus, and by such degrees as these:

1. Illumination.

1. The first is an Illumination of the minde, conviction of the Conscience, terrifying the heart with sight,

sight, sense and horrour of sinne in some true measure. The first worke of the spirit, *Ioh.* 16. 8. is to *convince of sinne*; which presupposeth illumination, and produceth terrour. The Spirit of bondage must be first set on worke, to shew us our spirituall misery, to humble us to prepare for *Christ*. And yet this worke in it selfe, is common to the Alien, with the childe of the New-birth. And ordinarily here they part: The Alien and he that hates to be reformed, out of an inveterate, unhappy prejudice against the saving preciznes of the Saints, and lothnesse to leave utterly his former courses, company, conversation, being obstinated against passing on forward into the *way, Which is called holy* (*Regeneration, the New birth, Repentance, mortification, sanctification, selfe-deniall, New-obedience, walking with God, turning Puritan*, as they say, &c. are termes perhaps, of as great terrour unto him, as his present trouble of conscience) doth now here divert, and afterward wilfully and wofully perish in some pestilent or plausible By-path. In this case he labours and laies about him for ease any way, (yea sometimes he will have it from the Devill himselfe, if hee can, by the helpe of a Wizard, rather than misse of it,) so that he may attaine and keep it, without any great alteration of his former waies, or especially, without parting with his darling pleasure. And therefore he assaies, either to conquer his spirituall affliction with worldly comforts, carnall counsell, choise contentments, &c. Or else to allay the present storme of his guilty rage with some counterfeit calme; or at best, to still the cry of his Conscience, with putting forth his hand to some outward works of christianity, & some kind of conversion; which may yet wel enough consist with the secret enjoyment of his bosome sin: Or by some other such indirect course, and unsound cure. But now the Other, whom the Lord doth purpose to prepare for himselfe by this first worke, and to call effectually;

effectually; doth entertaine at the same time by the helpe of God, a strong, invincible resolution, not only never more to returne unto foolishnesse, whatsoever comes of him; never upon any termes to fall back againe into his former [d] sinfull pleasures, which have now fastned so many fiery Scorpions stings in his conscience; but also, never to admit of any cure, recovery and comfort to his afflicted soule, but only by *Iesus Christ*: never to have the bleeding wounds of his bruised spirit bathed, bound up and healed, but in that *Fountaine, opened to the house of David, and to the Inhabitants of Ierusalem, for sinne and for uncleannesse*: Nay rather then he will doe the one or the other, hee will abide upon the Racke of his spirituall torture unto his ending houre. Whereupon hee directly addresseth and applies himselfe to the only meanes, appointed and sanctified by God, for working a sure, kindly and lasting cure in such a case, I meane, the Ministery of the Word. And, if he may have his will hee would hit upon the most skilfull, experienced, searching and sound-dealing Man, amongst all Gods faithfull Messengers.

d For, *peccare & de Dei creatoris clementia præsumere, pelago Justitiæ ejus exponi est.* Gregor. in 1. Reg. cap. 3. *Nec putent satis sibi esse, ut sua peccata displiceant, nisi etiam vigilantissimâ deinceps intentione vitentur: nec in eis vitandis vires suas existiment sufficere, nisi divinitùs adjuvẽtur.* August. Expos. Epist. ad Rom inchoat.

2. Seeking for comfort.

2. And so in a second place, without all reservation, or any purpose ever to returne or divert; hee comes unto the Ministers of God, in the same minde and with the same meaning, that *Peters* hearers did, *Acts* 2.37. having his heart pricked & rent in pieces with legall terrour, as theirs were: Men and brethren what shall we do? if there be any Instruction, direction, or duty, which upon good ground out of *Gods* blessed Booke, you can enjoyne; we will willingly follow it, embrace it, and rather die than not doe it. Prescribe any course, whereby we may have the boyling rage of our guilty Consciences somewhat asswaged, and we will blesse God, that ever we saw your faces: Nay, that ever hee made you the happie instruments, to fasten these keene arrowes of truth and terrour

terrour in our amazed and afflicted spirits. Alas! we see now, *&c.* See before *pag.* 135. *&c.* And now here the Ministers of God have a strong and seasonable call ng to set out in the height, the excellencie, amiable esse, and soule-saving sufficiencie of *Iesus Christ*, blessed for ever: To amplifie and magnifie to the life, the heavenly beautie, unvaluableness, and sweetnesse of his person, passion, promises. No sinne of so deepe a die, bee it *scarlet* or *crimson*, but his pretious bloud can raze it out. No heart so darke or heavie, but one beame shining from his pleased face, can fill it as full of spirituall glory and joy, as the Sun is of light, or the Sea of waters. No man so miserable, but if he will goe out of himselfe, and the Devils slavery quite, and come in, when he is dearely invited, he will advance him *without money, and without price*, from depth of horrour to height of happinesse, *&c.*

3. By this time, being thus told and truly informed in the mystery and mercy of the Gospell, the poore wounded and weary soule begins to be deepely and dearely enamoured of *Iesus Christ*. To advance him highest in his thoughts; as the only jewell and joy of his heart; without which he hath beene heretofore, a dead man, and shall heareafter bee a damned miscreant; to preferre and prize him farre above the pleasures, riches and glory of the whole earth; to set his eye and longing so upon him, as to hold himselfe lost for ever without his love; Nay, in the case he now stands, he is most willing for a sound and saving cure, to passe through a piece of hell, if need were, to such a heavenly Physition; in whose blessed person alone, as he heares, all the riches of mercy, goodnesse, compassion, and comfort is to be found; and in whom are hid and heaped up the fulnesse of grace, and treasures of all perfection. So that now the current of his best affections, and all the powers of his humbled soule are wholly bent and directed toward him,

3. High prizing of Iesus Christ.

as the Sun-flower towards the Sunne; the iron to the load stone; and the load-stone to the Pole-starre. To whom the neerer hee drawes, the more heartily it grieves him; that ever he pierced so sweet and deare a Saviour, with such a former impure loathsome life, and so many abominable, and now most abhorred provocations.

4. Parting with all to get Christ.

4. Vpon this discovery, survay and admiration of this *pearle of great price*, this rich *treasure*, the now truly broken, and contrite heart, doth cast about by all meanes, how to compasse it. O what would hee now give, for the sweet fruition and ravishing possession of it? Hearts-bloud, life, [c] lying in Hell for a season, were nothing in this case: The imperiall crownes and command of tenne thousand worlds, were they all extant, would be in his conceit, but as dust in the Ballance, laid in the scale against *Iesus Christ, &c.* But these things are not required at his hands. At last he happily hittes upon that, which God would have him: hee even resolves to *sell all that he hath:* to part with all sinne, tho it should be as deare, and as much doted upon, as that compared to a right *eye* or right *hand:* bee it that, which hath kept him longest in hell, most wasted the conscience, and stucke closest to his bosome; I meane his Captaine corruption, Master-lust, or Minion delight; he will spare none, he will quite out of Sodome, he will not leave so much as *an hoofe behind.* For he well now remembers, what he hath often heard heretofore, tho then he tooke no heed; That the *Lord Jesus*, and any [f] one allowed Lust, are never wont to lodge together in the same Soule.

c *Nunc incipio discipulus esse, cum nihil exterum visibiliū, ut Iesum Christū assequar. Ignes, crux, ferarum concursus, sectiones, laniēnæ, ossiū discerptiones, membrorū concisiones, totius corporis solutio, Diaboli tormenta in me veniant tantummodò ut Iesum nanciscar.* Ignat. Epist. 15. ad Rom. Come fire, come gibbet, come tearing with wild beasts, come crashing of my bones in pieces, come drawing my foure quarters asunder, come grinding my whole body to powder; nay, come the torments of the Devell, so I may but *win* Christ.

f When a man comes to this passe, with indignation to be willing to part with his sinnes; to have no more to doe with them, (as he must that will have part in Christ: he cannot have Christ, and keepe any one of his sinnes) that party shall have the Pearle. *Master Rogers of Dedham, Doct. of Faith. cap. 2. pag. 173.* And surely well worthy is he to lose his part in Christ, and all his benefits, that prefers any lust before him, and the favour of God, these set too base a price on *Christ*, ever to have any part in him, *ibid. cap. 8. p. 371.* And whosoever lives in any one knowne sinne, let him know to his face, he hath no true

Faith. *Ibid pag.* 380. *Sunt plures quos pœnitet peccâsse, sed non omninò, reservantes sibi quædam, in quibus delectentur: non animadvertentes Dominum simul surdum & mutum à dæmonio liberâsse, per hoc docens nos nunquam nisi de omnibus sanari. Si enim vellet ex parte peccata reservari habenti septem dæmonia, manente uno præficere potuerat sex expulsis. Expulit autem septem, ut omnia crimina simul ejicienda doceret.* Aug. de vera & falsa pœnit. cap. 9. *Scio Deum inimicum omni crimini so. Quomodo ergò qui crimen reservat, de alio recipiet veniam? Sine amore Dei consequeretur indulgentiam, sine quo nemo unquam invenit gratiam.* Ibid. *Ut ex parte Dei datur universalis remissio peccatorum, sic debet etiam in nobis esse universalis detestatio peccatorum: atque illud procul dubio verissimum est, in omni homine reconciliato semper reperiri odium omnium suorum peccatorum; propositum etiam & studium deinceps abstinendi ab omnibus. Nam qui remissionem omnium accepit, infusionem gratiæ simul accepit, quæ illum armat & munit contra omnia. Frustrà igitur blanditur sibi de peccatis remissis, qui amorem peccati cujuscunque, & propositum in eodem permanendi, quasi in sinu cordis sui fovet.* Davenantius in expos. epist. ad Coloss. cap. 2. v. 13. pag. 271. *Resipiscentia illa non est vera ac solida, quæ non avertit hominem ab omni peccato cognito ad omne bonum cognitum.* Amesius Medull. Theol. lib. 1. cap. 26. There is no Word of comfort in the whole Booke of God intended for such *as regard iniquity in their hearts*, tho they do not act it in their lives. Their onely comfort is, that the sentence of damnation is not executed, and thereupon there is yet opportunity of safer thoughts and resolutions, otherwise they stand not only convicted, but condemned by the Word. *Doct. Sibbs in the Preface.* There is no more comfort to bee expected from Christ, then there is care to please Him. *Ibid.*

Chap. II.

Three things more required in those who are rightly cured.

5. Casting themselves upon Christ for their Saviour.

5. FIstly, To the party thus legally afflicted, evangelically affected and fitted savingly, now doe all the promises of life in Gods blessed Booke, offer themselves, as so many Rockes of eternitie in *faithfulnesse and Truth*, for his wearied soule, *tossed with tempest*, and full sorely bruised with stormes of terrour, sweetly to rest upon with everlasting safety: God the Father, his bowels of tendereſt compassion and bounty already stirring within him, runnes, that I may so say, as the Father in the Gospell, to fall upon it's necke, and to kisse it with the kisses of his

his sweetest mercy: *Iesus Christ* opens himselfe, as it were, upon the Crosse; to receive it graciously into his bleeding wounds; all which, he beholding with a spiritually illightned eye, admiring and adoring, can not chuse but subscribe and seale unto them, that they are true; and so by the helpe of the *Holy Ghost*, casts himselfe with all the spirituall strength hee can, at least with infinite longings, most thirsty desires, and resolution never to part, into his blessed bosome; saying secretly to himselfe; Come life, come death, come Heaven, come Hell, come what come can, here will I stick for ever. And if ever I perish, they shall plucke me out of the hands, and rent me from betweene the armes of this mighty, glorious, and dearest Redeemer of mine.

g *Qui peccata sua ex animo agnoscit, déque commissis vere dolet, is medicum salutis non solùm admittet, sed omnin cupidissimè expetet: à*

6. Taking Christ for their King.

6. And having now taken *Christ*, as a Saviour, to free him from the miseries of sinne, g hee is willing also to take him as a Lord, Husband, and King; to serve, love, and obey him. For every one that is truly *Christs*, doth as well thirst heartily, and sincerely endevour after mortification, conquest over corruptions, sanctification, purity, new-obedience, ability to doe, or suffer any thing for *Christ*; as for pardon of sinne and salvation from hell. And therefore he willingly *takes upon him his yoake*; which tho so called, yet is h *easie and light*; enters in earnest into the *narrow Way*, which tho it be *every where spoken against*, as it was in *Pauls* time *Act.* 28. 22. yet in truth and upon triall is most *pretious, profitable* and *pleasant*. See *Prov.* 3. *Happy is the man that findeth wisedome*, to wit, in the word, to walke in the wayes of God. *Shee is more pretious then rubies: and all the things thou canst desire, are not to be compared unto her. Length of dayes is in her right hand; and in her left hand, riches and honour. Her wayes are wayes of pleasantnesse, and all her paths are peace.* Hee now for the short remainder of his abode in the vale of teares, vowes, and

pristina vitæ delictus & à quibuscunq; alijs non modò abstinebit; sed summo studio quasvis illorum occasiones etiam vitabit, imò abhorrebit vehementer: & ut anteà turpitudini vitæ, ita jam puritati, innocentiæ, & veræ pietati singulari diligentiâ invigilabit. Mulc. in cap. 3. Matth.

h *Omnia ergò illa, quæ commemorat it asperа & gravia, frequentiùs & abundantiùs sustinebat (Paulus scilicet;) sed profectò adesset ei Spiritus Sanctus, qui in exterioris hominis corruptione, interiorem renovaret de die in diem, & gustatâ requie spiritali in affluentia deliciarum Dei, in sse*

gives up the flower and prime of all his abilities, loves, joyes, endeavours, performances in any kind, to the highest Majestie; and consecrates all the powers and possibilities of body and Soule, to doe him the best and utmost service he can any wayes devise, unto his dying day. And still grieves and walkes more humbly, because he can doe no better. For then he casts his eyes upon God the Fathers free love, and *Christs* deare passion; he thinkes with himselfe, and so he well may, that if he were able to doe him, as much service, as all the Saints doe, both in this and the Church above, with addition of all Angelicall obedience; it were all infinitely lesse then nothing, towards the discharge of his debt, and incomprehensible everlasting obligation.

futuræ beatitudinis omnia præsentia deliniret, asperа & gravia omnia relevaret, Ecce quàm suave jugũ Christi portabat, & quàm levem sarcinam, ut omnia illa, quæ superiùs enumerata dura & immania omnis auditor horresceit, levem tribulationẽ diceret, intuens interioribus & fidelibus oculis quãto precio temporaliũ emenda sit æterna vita, non pati labores externos impiorũ, & sine ulla solicitu-

7. And being thus incorporated into Christ, hee presently [k] associates himselfe to the *brotherhood*, to the *Sect*, [l] *that is every where spoken against.* For so is profession accounted, *Act.* 28. 22. After that *Peters* hearers *were pricked in their hearts*, they were counselled to repent, believe, be baptised, *&c.* and to

7 Associating themselves to the Brotherhood.

dine perfrui æternâ fœlicitate justorum. Secari & uri se homines patiuntur, ut dolores non æterni sed aliquantò diuturnioris ulceris acriorum dolorum precio redimantur, in languida & incerta vacationis brevissimæ, atq; ultima vita. Immanissimis bellis miles atteritur, &c. Quibus tempestatibus, & procellis, quàm horribili, & tremendâ sævitiâ cœli & maris in portum sunt Mercatores, ut divitias ventosas acquirant? &c. August de temp. Serm. 48. The service of God is the Path guiding unto perfect happinesse; and hath in it a true, though not compleate felicitie, yeelding such abundance of joy to the Conscience, as doth easily countervaile all afflictions whatsoever, though those brambles, that sometimes teare the skinne of such as walke in this blessed way, doe commonly lay hold upon them at such time, as they sit downe to take their ease, and make them wish themselves at their journeys end, in the presence of their Lord, whom they faithfully serve. In whose presence is the fulnesse of joy, and at whose right hand are pleasures for evermore. *S. W. Rawl Hist. of the World, lib. 2. pag. 458. Onus hoc est non onerans, sed alevians, sicut alla in ave* Amesij Bellar. enerv. de Observ. Legis, Thesi primâ. i *Flagellanda igitur hominum perversitas, qui non tantùm virtutem post nummos quærunt; sed porrò arbitrantur, nullam viam magis compendiosam esse ad meritatem, aut infamiam, quàm si pietati, si veræ sapientiæ animum applicent.* Gartw. in loc. k *Quia ergo membra Christi facti estis, admoneo vos, timeo de vobis, non tantùm à Paganis, non à Judæis, non ab hæreticis, quantũ à malis Catholicis. Eligite vobis de populo Dei, quos imitemini. Nam si turbam imitari volueritis, inter paucos angustam viam ambulantes non eritis.* Aug de temp. Ser. 164. l 1 Peter 2. 17.

m *save*

m Acts 2. 4.

m *save themselves from that untoward generation.* He now begins to delight himselfe in them, whom hee heartily hated before, I meane the people of God, Professours of the truth and power of religion; and that as the most *excellent of the earth*; the only true Noble Worthies of the World: worthy for ever, the flower, fervency, and deareneſſe of his most melting affections and intimate love. And hee labours also might and maine, to ingratiate himselfe into their blessed communion, by all ingagements and obligations of a comfortable, fruitfull, and constant *fellowship in the Gospell.* By an humble mutuall entercourse and communication of holy conference, heavenly counsell, spirituall encouragements, consideration one of another, confirmation in grace, & in assurance of meeting in heaven, *&c.* resolved to live and die with these neglected happy Ones, in all faire and faithfull correspondence, sweetest offices of Christianity, and constant cleaving to the *Lord Iesus*, and his glorious cause: Nay, assured to raigne with them hereafter everlastingly in fulneſſe and height of all glory, joy and bliſſe. For if once this divine flame of brotherly love bee kindled by the Holy Ghost in the hearts of true hearted Christians, one towards another, it hath this propertie and priviledge above all other loves, that it is never after put out or quenched; but burnes in their breasts with much affectionate fervor, with mutuall warmth of deareſt sweetneſſe here upon earth; and shall blaze eternally with Seraphicall heate in the higheſt heavens hereafter. In the meane time, he makes Conscience of sympathizing, both with their felicities and miseries His heart is enlarged with lightsomneſſe, or eclipted with griefe; as he heares of the prosperity or oppreſſion of Gods people. I the rather here mention this marke of the true convert, becauſe it is so much required; nay infinitely exacted at our hands, in these heavie

heavie times of the Church. And therefore may be to every one of us an evident Touch-stone, to try whether our profession be vitall or formall. If those terrours, which I have heretofore many times threatned out of Gods Book against all those pittilesse and hard-hearted *Canibals*, which take not the present troubles of the Church to heart, upon purpose to breake in pieces those flinty Rockes, which dwell in some mens brests, and to drive us all to compassionateneſſe, prayer, dayes of Humiliation and parting from our evill wayes; I say, if they have bin thought by any, to have beene pressed too precisely and peremptorily, heare, what I have since seene in [n] *Austin*; and what a peremptory censure hee doth passe upon those, who want a fellow-feeling in such a cale: *If thou hast thie fellow-feeling: thou art of that blessed body and brotherhood; if not, thou art not.* And here, can I hardly hold, but were it incident, I should desire to cry out with *a voyce lifted up like a Trumpet*, against all those prophane *Esaus*, Swinish *Gadarens*, senseleſſe Earth-Wormes; who all this while, that so many noble limbes of that great blessed body of the Reformed Churches have laine in teares and bloud, [o] did never take to heart to any purpose, or trouble themselves at all with their grievous troubles; but have sottishly and securely lain *at ease in Zion*, liable to that horrible curse denounced against *Meroz*:

n *Si doles pro illo (patiente scilicet tribulationem) in corpore Ecclesiæ constitutus es sinon doles præcisus es.* Hom. 5. ex 30 *& fortè jamidcò non doles quia præcisus es. Si enim ibi esses, sine dubio doleres.* Ibid.

o Hear how grievously they complaine of us beyond the Seas: *Non tam dolenda, quàm sanguineis lachrymis deploranda venit aperta illa obduratio animorũ, ac perfidia tam multorũ fucatorum Christianorum, ac Judæ sociorum, inter ipsos Evangelicos; quos quidem mala illa, quamvis ipsis proxima, & verticibus eorũ impendentia nondum infestârunt. Eorum namque perpauci (proh dolor!) sunt, qui contritione Iosephi, ac fratrum suorum exitio, seriò afficiantur: quin imò maximus est eorum numerus, qui brutorum pecorum instar, suis duntaxat cupiditatibus, voluptatibus, avaritiæ & injustitiæ securè indulgent, non secùs ac si cum morte fœdus pepigissent, atque cum orco sibi optimè præspexissent.* Histor. Iesuit. Præfat. The words sound to this sense: *It is a matter to be lamented, nay, to bee deplored even with bloudy teares,* To see so many false-hearted Protestants, and *Judas*-like in these fearefull and forlorne times, when the same horrible confusions hang over their heads, ready to seize upon them, one of these yeares; like so many besotted beasts, to ply their filthy pleasures, profits, preferments, and their own particulars in one kind or other, secure and careleſſe; suffering the deare servants of *Iesus Christ*, and their owne Brethren, to sinke, or swimme in bloud, and teares, without any fellow-feeling at all, commiseration or succour!

Curse

Curse yee Meroz (*said the Angell of the* LORD,) *curse yee bitterly the Inhabitants thereof: because they came not to the helpe of the Lord against the mighty*, *Judg.* 5. 23. They have not helped the people of God, so much as with any hearty fellow-feeling, wrastling with God in prayer, set dayes to seeke the returne of GODS face and favour, &c. *Men they are of the World, which have their portion in this life:* who feele nothing but worldly losses, know nothing but earthly sorrows, relish nothing but things of sense. If they bee stung with a deare yeare, rotte of cattell, losse by surety-ship, ship-wracke, robbery, fire, &c. they houle and take-on immoderately. But let *Joseph bee afflicted*, Gods people in disgrace, the Ministry hazarded, *Christ Spouse sit in the dust*, the *Daughter of Zion* weepe bitterly, and have none to comfort her, &c. And these mercilesse men are no whit moved; They have not a teare, a groane, or sigh to spend in such a rufull case. Whereby they infallibly remonstrate unto their owne consciences, that they are no living members of *Christs* mysticall body; have no part in the holy fellowship of the Saints, no sparke of spirituall life, no acquaintance at all with the wayes of GOD: but continue cursedly careleſse, what becomes of the Gospell, or Gods Children; so that they may rise, grow rich, and sleepe in a whole skinne.

By this time now, is he become the P *drunkards song*, table-talke to those that *sit in the gate*, *Musicke* to great men at their feasts, a *By-word to the Children of fooles, and the Children of villaines, men viler then the earth, whose fathers hee would have disdained to have set with the dogges of his flocke.* And what then?

P *Ubi Deum in veritate cœperis quærere, necesse tibi erit superborum vel malorum hominum nequitiam sustinere, quia non sic ab illis colitur Christus, quomodo eis quotidiè prædicatur. Quoniam & quicquid volunt, quicquid petunt à Deo, in luxurijs suis & convivijs volunt consumere, in spectaculis, in nugis, in fornicationibus, in ebrietatibus. In his volunt consumere, quo desiderant abundare, & tunc putant, quòd bonus sit Deus, quando illis præstat unde corrumpantur. Sed dicet aliquis, Ecce tempora aspera sunt, & asperiora erunt. Per ista asperiora proficit magis ecclesia,*

Even

Even thus they dealt with * *David, Iob,* and *Ieremie*; Nay they told the Sonne of God Himselfe, in whom the God-head dwelt bodily, that hee was a ** *Samaritane, had a Devill.* What man of braine then that gives his name to Christ, and lookes to be saved, will looke for ¶ exemption? Especially, sith all the contumelies, and contempts, all those nicknames of Puritan, Precisian, Hypocrite, Humorist, Factionist, *&c.* with which lewd tongues, are wont to load the Saints of God; are so many honourable badges of their worthy deportment in the holy path, and resolute standing on the Lords side. Some noble Romans having done some singular service to the State; and after, troubled and handled violently in some private Cases, were woont to bare their bodies, and to shew in open Court the scarres and impressions of those wounds, which they had received in their Countries cause; as characters of speciall honour, and strongest motives to commiseration. So many lying imputations, unworthy usages, and per-

proficiunt illi qui sursicor habent, &c.—*Omnes mali & amatores mundi quasi torcularia sunt. Sic enim in torcularibus & uva premitur & oliva, ut vinum & oleum reponatur in cavea; ita per nequitiam malorum hominum, qui boni & justi sunt, multis tribulationibus corporaliter fatigantur, ut animæ eorum tanquam oleum ac vinũ recondi in æterna tabernacula mereãtur.* (Note by the way, that *mereantur* here makes nothing for Popish *merit*, but only intimates as much, as *possint*, or *valeant.* See *Pareus* his excellent Castigation of *Bellarm. de justific. lib. 5. Proœm. 1. Modò*

Mereri, *Patribus idem est, quod* posse valere, &c. 2. *Modò est idem quod* Velle, &c. 3. *Plerunque verò idem quod* contequi, obtinere, *impetrare, etiam gratis, &c.* And Hee gives several all instances in them all. Heare *Austins* cleare judgement about the Point in another Place: Maluit dicere, *Gratia autem Dei, vita æterna: ut hinc intelligeremus, non pro meritis nostris Deum nos ad æternam vitam, sed pro sua miseratione producere. De gratia & lib. Arb cap* 9. He also speakes to the same purpose, *In* Psal. 70. *Conc.* 2. And *Sermon* 15. *De verb. Apost.* Which places are vindicated from Iesuiticall Cavils by *Chamier. Tom.* 3. *lib.* 14. *cap* 22. *Nolis ergò de Dei misericordia, vel justitia desperare, quoties te videris ab iniquis hominibus fatigari, sed considera quòd illi qui te persequuntur, apud Deum velut molæ & torcularia deputantur. Tu verò quasi oliva & quasi uva legitima parvo tempore pressuram malorum hominum sustinere cogeris. Sed posteà illis sine fine remanebit opprobrium, tu fœlici commutatione transibis ad regnum.* August. Hom. 8. ex 59. * Psalm. 79. Iob 30. Lament. 3. 63. ** Ioh 8 48. ¶ *Quis ergo post hujus modi vocem* (scilicet Beati estis, cùm vos maledicent, &c Matth. 5) *tentari se non sinat? quis ab hominibus persequi se justitiæ causa non optet? Quis non tribulari vellet? Quis se non maledici desideret?*——*Utinam ob Domini mei nomen, atq; justitiam cuncta infidelium turba me persequatur & tribulet. Utinam in opprobrium meum fiolidus hic mundus exurgat: &c.*——*Hominum opprobria detractionésque patienter & leviter toleremus, ut Domini laudibus digni esse possimus. Nam si humanam laudem quærimus, divinam amittimus*——*Satis iniquum, & impium est; si tu tibi pro ejus nomine nec detrahi patieris, qui propter te tanta perpessus est.*——*Erubescant ebrios voces,*

secutions

injusti, raptores, adulteri, & quicunque suis gloriatur in malis, quos ge henna ignis expectat, & quibus supplicia præparantur æterna. Facientes autẽ Domini voluntatem confundi non debent; in quibus nulla confusionis sunt opera. O quàm indignum est, atq; præposterum; ut justi, confundantur in bonis, & peccatores glorientur in malis. Videat ergo anima Deo devota, ne insipientium risus eam aut stultorum hominum vanissimus sermo confundat, & à suo proposito retrahat, in quo magis per dies singulos proficere debet in melius. Hier. p. 3. Tract. 12. Epist. 63. *Propter Deum nimis ista perpeteris, quia scilicet legem ejus audisti. Hoc verò quo tandem digno honore pensandum est? Quibus diadematibus conferendum? Mihi verò magis proveniet inimicitias sustinere propter Deum, atque contemni, quàm vel à cunctis regibus honorari.* Chryl. in Mat. Hom. 18.

secutions in any kinde, for profession of Godlinesse, which the faithfull Christian shall bring to the Iudgment seate of Christ; so many glorious and Royall representations of excellency of spirit and height of courage in Christian causes, shall they bee accounted in the sight and censure of Almighty God, and the blessed Angels; and make him more amiable and admirable in the face of Heaven and Earth.

Sect. 3.

Sect. 3. Part. 1.

Chap. 1.

Three principles of comfort from without us to bee applied to afflicted consciences.

THus much of the Theorie, as it were, I come now to the Practicke part. To a particular application of some speciall soveraigne Antidotes; to the most grievous ordinary maladies, incident to the soules of the Saints.

The practicke part for curing of afflicted consciences.

But first give mee leave to premise some generall well-heads, out of which doe spring abundance of comfort, and overflowing rivers of refreshing for all intents, and effects in point of temptation and trouble of minde.

1. Grounds of comfort.

1. And first take a fruitfull cluster, and heavenly heape of them together; those twelve heads of extraordinary, immeasurable, comfortable matter for spirituall medicines; which I have heretofore erected, as so many invincible bulwarkes against all assaults of despaire, oppositions of Satan, exceptions of distrust.

1. Principles of comfort from things with us.

1. The infiniteneſſe of Gods mercy that can pardon all.

1. The infiniteneſſe of Gods mercy sweetly intimated,

mated, *Isa.* 55. 6. 7. 8. The mercy of God is like [r] himselfe, infinite: All our sinnes are finite both in number and nature: Now betweene finite and infinite there is no proportion, and so no possibility of resistance. And therefore bee thy sinnes never so notorious, and numberlesse, yet in a truly broken heart, thirsting for, and throwing it selfe upon Christ, unfainedly resolving upon new-obedience, and his glorious service for the time to come, can no more withstand, or stand before Gods mercies, then a little [t] sparke the boundlesse and mighty Ocean, throwne into the midst of it, nay infinitely lesse. If [u] all the sinnes, that all the Sonnes and Daughters of Adam have committed, since the Creation to this time, were all upon one soule; yet so affected, as I have said, and put into such a new penitent, gracious temper, it should bee most certainly upon good ground; and everlastingly safe. I speake not thus to make any secure; for any one sinne [x] *pleasing* and *raigning* will ruine a soule for ever: But to assure of mercy enough, how great or many soever the sinnes have beene; if the heart bee now truly humbled for them all, and wholy turned heavenward.

r *Misericordia in Deo nihil aliud reipsa est, quàm ipsius essentia, quæ una est, et quâ unâ sapiens, justus, misericors est* Zanch. de natura Dei, lib. 4. cap. 4 q. 2. *Deus est misericors suâ æternâ et simplici essentiâ, non autem qualitate aliqua, non affectu, non passione.* Polan. Syntag. Theol lib. 2. c. 23.

s Oppose against the greatnesse of thy sins, τὸ μέγεθος τῦ ἐλέους Dei; and against the multitude of them τὸ πλῆθος τῦ οἰκτιρμῶν Dei. As *Basil.* speakes.

t *Cogita scintillam si in mare ceciderit, non poterit stare, aut apparere. Quàtum scintilla ad mare se habet, tantum hominis malitia ad Dei clementiam pietatemque: imò verò non tantum modò, sed et longè supra: Nam et pelagus, tametsi magnum sit, mensuram recipit, Dei verò clementia et pietas mensuram non habet. Hæc dicam: non quo nos desidiosiores sed promptiores reddam.* Chrysost. tom. 5 de pœnit. Hom. 3. colum. 845.

u *Divina misericordia tanta est, ut si quis universa peccata totius mundi commisisset, et doleret, quòd tam bonum dominum tam superbè offendisset, firmitérque proponeret amplius abstinere, Deus talem nunquam damnaret,* de Quinq; partita. consc. lib. 3. cap. 44. *Dei misericordia maior omnium peccatorum miseriâ.* August. citante Laurentio, adversus desper. pag. 102.

x *Quamvis sentiamus in nobis peccatum latens, et Spiritui repugnans, tamen si non sit placens et regnans, non excludit spiritualem hanc vivificationem. Remissio enim peccatorum universalis tollit reatum universorum peccatorum nostrorum, infusio etiam gratiæ huic coniuncta, tollit dominium universorum.* Davenant. in expos. epist. ad Colos. cap. 2. vers. 13.

2. The unvaluablenesse of Christs blood.

2. The unvaluablenesse of Christs meritorious blood; Which is called the *blood of God*; and therefore of inestimable price. Vnderstand mee aright: It was the *blood of God*, not of the God-head; but of him

him who was both God and man. For the man-hood of Christ was received into the union of the second person. And so it may bee called the *blood of God*, for so speakes S. *Paul*, *Act.* 20. 28. *God purchased his Church with his owne blood*; that is *Christ*, God incarnate. Our Divines expresse it thus: *It was the Sonne of God, and Lord of life, that died for us upon the Crosse, but it was the nature of man, not of God, wherein he died; and it was the nature of God, and infinite excellency of the same, whence the price, valew and worth of his passion grew.* This blessed blood then is of infinite y efficacie, and therefore if thou bee now turning to the Lord, assure thy selfe; whatsoever thy sinnes have beene, they have not out-gone the price, that hath been payd for them. This blood upon repentance did take off the transcendent scarlet guilt from the soules, even of those that shed it, *Act.* 2. &c.

y *Infinitum dupliciter dicitur, per aliud, vel per se; per aliud dicitur humanitatis Christi meritum & satisfactio & λύτρον pro nobis persolutum esse infinitæ virtutis, quâ virtute infinitâ factum etiam est, ut expiata sint peccata mundi. Quomodo verò infinitæ est virtutis? Non per & propter humanitatem, sed per & propter infinitam Deitatem, cui humanitas Christi est hypostaticè unita.* Polan. Synt. Theol lib. 2. cap. 10. *Obtulit Christus, ut Pontifex, carnem quidem & sanguinem suum quâ homo: sed victimæ suæ immensam efficaciam aspirat per spiritum æternum, quâ Deus est.* Par. in Epist. ad Hebr. cap. 9. vers. 14.

3. The riches of the Word in affording precedents of the Saints, and of the Sonne of God himselfe; who have surpassed thee; and that, perhaps, very farre in any kinde of miserie thou canst name.

3. Precedents of some as miserable as our selves.

Thou art perhaps consulting with the *Prodigall* to come-in, but there comes terribly into thy minde the extraordinary hainousnesse of thy former sinnes; and that hinders. Cast thine eye then upon *Manasses*, a man of prodigious impiety and matchlesse villany: *Hee shed innocent blood very much, till he had filled Ierusalem from one end to another. Hee did that, which was evill in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. Hee caused his*

For sins before conversion.

2 Kings 21. 16.

2 Chron 33. 2. &c.

children to passe through the fire, in the valley of the son of Hinnom: also He observed times, and used inchantments, and used witch-craft, and dealt with a familiar spirit, and with Wizzards. He wrought much evill in the sight of the Lord, to provoke him to anger, &c. And yet this great sinner *humbling himselfe greatly before the God of his Fathers,* was received to mercy.

Verse 12.13.

2, For sinne after our conversion.

Suppose, which yet were a horrible thing, that after conversion, by extraord inary violence of temptation, strong insnarement of some sudden sensuall offer and opportunity, treacherous insinuation of thy owne false heart, and furious re-assault of thy former bosome-sin, Thou shouldest bee overtaken grossely with some grievous sinne and scandalous fall; and then upon illumination, remorse, and meditation of returne, reason thus within thy selfe; Alas! what shall I doe now? I have undone all: I have wofully againe defiled my soule, so fairely washed in my Saviours blood, with that dis-avowed sinne of my unregenerate time; I have shamed my profession, disgraced religion for ever; I have broke my vowes, lost my peace, and my wonted blessed communion with my God, &c. And therefore, what hope can I have, of any acceptation againe at the Throne of grace? I say in this case, to keepe thee from sinking, cast thine eye upon [y] *Aaron, David, Peter:* who returning with sound and hearty repentance, were mercifully entertained into as great favour, as they were before. But God forbid, that any professour of religion should ever fall so fowly, especially in this glorious mid-day of Evangelicall light!

[y] *Aaron author horrendæ Idololatriæ non abijcitur, nec absorbetur ab ira divina.* Moller. in Psal. 77.

3. For desertion.

Art thou languishing under the heavy desolations of a spirituall desertion, and deprived of thy former comfortable feelings of Gods favourable countenance? Looke upon *David, Psal.* 77. *I remembred God, and was troubled. I complained, and my spirit*

was

was overwhelmed. I am so troubled, that I cannot speake. My soule refused to bee comforted. Nay, upon *Iesus Christ* himselfe, *Mat.27.46. crying, My God, my God, why hast thou forsaken me?*

Art thou haunted with some of Satans most hatefull and horrible injections, grissely to the eye even of corrupted nature, Thoughts framed by himselfe immediately, and put into thee; perhaps tending to Atheisme, or to the dishonour of God in the highest degree, or of his blessed word; to selfe-destruction, or the like? Thoughts, which thou canst not remember without horrour, and darest not reveale, or name for their strange and prodigious monstrousnesse. If it bee thus with thee: consider how this malicious Fiend dealt with the Sonne of God himselfe. He offered to his most holy, and unspotted imagination, these Propositions: First, *Murder and make away thy selfe, Matth.4 6.* Secondly, *Fall downe and worship the Divell, Vers.9.* Then which a fouler thought, I thinke, was never injected: that *Jesus Christ* blessed for ever, in whome the *God-head dwelt bodily*, should fall downe and worship the Divell, the vilest of Creatures. And yet this was suggested to our blessed Saviour. To which his purest heart infinitely uncapable of sinne, was as a brasse wall to an arrow, beating it backe presently with infinite contempt. And himselfe did utterly conquer and confound the tempter; and that for thee, and thy sake too. And therefore × if thy humbled soule doe abominate and abandon them from the heart-root to the pit of Hell, they shall never be laid to thy charge, but set on Satans score. Extremely then doe those wrong themselves, and gratifie the Divell to the height; who suffer such injections, which they heartily hate, and stand against, with all their strength, to hold their hearts still upon the racke of extraordinary astonishment and distraction; whereby they are unnecessarily

4. For horrible temptations.

× All temptations are not sins in the tempted: for then Christ should have sinned. This may comfort those, that being vexed with fearefull suggestiõs of Satan, as to thinke amisse of God himselfe, &c. do thereby thinke amisse of themselves, as if they were therefore most vile wretches. But they must remember, that this is no more their sinne, if they presently beate it backe, then if a man like themselves, should wish them to the like. Satã must ãswer for this himselfe. *Dike of Christs temptations, pag.219.*

ly discouraged and disabled for a cheareſull diſcharge of both their callings. Which is the thing Satan ſpecially aimes at, in vexing ſo many of Gods deareſt ſervants with this fierieſt dart.

5. For new ſpirituall horror.

It may bee, that many yeares after thy new-birth, when thou thinkeſt the worſt is paſt, thou maiſt bee re-viſited and afflicted afreſh with (perhaps) ſorer ſpirituall pangs, and more horrour, then at the firſt. And what then? Heare how *David*, a man after Gods owne heart, cries out: [z] *My bones waxed old; through my roaring all the day long; For day and night thy hand was heavy upon mee; My moiſture is turned into the drought of Summer. Selah.* And *Iob*, a God-fearing man, and moſt upright: [a] *Wherefore hideſt thou thy face, and holdeſt mee for thine enemie? Wilt thou breake a leafe driven to and fro? And wilt thou purſue the drie ſtubble? For thou writeſt bitter things againſt mee, and makeſt me to poſſeſſe the iniquities of my youth.* [b] *The arrowes of the Almighty are within mee, the poyſon thereof drinkes up my ſpirit: The terrours of God do ſet themſelves in array againſt mee,* [c] *Hezekiah*, that walked before God in truth & with a perfect heart: *I reckoned till morning, that as a* [d] *Lion, ſo will he breake all my bones: from day even to night wilt thou make an end of mee. Like a Crane or a Swallow, ſo did I chatter: I did mourne as a Dove; mine eyes fayle With looking upward: O Lord, I am oppreſt, undertake for me.*

z Pſal.22.
a Iob 13.14 25.26.
b Cap.6.4.
c Iſai.38.13 14.
d *Oportet flagellis Domini efficaciam ineſſe, quâ humiliemur, atque deijciamur uſque ad ipſos inferos, & cõſolatione propemodùm deſtitu ti: ut horroris plena concipiamus: quemadmodum etiam horrores iſtos deſcriptos à Davide cernimus, dum oſſa ſua dinumerata, lectũ ſuũ lachrymis adeſa ctũ, animã ſuã turbatã, inferos apertos eſſe dicit. Sic enim pios interdũ judicio Dei terreri neceſſe eſt, ut bonitatis ejus deſiderio magis afficiamur.* Calv. in loc.

6. For deadneſſe of heart.

Doeſt thou day after day poure out thy ſoule in prayer, before *The throne of grace*, with all the earneſtneſſe, and inſtancie thy poore, dead heart (as thou calleſt it) can poſſibly; and do'ſt thou ſtill riſe up dull, heavy-hearted and uncomfortable without any ſenſible anſwer from God, or comfortable ſenſe of his favour and love ſhed into thy heart? bee it ſo; yet for all this, pray ſtill in obedience unto thy God, againſt all diſcouragements and oppoſitions whatſoever.

whatsoever. Presse hard unto still, and ply Gods *Mercy-Seate*, if it be but with sighs and *groanings*, Assuredly, at length, and in the fittest time, thou shalt be gloriously refreshed, and registred in the remembrance of God, for a Christian of excellent Faith. See a patterne of rare and extraordinary patience this way, *Mat.* 15 23. There, that *Woman of Canaan* having received many grievous repulses, and cutting discouragements: the *Solicited* was silent; the Disciples grumble; shee was not of the *Fold*; shee was a *Dog*; yet for all this, by her constancy in crying after *Christ*, her petition at last was not onely granted, but her selfe also crowned with a singular, and admirable *Eulogie*, from the Lords owne mouth: *O woman! great is thy Faith: bee it unto thee, even as thou wilt*; what an honour and comfort was this, to bee thus commended by *Iesus Christ*? and that with an admiration, *O Woman!*

Hath thy Faith lost it's feeling? Doest thou for the present feele nothing, but *anger, wrath, and great indignation?* Is Gods face and favour, wherein is life, turned away from thee, and quite hid from thy sight? Nay, *hath hee broken thee asunder, taken thee by the necke, and shaken thee to pieces, and set thee up for his marke?* Yet for all this, let thy truly humbled soule bee so farre from loosing, or leaving it's hold-fast, and sure repose upon the Person, Passion, and Promises of *Iesus Christ*; that in such a Case, it cleave and cling faster to that *blessed Rocke*, and farre more immoveably. For therein specially is the strength and glory of Faith improved, and made illustrious. It is one of the most noble and heroicall acts of Faith, to beleeve without feeling. *Hee, who beleeveth most, and feeleth least, is hee, who glorifieth God most. It is nothing to swimme in a warme Bath; but to endure the surges, and tumbling billowes of the Sea, that's the man.* To beleeve, when God doth fairely

7. For deadnesse of faith.

and sensible shine upon the soule, with the love and light of his countenance, is no great matter: But to rest invincibly upon his mercy thorow *Christ*; when hee grindes thee to powder, that's the Faith. Thou hast before thee for this purpose a matchlesse precedent. Thus cries holy *Iob*, vexed not only with an unparalleld variety and extremity of outward afflictions, but also with the *veneme of the Almighties arrowes, drinking up his spirit. Tho hee slay mee, yet will I trust in him*: Cap. 13. 15. So *Abraham*, *Rom.* 4. 18.

8. For mockings. Hast thou given thy name stoutly to Religion, and dost thou stand on Gods side with resolution? And art thou therefore villanously traduced with slanderous, odious, nick-names of Puritan, Precisian, Hypocrite, Humorist, Dissembler, &c. Consider then for thy comfort, that graceless wretches, when hee was upon the earth, called thy blessed Lord and Saviour, *Divell*. See *Matth.* 10. 25. *Joh.* 7. 20. which passeth all, I am perswaded, that any drunken *Belial* ever fastened upon thee. Contemne thou therefore for ever, and trample upon with an humble and triumphant patience, all their contumelies and contempts. Passe-by nobly without touch or trouble, without wound or passion, the utmost malice of the most scurrill tongue; the basest gibe of the impurest Drunkard.

9. For slanders. Doth the World, carnall men, thine owne friends, formall Teachers suppose, and censure thee to bee a dissembler in thy Profession; and will needs concurrently and confidently, yet falsely, fasten upon thee the imputation of hypocrisie? An heavy charge! Yet for all this, Let thy truly-humbled heart, conscious to it selfe of it's owne sincerity in holy services, like a strong pillar of brasse, beate backe all their impoysoned arrowes of malice and mistake this way without any dejection, or discouragement; Onely take occasion hereby to search more thorowly, and walke

walke more warily. *Job* may bee a right noble patterne to thee in this point also. Hee had against him, not onely the Divell his enemy, pushing at him with his poysoned weapons; but even his owne friends scourging him with their tongues; His owne wife a thorne pricking him in the eye, yea, his owne God, *running upon him like a Giant*, and *his terrours setting themselves in aray against him*. Powerfull motives, to make him suspect himselfe of former halting, and hollow-heartednesse in the wayes of God: yet notwithstanding, his good and honest heart, having been long before acquainted with, and knit unto his God in truth, makes him breake out boldly, and resolutely protest: *Till I die, I will not remove my integrity from mee. My righteousnesse I hold fast, and will not let it goe:* Chap. 27. 5, 6. *Behold, my Witnesse is in Heaven, and my record is on high,* Chap. 16. 19.

10. For losses & crosses in outward things.

Art thou a loving and tender-hearted mother unto thy children, and hast thou lost the deerest? The greatest outward crosse, I confesse, that ever the sonnes and daughters of *Adam* tasted, and goeth neerest to the heart: Yet thy sorrow is not singular, but outgone in this also. For the blessed mother of *Christ* stood by, and saw her owne, onely, deare, innocent Sonne, the Lord of life, most cruelly and villanously murdered upon the Crosse before her eyes, *Iob* 19. 25. Hast thou lost thy goods or children? Doth thy wife that lies in thy bosome, set her selfe against thee? Doe thy neerest friends charge thee falsly? Art thou pained extremely from top to toe? Do the Arrows of the Almighty sticke fast in thy soule? Thy affliction is grievous enough, if thou taste any of these severally. But doe they all in greatest extremity concurre upon thee at once? Hast thou lost all thy children, and all thy goods? Doth thy wife afflict thy afflictiõs, &c. If this bee not thy Case, & rufull condition, thou commest yet short of *Iob*, a most just man, and one of Gods dearest *Iewels*.

CHAP. II.

Chap. II.

Two principles of comfort more.

4. The greatnesse of the promises. τὰ μέγιστα καὶ τίμια ἐπαγγέλματα. 2. Pet. 1.4.

4. THe *exceeding greatnesse and pretiousnesse of the promises.* In every one of which, it is incredible to consider, what abundant matter of unspeakeable and glo ious joy lies wrapt up! Oh, how sweet are they to a thirsty soule, in the time of anguish and trouble; They are *like a cloud of raine, that commeth in the time of a drought.* They are very glimpses of Heaven, shed into the heart, many times as darke as hell. They are even rockes of eternitie, upon which every *bruised reed* may sweetly repose, with impregnable safetie. A truly humbled spirit, relishing spirituall things, would not exchange any one of them, for all the riches and sweetnesse of both the *Indies.* Tell mee, deare heart, thou that in thy unregenerate time, though now happily changed, lay soaking in sinnes of cruelty and blood; whether that mercifull promise, *Isai.* 1.18 *Come now, and let us reason together, saith the Lord: Though your sinnes bee as skarlet, they shall bee as white as snow; though they bee red like crimson, they shall bee as woll*; bee not farre dearer unto thee, *then thousands of gold and silver?* Or thou, who formerly pollutedst thy selfe villanously with such secret execrable lusts, which now thou canst not remember without horrour, tell mee, if it were utterable by the Tongue of man, with what deerest sweetnesse and blessed peace, thy broken heart was bound up and revived; when thou casts thine eye considerately and beleevingly upon that pretious place, *Ezech.* 36.25. *I will sprinkle water upon you, and you shall bee cleane: and*

from

from all your filthinesse, and from all your Idols will I cleanse you &c.

There was beyond the Seas, as my Author reports, a Christian Matrone of excellent parts and piety; who languishing long under the horrible pressure of most furious and fiery temptations, wofully at length yeelded to despaire, and attempted the destruction of her selfe. After often and curious seeking occasion for that bloody fact, at last having first put off her apparrell, threw her selfe head-long from an high Promontory into the Sea. But having received no hurt by her fall; shee was there, by a Miracle, and extraordinary mercy, strangely preserved, for the space of two houres at the least; though all the while shee laboured industriously to destroy her selfe. Afterward drawne out with much adoe, and recovered, she yet still did conflict with that extremest, desperate horrour

The instances of good wrought by applying promises.

e Novi ego admodùm puer matronam pietate castitate & aliis sexus fœminei virtutibus præstantem, cujus desperationi dignatus est Deus, omnis consolationis author, nederi, per hæc prophetica dicta: Nempe sic ait sublimis & elatus, cujus nomen est inhabitans æternitatem, &c. Isa 57. Inciderat illa post partum in morbum valdè diuturnum & difficilem, in quo cum perpetuis Satanæ tentationibus gravissimè impeteretur, tandem post longum certamen victa succumbit, & veniam desperavit, &c. Verùm quia Satanæ ignita tela, & iræ divinæ adversus peccata fastus & metus, intolerabiles cruciatus in conscientia excitabant, quæsitam sæpius occasionem tollendi se è medio tandem nacta, ex alto promontorio in profundum mare se dedit præcipitem, depositis tamen priùs vestimentis omnibus, exceptâ tunicâ intimâ. Magno autem Dei miraculo, et clementia, non solùm ex tam alto casu nihil detrimenti sensit: sed etiam in aqua ita mirabiliter sustentata est, ut submergi non potuerit, licèt aquâ marinâ se repleverit, & nihil non egerit, ut in undis suffocaretur; & ultra duas horas in pelago iacuerit. Postquam autem singulari Dei providentiâ, indè vix agrè extracta fuisset incolumis, & integrum pene annum cum tristissima desperatione colluctata, factum est Deo sic disponente, ut inter alia Esaiæ hoc caput, 57. à marito ei perlegeretur. Licèt autem invita prope medium initio auscultavit legenti: tamen Dominus cor audientis (ut quondam Lydiæ) aperuit, &c. Et Spiritus sancti instinctu cogitare cœpit. Deus promittit se vivificaturum & consolaturum cor contritorum & spiritum humilium, nec se litigaturum, aut iratum fore perpetuò. Ego habeo cor admodùm contritum, & spiritum humiliatum ex cognitione & sensu peccatorum meorum, & iudicij divini adversus peccata. Ergo Deus fortè cor meum, & spiritum vivificare et consolari dignabitur, nec mecum contendet, aut mihi irascetur perpetuò, &c. Ex hisce initijs per Dei spiritum expulsâ desperatione & superatis tentationibus, certissimè statuebat non solùm ante à commemoratas, sed etiam omnes reliquas Dei promissiones ratas fore, seque habere redemptionem per Christi sanguinem, remissionem nempè peccatorum ex divite ipsius gratia. In qua fide (eodem qui cœperat in ipsa hoc bonum opus perficiente) constanter multos annos superstes perseveraverit, donec in ardenti filij Dei invocatione εὐγνωσίαν καὶ ἐνδιαίτησιν consequuta, in cœlestem patriam emigravit, anno salutis 1595. Alexipharm. adversus desperationem. Authore M. Nicholao Laurentio, pag. 63. & seq.

horrour almoſt a whole yeare. But by Gods good providence, which ſweetly and wiſely ordereth all things, liſtening on a time, though very unwillingly at firſt, to her husband reading amongſt other places, that, *Iſa.* 57.15. *Thus ſaith the high and lofty One that inhabiteth eternity, whoſe name is holy; I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I bee alwaies wroth: for the ſpirit ſhould faile before mee, and the ſoules which I have made:* I ſay, liſtening to theſe words, the Holy Ghoſt drawing her heart, ſhee begun to reaſon thus with her ſelfe: *God doth here promiſe to revive and comfort the heart of the contrite, and ſpirit of the humble: and that hee will not contend for ever, neither bee alwayes wroth.*

But I have a very contrite heart, and a ſpirit humbled even unto the duſt; out of the acknowledgement, and ſenſe of my ſinnes, and divine vengeance againſt them.

Therefore peradventure, God will vouchſafe to revive and comfort my heart and ſpirit; and not contend with mee for ever, nor bee wroth againſt mee ſtill, &c.

Hereupon by little and little, there flowed by Gods bleſſing into her darke and heavy heart, abundance of life, lightſomeneſſe, ſpirituall ſtrength, and aſſurance. In which ſhee continued with conſtancy and comfort, many a yeare after; crowned thoſe happy dayes, and a bleſſed old age, with a glorious and triumphant death, and went to heaven in the yeare 1595. What heart now, but Hers that felt it, can poſſibly conceive the depth of that extraordinary, un-utterable refreſhing; which ſprung out of that promiſe, upon her forlorne and feareſull ſoule; or the exceſſe of that love, which ſhee bore ever after to thoſe bleſſed lines; to the mercy that made them,

and

and to the blood that sealed them?

Another terrified in conscience for sinne, resolves to turne on Gods side; but the crie of his good-fellow companions, strength of corruption, and cunning of Satan, carrie him backe to his former courses. A good number of yeares after, he was so throughly wounded, that whatsoever came of him, hee would never returne againe unto folly. Then comes into his minde the first of the Proverbes: *whence hee reasoned against himselfe: So many yeares agoe* God called, and stretched out his hand in mercy, but I *refused*: *and therefore now, tho* I call upon him, hee will not answer; though I seeke him early, I shall not finde him. *Whereupon was his heart filled with much griefe, terrour, and slavish feare: But the Spirit of God leading him at length to that place,* Luke 17. 4 If thy brother trespasse against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repent; thou shalt forgive him; *He thence happily argued thus for himselfe: Must I a silly sinfull man forgive my brother, as often as hee repents? and will not then the Father of mercies, and the God of all comfort, entertaine mee, seeking againe in truth, his face and favour? God forbid. From which hee blessedly drew such a deale of divine sweetnesse, and secret sense of Gods love: that his trembling heart had first received some good satisfaction, and afterward was setled in a sure and glorious peace.*

Another godly man passing through his last sicknesse with such extraordinary calmenesse of conscience; and absolute freedome from temptation; that some of his Christian friends observing, and admiring the singularity of his soules quiet, at that time especially, questioned him about it: Hee answered; that hee had stedfastly fixed his heart upon that sweetest promise, Isa. 26. 3. Thou wilt keepe him in perfect peace, whose minde is stayed on thee: becaus he trusteth in thee: *And his God had graciously made it fully good unto his soule.*

And

And so must every Saint doe, who would sound the sweetnesse of a promise to the bottome; and make it the arme of God unto him for sound and thorow-comfort: Even settle his heart fixedly upon it, and set his Faith on worke, to broode it, as it were, with it's spirituall heate, that quickenesse and life may thence come into the soule indeed. For God is woont to make good his promises unto his children, [f] proportionably to their trust in them, and dependance upon his truth and goodnesse for a seasonable performance of them.

Now all these promises in Gods blessed Booke, (which addes infinitely to their sweetnesse and certainty) are sealed with the blood of *Iesus Christ*: [g] *Heb.9.16.* and confirmed with the *Oath* of Allmighty God, *Heb.6.17.18.*—*God willing more abundantly to shew unto the heires of promise, the immutabilitie of his counsell, confirmed it by an oath: That by two immutable* [h] *things, in which it was impossible for God to lie, wee might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us.* Oh what a mighty and pretious invitation is this, to beleeve perfectly! The speciall Aime of Gods *oath*, whereas his promise had been more then infinitely sufficient, was to strengthen our consolation. And therefore every heart true unto *Christ*, ought hence to hold fast, not to faint, wavering, inconstant; but a strong,

f *Tãtum quisque habet, quãtum credit, iuxta illud,* Secundum fidem tuam tibi fiat. Zanch. in 5. ad Ephes. pag. 489. *Non enim (quod beneficiorum terrestrium mos est) in capessẽdo munere cœlesti, mẽsura ulla, vel modus est; Profluẽs largiter Spiritus nullis finibus premitur, nec coercentibus clausulis intra certa metarum spatia refrænatur. Mãat iugiter, exuperat affluẽter, nostrum tantùm sitiat pectus, & patcat. Quãtum illuc fidei capacis afferimus; tãtum gratiæ inundantis haurimus.* Cyp. Epist. lib. 1. Epist. 2.

g *Argumentũ per se est evidens Doctrina insignis ad consolatiõem nostram. Si enim promissiones Evangelij sunt Testamentum Christi: certè ultimam ejus voluntatem de nostra salute declarant, et immutabilẽ, quippe testatoris morte obsignatam. Dubitare igitur de veritate promissionum et certitudine salutis promissæ nec possumus nec debemus.* Par. in loc. h *Per quas? Videlicet quòd dicit et promittit, deinde et iuramentum addit promissioni. Quoniam enim apud homines hoc videtur certius esse, cui iuramentum interfuerit: propterea etiam hoc addidit: vides quomodo dignitatem suam non attendit, sed ut hominibus persuadeat, indignáque de se patitur dici, hoc est satisfacere volens.* Chrys. in loc. *Inter homines ad βεβαίωσιν sufficit res una immutabilis, jus-jurandum. Deus verò ad βεβαίωσιν adhibuit non unam, sed duas res immutabiles: non solum promissionem immutabilem, nec solùm jus jurandum inviolabile, impossibile, siquidem Deum vel promittendo vel jurando mentiri, sed utrumque simul: in quo sanè fuit ἀφάτου ingens.* Par.

strong, stedfast, and unconquerable comfort. Otherwise it sacrilegiously, as it were, robs God of the glorious end, for which he swore.

5. The free love of God; Which, how rich and glorious, how bottomlesse and boundlesse a treasure it is of all gracious sweetnesse, abundant comfort, and endlesse bounty, appeares in this, that *Jesus Christ*, blessed for ever, that unvalewable, incomparable Iewell, came out of it. *For God so loved the World, that hee gave his onely begotten Sonne; that whosoever beleeveth in him should not perish, but have everlasting life, Joh.* 3. 16. And therefore every sincere servant of Christ, when upon a serious and sad survay of his Christian waies, findes himselfe to come so farre short of that, which God requires, and himselfe desires; That his prayers are very faint, his sorrow for sinne very scant, his love unto the brethren too cold, His spending the Sabbaths very unfruitfull, His spirituall growth, since he gave his name to *Christ*, very poore, His profiting by the meanes he enjoyes, most unanswerable to the power and excellency thereof, His New-obedience almost nothing, &c. (For so he is wont to vilifie himselfe,) Whereupon hee is much cast downe; and out of this apprehension of his manifold unworthinesse, concludes against himselfe, that hee hath little cause to bee confident in the promises of life; or to presume of any part and interest in *Iesus Christ*; and so begins to retire the trembling hand of his already very-weake Faith, from any more laying-hold of comfort: I say, in such a Case, being true-hearted, [k] hee may safely, and upon sure ground, have recourse to this *ever-springing Fountaine* of immeasurable mercy; and raise up his drooping soule against all contrary oppositions, with unspeakeable and glorious refreshing, from such places as these: *Hos.* 14. 4. *I will love thee freely, Isai.* 55. *Ho, every one that thirsteth, come yee to the waters; and*

5. The freenesse of Gods love.

k *Teneamus nos hoc nostræ salutis principium & fundamentum tutissimum, nimirùm Dei dilectionẽ gratuitam: cujus fiduciâ qui nititur, ẽ demùm in omni tẽtatione, salutis spẽ inconcussam, & infallibilem retinere poterũt.* Gualt. in loc.

and hee that hath no mony: come yee, buy and eate; yea, come, buy wine and milke without mony, and without price. And Chap. 43. 25. *I, even I am hee, that blotteth out thy transgressions for my owne sake; and will not remember thy sinnes. Revel.* 21. 6. *I will give unto him that is athirst, of the fountaine of the water of life freely, &c.* God never set the Promises on sale, or will ever sell his sonne to any. Hee never said: Iust so much sorrow, so much sanctitie, so much service, or no *Christ*: But Hee ever gives Him *freely*. Every truly humbled heart, which will take him at the hands of Gods free love, as an Husband to bee saved by him, and to serve him in truth, may have him for nothing. Yet I must adde this: There was never any, who received the *Lord Iesus* savingly, but hee laboured sincerely to sorrow as much for sinne, to bee as holy, to doe him as much service as hee could possibly. And when hee reflected upon his best, hee ever desired, it had been infinitely better.

Chap. III.

Five other Principles of comfort.

6. The sweetnesse of the name of the Lord, which comforts against

6. THe sweet *Name of the Lord*; Which hee proclaimes, *Exod.* 34. 6. 7. wherein hee first expresseth his essence in one word: *The Lord, The Lord.* Which doubled, is effectuall to stirre up *Moses* attentions. Secondly, three Attributes: first, His power in one word, *Strong*: Secondly, His justice, in two formes of speech: *not making the wicked innocent; visiting the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth generation*: Thirdly, but

but his speciall goodnesse, and good affection towards repentant and beleeving sinners, in seven: 1 *Mercifull, and* 2 *Gracious,* 3 *Long-suffering, and abundant in* 4 *Goodnesse and* 5 *Truth,* 6 *Keeping Mercy for thousands,* 7 *Forgiving iniquity, transgression and sinne.* In which there are implyed unanswerable replyes to all the scruples, doubts, exceptions, objections, which may arise in a troubled soule.

1 Extremity of misery

1. Thou sayest perhaps, that thou art plunged into the depth of extremest spirituall misery, both in respect of sinfulnesse and cursednesse. The present sense whereof is ready to sinke thee into despaire. Be it so: Then take my counsell in this Case: Cast thine eye upon the first and fairest flower in this heavenly glorious Garland of divine goodnesse. And thou shalt find a farre greater depth of *Mercy,* [1] ready to swallow up thy depth of misery. The mercy of God and misery in this kind are relatives: No misery, no mercy; much misery, much mercy; transcendent misery, transcendent mercy: the onely difference is, the mercy of God is infinite, thy misery finite. And therefore how much spirituall misery soever thou bringest in a broken heart to the *Throne of Grace,* Gods bountifull hand will weigh out to thee a proportionable measure of mercy; nay a measure without measure, super-abundant, running over. For where misery in a truely humbled soule aboundeth, there mercy doth *much more abound.*

[1] רחום *misericors à* רחם *Quod redditur græce per σπλαγχνιζεσθαι in N. T. passim, quod significat misericordiâ commoveri summâ & vehementi atq; ex intimis visceribus profectâ.*

2 Late conversion.

2. Or suppose, that at thy first turning unto God, though truely humbled, yet thou art tempted, not to take Christ; out of this conceit, because thou art but even now come out of hell, and horrible courses, and as yet hast no good thing in thee at all: or after some progresse in Christianity, reflecting in time of temptation upon thy whole carriage, since conversion; and finding it to have been so fruitlesse, and full of failings: thou concludest thy selfe, in thy present feeling,

to be extremely vile; of a very doubtfull state for thy soule; if not starke naught: That no Professour upon earth walkes so unworthily; and if Ministers knew thy heart, and weake performance of holy duties, they would not be so forward to presse comfort upon thee, &c. I say in these two cases, and the like, it is a great happinesse and sweetest comfort, that the mighty Lord of Heaven and Earth hath proclaimed himselfe to be *Gratious*; ** which imports thus much: *To poure out abundance of extraordinary bounty, upon a most undeserving partie:* To place deareſt affection and desire of doing good there, where there is no desert at all. As if a King to make his royall favours more illustrious, should raise a worthlesse Wretch, a most contemptible Vassall, to be his worthiest Favorite, and highest in his love. And therefore bring unto the Throne of Grace, but a true sense of thy misery, a sincere thirst for mercy, an humble acknowledgement of thine unworthinesse; and God hereupon for his *Christs* sake, will thinke thee worthy of the *riches of his grace*, the righteousnesse of his Sonne; all the promises in his Booke, all the comforts of his Spirit, a Crowne of immortality and blisse: For he is *gracious*; and an universall glorious confluence of blessednesse in all kindes, is promised to *poverty in spirit*; and shall most certainely, to the utmost, be made good unto it for ever.

** יחן *gratiosus, a* חנן *beneficium gratuitò cõferre: in gratiam recipere, excludit dignitatem, aut meritum*, Pagn.

3. Continuance in evill courses.

3. But alas! I, saith another, have most wretchedly mis-spent the flower and strength of mine age in vanity and pleasure, in lewdnesse and lust: The best of my time hath been wofully wasted in Satans notorious service, and sensuall serving my selfe, &c. And therefore, though I be now weary of my former wayes, and look backe upon them with a trembling heart, and grieved spirit; yet I am afraid, that God hath given over looking after me; that His patience toward me is expired, and my day of visitation

tion out-stood; And that he will not vouchsafe to cast his eye of compassion upon such a *Blackamore*, and *Leopard*, as I am; so overgrowne with corruption, and growne old in sinne, especially, having so long *neglected so great salvation, forsaken mine owne mercy* so long, and so unthankfully *despising the riches of his goodnesse and forbearance, leading mee to repentance.* I confesse, it is something rare, to see men gone on so long, and growne old in sinne, to returne, and give way to any saving worke of the Ministery; because too often in the meane time they so *harden their hearts, that they cannot repent*; yet notwithstanding, be thou assured in the Word of life and Truth, if now at length thou be truly touched indeed, & wilt come in, in earnest; the *Father of Mercies* will receive thee freely to mercy, and imbrace thy bleeding soule in the armes of his everlasting love through *Christ*. For it is a title of highest honour unto him, to be *long-suffering*. Hé all this while *waited, that he might bee gratious unto thee*; And now undoubtedly upon thy first resolution to returne in truth, he will meet thee with infinitely more compassionate affectionatenesse, then the Father in the Gospell, his *Prodigall: Who when hee was a great way off, his Father saw him, and had compassion, and ranne, and fell on his necke, and kissed him*, &c.

Isa. 30. 28.

Luk. 15.

4. Yea, but saith another; Though I have beene a Professour long, yet many times my heart is full heavy, and more loth to beleeve, when I seriously and sensibly call to minde the hainousnesse of my unregenerate time; and see in my selfe besides, since I was illightned, and would have behaved my selfe in forwardnesse and fruitfullnesse for God, answerably to my former folly, and furiousnesse in evill; so many defects and imperfections every day: and such weake distracted discharging of commanded duties, both to God and man. Take then counsell and comfort in

4. Abundance of imperfections after conversion.

this Case, by casting thine eye upon Gods *kindnesse*: He is *abundant in* * *kindnesse*: which hath these foure pretious properties: First, To be easily intreated: Secondly, To be intreated for the greatest: Thirdly, to passe by involuntary infirmities: Fourthly, to accept graciously weake services. Even a fraile man, if of a more noble, generous and kind disposition, will be easily appeased for the unpurposed offences, errours and oversights; and well pleased with the good will, sincere indeavours, and utmost, especially, of those who hee knowes to bee true-hearted unto him; and desire heartily, if they were able, to doe all he desires, even to the height of exactnesse and expectation; How much more then will our heavenly Father deale so with his children, who is in himselfe essentially *kind*, and infinitely?

5. Yea, but saist thou, many times when I reach out the hand of my Faith, to fetch some speciall promise into my soule for refreshing and comfort; and weighing them well, and comparing advisedly my owne nothingnesse, worthlesnesse, vilenesse, with the riches of mercy, grace and glory shining in it; and marking the disproportion, I am overwhelmed with admiration and astonishment; and to tell you true, say sometimes to my selfe: Is it possible, that this should be so? That so glorious things should belong to such a wretch and worme, as I am! But turning thine eye from a distrustfull, and too much dejected dwelling upon thine owne desert, to what Christ hath done for thee, and to the Almightinesse and All-mercifulnesse of him that promiseth; consider withall, that God is also *abundant in truth*. Every promise in his Booke is as sure as Himselfe, sealed with his Sonnes Blood, and confirmed with his owne *Oath*. He must sooner cease to be God, and deny himselfe; which is more then infinitely impossible, and prodigious blasphemie to imagine; then faile in the least circumstance,

* רב-חסך
Multæ misericordiæ, *vel potiùs multus benignitate, ut optimè nostri verterunt*, Zanch. *Nunc igitur si estis porrò exercituri* חסך *benignitatem*, Iun.
And now if ye wil deal kindly, &c. In our last Translation, Gen. 24. 49. *Erga filios vero Barzillai Gilhaditæ exerceto* חסר *Benignitatem: But shew kindnesse unto the sonnes of* Barzillai *the Gileadite* 1 King. 2. 7.

5 Unworthinesse of thy person.

ſtance, or ſyllable of his immeaſurable love, and promiſes of life, to any one that heartily loves him, and is true of heart. And therefore when thy thirſty ſoule makes towards the Well of life; by vertue of that promiſe, *Rev.21.6. I will give to him that is a thirſt, of the fountaine of the water of life freely*; And upon ſurvey of the overflowing Rivers of pleaſures and bliſſe, which everlaſtingly ſpring thence, begins to retire from it, as too good newes to be true; I ſay, then ſteele thy Faith, and comfort thy ſelfe gloriouſly, by conſideration of that *abundant truth*, with which he hath crowned every word of His, ſtronger then a Rock of braſſe, far ſurer then the Pillars of the Earth, or Poles of Heaven; Nay I ſpeake an admirable thing, and of unutterable conſolation, which cannot be violated without Deſtruction of the Deity, moſt bleſſed and glorious for evermore. And let this ever baniſh, and beat backe all ſcruples, doubts, feares, which at any time offer themſelves, and oppoſe thy unſpeakeable *ioy and peace in ſpeaking*.

6. Well, ſaith another, I eaſily acknowledge the incomprehenſible goodneſſe in this *name of God*; and hold them moſt bleſſed, who have their part and portion therein. But for my part, I am affraid, I come too late; For I have obſerved the courſe of the Miniſtery amongſt us, and the diſpenſation of Gods mercy in it. At firſt comming, our Towne being full of Ignorance, prophaneſſe, and much ſuperſtitious follies, having never before injoyed the Word with any life or power; we all ſtood amazed a good while, at the Majeſty and Myſtery of this new heavenly Light. The firſt meſſages of the Miniſtery ſounded in our eares, *as the voyce of many waters*, mighty and great; but confuſed: not working in us either joy or terrour, but onely an extraordinary wonder, and ſecret acknowledgement of a ſtrange force, and more then humane power. But afterwards, when our

6. Reſiſting of the meanes.

Watchman was better acquainted with our wayes, and had more fully discovered the state of our soules; the Word was unto us, *as a voyce of a great thunder*, more distinct and particular; breeding not only admiration, but feare also; not filling our eares only with an uncouth sound, but our hearts also with a terrible searching. For the Sermons of every Sabbath came home to our consciences, singling out our severall reigning corruptions; beating punctually upon our bosome-sinnes; manifesting clearly our spirituall misery and certaine liableneſſe to the extremest wrath of God, and endleſſe woe. Whereupon, we were all at our wits end what to do, grew weary of our lives, wished with all our hearts, that such a Puritane Preacher had never come amongst us; told every man, almost we met, that we had a Fellow at our Towne would drive us all to despaire, distraction, selfe-destruction or some mischiefe, or other. That we heard nothing from him but of damnation, and hell, and such horrible things, &c. Now in this second worke of the Word there was a good number, even some out of that curſed crue and knot of good-Fellowship, wherin I have bin ensnared so long, wone unto *Iesus Christ*. For being inlightned, convinced and terrified in conscience for their former sinfull courses; the continued piercing of the Word, and worke of the spirit of bondage, keeping them upon the Racke, under the dreadfull sense of divine wrath, and their damnable state a good while: at last, they happily resolved without any more delay, diversion, by-path, or plunging againe into worldly pleasures, to passe on directly, by the light and guidance of the Gospell, into the *holy path*. And so undertooke, and hitherto have holden out in Profession, and a blessed conformity to the better side. But I, and a greater part a great deale, more was the pitty, hating heartily to bee reformed; and abhorring that precise *way*, so much

spoken

spoken against every where; into which wee conceived, such severe Ministeriall counsell would have conducted us; I say, wee wickedly wrested out of our vexed consciences, those keene arrowes of truth and terrour, with great indignation; wee unhappily hardened our hearts and foreheads against the power of the Word, which particularly pursued us every Sabbath: Nay, alas! wee persecuted the very meanes, which should sanctifie us; and men, which would have saved us. Here then is my Case and complaint; neglecting that blessed season, when I was first terrified and troubled in minde; when the *Angell* from Heaven, as it were, *troubled the water*; and when some, even of mine owne Companions in iniquity, were converted; I am afraid, I now come too late, that the mercy of God to doe me spirituall good, is already expired; and that the Ministry, which I have so wretchedly opposed, is the very same to mee, that it was to the obstinate *Iewes*. *Isa.6.9,10.* Nay, but yet say not so; though it bee with thee as thou hast said: For our gracious God *keepeth mercy for thousands.* [h] Here you must know, that a finite number is put *Synecdochically* for an infinite, and an infinite indeed. And therfore if thou now be in earnest, and willing to come-in, in truth; and those thine other bretheren in good Fellowship, and hundreds, thousands, millions moe, or any whosoever to the worlds end, God hath mercy in store for you all; and being all *weary* of all our *sinnes*, unfainedly thirsting for the Well of life; resolving for the time to come, upon new courses, company, and conversation; you shall all bee most welcome to *Iesus Christ*. Even the last man upon earth, bringing a truly broken heart to the *Throne of grace*, shall be crowned as richly, and with as large a portion of Gods infinite mercy, and Christs un-valewable merit, as *Adam* and *Eve*, or whosoever layd first hold of that first promise:

[h] *Non dico tibi usque septiès, sed usque septuagies septiès*] Mat.18 12 *quâ phrasi numerus finitas pro infinito ponitur. Sic vocem mille modificant Hebræi*, Exod.34.7 *Servans misericordiam millibus*] Beumler. Rhetor.l.1.c.14.

The seed of the woman shall bruise the Serpents head.

7. Hainousnesse of offences.

7. Yea, but alas! I have beene no ordinary sinner. My corruptions have carried me beyond the villanies of the vilest you can name. Not only variety, but the notoriousnesse also, and enormity of my wicked wayes, have set an infamous brand upon me, even in the sight of the world; beside those secret pollutions and sinfull practises, which no eye, but that which is *ten thousand times brighter then the Sun, ever beheld.* Had I not beene extremely outragious, stayned with abominations of deepest die, and gone on thus with a high hand, I might have had some hope; But now I know not what to say! Take notice then, to the end that nothing at all may possible hinder, or any way discourage any poore soule, that sincerely seekes for mercy, and desires to turne truly on Gods side, from assurance of gracious acceptation, and entertainement at his *Throne of Grace*; That it is naturall also to his Name, *To forgive iniquity, transgression and sinne.* That is, [i] sinnes of all sortes, kinds and degrees whatsoever. There is none so hatefull and hainous; whether naturall corruptions, or ordinary outward transgressions, or highest presumption, but upon repentance God is most able, ready, and willing to remit it.

[i] *vy pro tota corruptione naturæ simpliciter accipio*
vvd actualis est quævis prævaricatio, & rebellio atque defectus.
חטאה peccatum est sine timore, & sine fronte admissum Zanch. de Natura Dei. li. 1 c. 18.

7. The infinitenesse of Gods compassion that will pardon all penitents.

7. God the Fathers compassionate pangs of infinite affection and forwardnesse to entertaine into his armes of mercy, all true Penitents, *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live: turne yee, turne yee from your evill wayes; for why will yee die, O house of Israel? Ezek. 33. 11. Woe unto thee, O Ierusalem, wilt thou not bee made cleane? When shall it once bee? Ier. 13. 27. They say, if a man put away his wife, and she goe from him, and become another mans, shall hee returne to her againe? Shall not that Land be greatly polluted? but thou hast*

played

played the harlot with many lovers; yet returne againe to mee, saith the Lord. Ier.3.1. Oh that my people had hearkened unto mee, and Israel had walked in my wayes? I would soone have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever; Hee should have fed them also with the finest of the wheate: and with honey out of the rocke should I have satisfied thee, Psal.81. O that thou hadst hearkened to my commandements, then had thy peace beene as a River, and thy righteousnesse as the waves of the Sea Thy seed also had been as the sand, and the offspring of thy bowels like the gravell thereof: his name should not have beene cut off, nor destroyed from before mee, Isa.48.18.

8. The Infiniteneſſe of his power that can heale all infirmities.

8. His mercifull almightinesse, in putting life and lightsomenesse into the most dead and darkest heart. *Seeke him*, saith the Prophet, *that maketh the seven Starres and Orion, and turneth the shadow of death into the morning, Amos.5.8.* Suppose thou settest thy selfe to seeke Gods face and favour; and art presently set upon with this temptation: But alas? My soule is so blacke with sinne, and darke with sorrow, that it is to no purpose for me to proceed, &c. But now in this case, consider, who He is that thou seekest; it is Hee, that made of nothing those beautifull, shining glorious constellations, *Orion* and the *Pleiades* (and nothing in the world is darker then nothing.) Hee is Hee, that turneth the darkest midnight into the brightest morning. &c.

9. Christs ſweeteſt, deareſt, moſt melting invitations.

9. Christs sweetest, dearest, most melting invitations of all truly troubled soules for sinne, unto the Well of life, and their owne everlasting wellfare. *Come unto mee all yee that labour, and are heavy laden, and I will give you rest, Mat.11.28. O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent unto thee! How often would I have gathered*

red thy children together, even as a Hen gathereth her Chickens under her wings, &c. Mat.23.37. And when he was come neere, he beheld the City, and wept over it, saying; Oh if thou hadst knowne, even thou, at least in this thy day, the things which belong unto thy peace! Luke..19.41,42. In the last day the great Day of the Feast, Iesus stood, and cried, saying; If any man thirst, let him come to mee, and drinke. Ioh.7.

18. Experience of the comforter recovered from a worse estate then the Patients.

10. Experience perhaps of the *Comforter*, converted from a more wicked and desperate course, then the *Patient* himselfe. And it doth not a little refresh the heart of him, who grievously wounded in conscience, and thereupon sending for a skilfull, and faithfull Messenger of God; and when he hath opened his Case fully unto him, to heare him say, when he hath sayd all: *My Case was farre worse then yours every way*: Nay, but besides those notorious sins, I have named unto you, I have defiled my selfe with many secret execrable lusts. Be it so, saith the spirituall Physition; yet in the dayes of my vanity, I have been guilty of more and more hainous crimes, then any, you have yet spoken of. Yea, but even now, when I have most need of, should most prize, reverence, and lay hold upon Gods blessed *Word, Son and Promises*; I am pestilently pestered with many abhorred, villanous, and prodigious injections about them. Not a man alive, replies the man of God, hath had his head troubled with more hideous thoughts of such hellish nature, then I, &c.

11. That Parable of the Prodigall.

* *Sicuti in adolescente decoctore depinxit Lucas imaginem primùm peccatoris luxu perditi, deindè peccatoris resipiscentis: ita nunc in parente ejus imaginem immensæ clementiæ & misericor-*

11. That pretious *Parable, Luk.*15. wherein all those * loving passages of the Father unto his prodigall Son; to wit, *His beholding him, when hee was yet a great way off; his compassion, running towards him, falling upon his necke, kissing him, putting on him the best Robe, and the Ring, killing the fatted Calfe, &c.* doe shadow that immeasurable, incomprehensible love of God the Father to every one, that is willing to come

come out of the Divels cursed service, into the *good way*. But come as farre [o] short of expressing it to the life, as the infinite greatnesse of Almighty God, surpasseth the finite frailty of a weake man, and worme of the earth.

[o] *die Dei exprimit* Brentius in loc..

[c] *Non comparatur Deus homini simpliciter: sed ut intelligamus centuplo majorem esse bonitatem Dei erga nos, & misericordiam. Non igitur dubium est, simulatq; pœnitentia tacti sumus, quin Deus in gratiam suam recipiat. Non dubium est, quin sub hac imagine immensa Dei bonitas, & incomparabilis indulgentia nobis pingatur, ne ulla scelerum atrocitas à spe impetrandæ veniæ nos deterreat,* Calv.

Chap. IIII.

Foure conclusions of comfort drawne from those places of Scripture, Which sets forth the Lords dealing with us as a father with his children.

2. IN a second place, Let us take a view of some of those most delicious and sweetest streames of dearest comfort, which spring aboundantly out of that fruitfull Fountaine of compassion and love, Psal. 103.13. *Like as a father pittieth his children: so the Lord pittieth them that feare him.* See also, *Deut.*8.5. *Malac.*3.17.

2. Conclusions of comfort drawne from Gods dealing with us as a Father with his children.

Hence may wee draw refreshing enough to our thirsty soules, in many passages of heavy thoughts, and grievous complaints about our spirituall state.

1. In the distempers and damps of Prayer, thus: Suppose the dearest Sonne of the lovingest Father to lie grievously sicke; and out of the extreamity of anguish, to cry out and complaine unto him, that hee is so full of paine in every part, that hee knows not

1. When wee cannot pray as we ought.

not which way to turne himselfe, or what to doe; and thereupon intreats him of all loves, to touch him tenderly, to lay him softly, to mollifie all he may his painefull misery, and give him ease. How ready thinke you would such a father be, with all tenderneſſe and care, to put to his helping hand, in such a ruefull case! But yet if he should grow sicker, and weaker, so that he could not speake at all; but only looke his father in the face with watery eyes; and moane himselfe unto him with sighes and groanes, and other dumbe expressions of his increased paine, and desire to speake: Would not this yet strike deeper into the Fathers tender heart; pierce and melt it with more feeling pangs of compassion; and make his bowels yerne within him, with an addition of extraordinary deareneſſe, and care to doe him good? Even just so will thy heavenly Father be affected, and deale with thee in hearing, helping, and shewing mercy; when all thy strength of prayer is gone, but onely * *groanes and sighes.* Nay, with incomparably more affectionateneſſe. For looke how farre God is higher then Man in Majesty and greatneſſe, which is by an infinite distance and disproportion; so farre doth he passe him in tender-heartedneſſe and love. See *Isay.* 55.8,9.

Or be it so, That thou art able to speake unto God, and in some measure to utter thy minde; yet in thy

* *Eò se redactum dicit Ezechias, ut vocem articulatam edere non posset, sed confuso quodam modo strepere, ut ij qui animam ferè exhalant. Hunc tamen obscurum vocis sonum à Deo nihilominùs exaudiri certum est: tametsi sensus ōnes nostri dolore occupati sint, & præ mœstitia sint præclusæ fauces Dominus tamen corda nostra prævidet & pia suspiria exaudit. Imò plus efficient quàm expressæ, ac disertæ voces, modò Spiritus adsit, qui excitet in nobis gemitus illos inenarrabiles, de quibus loquitur* Paulus 8. *ad* Roman. *Ai nemo piorum est, qui non experiatur, ubi major aliqua tristitia animum constringit, se inter orandum vel balbutire vel propemodùm obmutescere* Calv. in caput 38 Isa. *Homo interior, in quo capit habitare Christus per fidem, voce suâ, non in strepitu labiorum, sed in affectu cordis clamat ad dominum Non ubi homo audit, ibi Deus audit Nisi voce pulmonum, & laterum et linguæ clames, homo te non audit. Cogitatio tua, clamor est ad Dominum,* August in Psal. 141. *Plerumq; hoc negotium plus gemitibus, quam sermonibus agitur, plus fletu, quam affatu,* Idem. Ep 121. *Valentiores voces apud secretissimas aures Dei non faciunt verba nostra, sed desideria; æternam etenim vitam si ore petimus, nec tamen corde desideramus, clamantes tacemus. Si verò desideramus ex corde, etiam cum ore conticescimus, tacentes clamamus,* Gregor in 31. cap. Job cap. 13.

conceit,

conceit, it is so weakly, coldly, and confusedly, that thou thinks; As well never a whit, as never the better, &c. Take notice here; that Gods child is able, first, somtimes to poure out his soul unto his God with life and power: Secondly, sometimes to say something, but with much coldnesse, deadnesse of heart, and distractednesse (as hee [a] complaines) without his wonted feeling, and freedome of spirit: Thirdly, At other times, he can say just nothing, but groane, and sigh, and only desire he could pray. For this last, looke upon the last passage. For the second; to wit, when the Christian is troubled, that he can say something, and speake words unto God; yet it is without that order, efficacy, fit phrase and comming-off so comfortably, as hee thinkes is to be found in other Professours, &c. I say, in this Case, consider, that as a Father is more delighted with the stammering and stuttering, as it were; with the in-articulate, and imperfect talke of his owne little Childe, when it first begins to speake; then with the exactest eloquence of the most faimous Orator upon earth: so [b] assuredly our heavenly Father is infinitely better pleased with the broken, interrupted passages, and periods of prayer in an upright heart, heartily grieved, that hee can doe no better, nor offer up a more lively, hearty, and orderly sacrifice; then with the excellently-composed, fine-phrased and most methodicall petitions of the learned'st *Pharisee*. Nay, his soule extremely loaths the one, and graciously accepts the other in *Iesus Christ*. As concerning the complaint of coldnesse; bee assured, that though thy prayers proceed out of thy mouth, faint and feeble, cold and uncomfortable; yet springing from a syncere heart, purified by Faith, truly humbled under Gods mighty hand for sinne; seconded with groanes and griefe, with an holy anger, and selfe indignation, that they be not more fervent and piercing, and offered in obedience

[a] The most righteous persons are their own greatest accusers. *Greenh. p 133. Edit. 3.*

[b] *Videas quantoperè placeat Deo, vel paxillum fidei, & quantoperè delectetur precibus ex quantulacunque fide profectis, etiamsi conjunctam habeant multiplicem imperfectionem. Videmus vulgò parentes magis delectari balbutienti infantiâ infantium, quàm universâ eloquentiâ hominum eloquentissimorum. Nos omnes quod ad cœlestia attinet, infantes sumus, & ut infantes sentimus, ut infantes loquimur. Pater autem noster cœlestis magis oblectatur ruditate, ac infantiâ nostrâ, qui sumus ejus filij, &c.* Rolloc. in Johan. cap 4.

obedience unto God; are most certainely, as it were, by the way fortified, and enlived with the pacifying perfections, and intercessory spirit of *Iesus Christ*; sweetly perfumed with the precious *Odours* of his fresh bleeding Merits, and blessed Mediation; so that they strike the eares of the Almighty with farre greater strength, and irresistable importunity, then is ordinarily imagined: And are as sweet-smelling sacrifices in his nostrils; The very sight of whose crucified Sonne at his right hand tendring the suite, can calme his most angry countenance; and convert by a sacred meritorious attonement, his displeasures and wrath, into compassions and peace. Now blessed be God, that the weake prayers, and broken sighes of tempted and troubled spirits, have this happy promise and prerogative: That before they presse, as it were, into the presence of God the Father, they are mingled in the meane time, with the soveraigne and satisfactory incense in the *golden censer*; whence evaporating out of the Angels hand (I meane the *Angel of the Covenant*, for so the truest Interpreters understand the place) they ascend into the sight of our gracious Father, incorporated and enwoven, as it were, into that pretious and pleasing fume: and that it pleaseth *the blessed Spirit*, in the needfull time of spirituall extremities, to draw the petitions of our sometimes speechlesse, heavy and distracted hearts: *Iesus Christ*, the great *Angell of the Covenant*, to perfect, perfume and present them: *Hee* that by an excellency, and title of highest honour, is stiled the *Hearer of prayers*, to receive them into his mercifull hand, and bosome of compassionate acceptation! Goe on then poore soule; Thou that sorely droopest under the sensible waight of thy manifold weakenesses, and unworthinesse this way; and thereupon somtimes sinfully drawest back, with some thoughts of giving-over quite; which is that, the Divell desires,

sires and would utterly undoe thee for ever; presse forward in the name of *Christ* unto the *Throne of Grace*, with a lighter heart, then thou art wont. Shall the Lord Iesus call and cry for a Pardon for those, who put him to death; who were so farre from seeking unto him, that like so many *Evening Wolves*, they sought and suckt his blood? and will he shut his eares, thinkest thou, from thy complaints and groans, who values one drop of his blood to quench thy spirituall thirst, at an higher price, then the worth of many Worlds? Comfort thy selfe invincibly? It cannot be

3. When not beleeve as we would.

2. In the faintnesse of Faith, and want of feeling.

Thou beholdest sometimes a Father holding a little Child in his armes: now whether, dost thou think, is the Child safe by it's own, or by the Fathers hold? It claspes about the Father with it's little weake hands, as well as it can; but the strength of it's safety, is in the Fathers arme. Nay, and the Father holds the faster, when at any time hee perceives the Childe to have left it's hold. Thou art [c] tied, as it were, unto Christ by a double bond: first, of the Spirit, and secondly, of Faith. Thou layest hold on Christ by *Faith*; and he holds thee by his Spirit. Now thy Infant, Faith, or after some good standing in Christianity, weakened and sorely wounded in thy present feeling, hath lost it's hold-fast: And therefore thou thinkest, all is gone; and walkest dejectedly, and uncomfortably, as though not any promise in Gods Booke, or drop of Christs blood were thine, *&c.* But assure thy selfe, being sound at the heart root, and *Walking in the light, as God is in the light*, thy heavenly Father in this Case [d] holds thee so fast by his Spirit; that no

c *Nos à Christo separari non possumus semel illi verè insiti. Est autẽ coniunctio hæc spiritualis. Spirtualẽ dico, quia spirituali modo fit, per vincula nimirùm spiritualia, non per nervos & ligamenta, per quæ fit conjunctio ista corporalis: sed per Spiritũ & fidem. Christus prior dimittit è cœlo Spiritũ suũ sanctũ ad nos: Nos deinde vicissim fidem nostram ipsius Spiritu excitatã, ad eum sursum versus mittimus. Dico per Spiritum simul & fidem: quia coniunctio hæc oportet sit mutua, nosque vicissim eũ amplectamur.* Rolloc in Johan. cap. 15

d *Iam cognito eo quòd Iesus Christus idem Deus sit, deinde sentimus nos teneri eius manu, sentimus nos pariter apprehendi manu patris, ac Dei. Cum autem sentimus nos prehendi manu patris ac Dei, tum quidem videmur nobis firmi esse, & extra omne periculum positi, etiam medâ morte. - - Nota fundamentum, in quo fundata est vita æterna; est autem manus illa Dei apprehendens nos; non tam manus nostra apprehendens Deum, quàm Dei manus apprehendens nos* Idem Ibid cap. 10.

Man

Man or Divell, not all the powers of darkneſſe or *gates of hell*, can poſſibly pluck thee out of his hand. Nay, the excellency of his power is moſt gloriouſly improved, and made more illuſtrious in thy greateſt extremities, and extreameſt ſpirituall weakneſſe. And hee holds it his higheſt honour, to hold thee the faſteſt, when thy hold is gone. Here then and upon this ground, thou haſt a Calling; and maiſt comfortably, for he is ever moſt loving & tender-hearted, in times of temptation, to all that are true of heart, exerciſe that moſt excellent act of faith; *To beleeve without feeling*. To beleeve, when the face of God doth ſhine upon thee with ſenſible refreſhing, and when thou enjoyeſt plentifull, and pregnant prooſes of his favour, is no great matter, no ſuch maiſtery. But then to beleeve, when all ſenſe of Gods love is gone, and the light of his countenance hid from thee; when all goe quite croſſe and contrary in the apprehenſion of carnall-reaſon; then is the higheſt praiſe; this is the perfection of *faith*. The very dull, ſenceleſſe and ſouleleſſe earth, upon which we tread, may teach us to reſt and depend upon God in ſuch a Caſe. It is a mighty and maſſy body, planted in the middeſt of the thinne aire; and hangs upon juſt nothing in the world, but only upon *Gods Word*; By that alone it is there eſtabliſhed unmoveably, keepes his place moſt ſteadily, never ſtirres an inch from it. It hath no props or pillars to uphold it: no barres or beames to faſten it; nothing to ſtay and ſupport it, but the bare *Word of God* alone. *Hee upholdeth all things by the word of his power*, ſaith the Apoſtle, *Heb.* 1.3. And yet not all the creatures in the world can ſhake it, or make it tremble. Bee it ſo then, that thy Faith hath loſt it's hold-faſt; that for the preſent, thou findeſt no feeling; no encouragements of *ioy, and peace in beleeving*; no ſenſible pawnes, and pledges of Gods wonted favour, &c. Yet for all this, caſt thy ſelfe upon

the

the *sure Word* of that mighty God, who hath *established all the ends of the earth*; and reared such a great and goodly building, where there was no foundation: and questionlesse, thou shalt be more then infinitely, everlastingly safe, and setled like *mount Zion, Which cannot be removed, but abideth for ever.*

3. In failings of new obedience.

3. When we do not as we should.

Thou putst thy sonne into imployment, setst him about thy businesses; he improves the utmost of his skill, strength and indeavour, to doe thee the best service hee can, and please thee, if it were possible, to perfection: But yet comes short of what thou desirest, and failes in many particulars; and therefore he weepes and takes on; and is much troubled that hee can give no better contentment. Now tell me, thou whose heart is warmed with the tenderneſse of a Fathers affection, whether thou wouldest not be most ready, and willing to pardon and passe by all defects and failings in this kind? Nay I know thou wouldest rejoyce and blesse God, that hee had given thee a Child so obedient, willing and affectionate. Proportionably, thy heavenly Father sets thee on worke, To beleeve, repent, pray, reade the Scriptures, heare the Word, conferre, meditate, love the Brethren, sanctifie his Sabbaths, humble thy selfe in daies of fasting and prayer, poure out thy soule, day and night (as the times require) in compassion, fellow-feeling, and strong cryes for the afflictions of *Ioseph*; the destruction of the Churches and those Bretheren of thine, which have so long laine in blood and teares; to be industrious and serious in all workes of justice, mercy and truth, &c. And thou goest about these blessed businesses, with an upright heart, and obedience unto God; but the severall performances come farre short of what his Word requires, and thy heart desires; and thereupon thou mournest and grievest, and afflictest thy soule in secret, because thou canst not

come off with more power and life; nor bring that glory unto God in thy Christian walking, which so many mercies, meanes, and such a Ministery may exact at thy hands. In this case now of these involuntary failings, and humble disposition of thy heart, therefore bee most assured, thy All-sufficient Father *Will spare thee, as a man spareth his owne sonne, that serveth him.* Nay, and with so much more kindnesse and love; *as the heavens are higher then the earth,* and God greater then man.

4. In case of a spirituall Desertion.

A Father solacing himselfe with his little Childe, and delighting in its pretty, and pleasing behaviour, is wont sometimes to step aside into a corner, or behind a doore, upon purpose to quicken yet more, its love, and longing after him, and try the impatiency and eagernesse of its affections. In the meane time, he heares it cry, runne about, and call upon him; and yet he stirs not, but forbeares to appeare; not for want of compassion and kindnesse, which the more it takes on, the more abounds; but, that it may dearelier prize the Fathers presence: that they may meet more merrily, and rejoyce in the enjoyment of each other more heartily. Conceive then, and consider to thine owne exceeding comfort, that thy heavenly Father deales just so with thee in a spirituall desertion. He sometimes hides his face from thee, and withdrawes his quickning and refreshing presence for a time, not for [c] want of love, for he *loves thee freely*; *He loves thee with an everlasting love*; he loves thee

4. When we feele our selves forsaken.

[c] *Deus bonos non negligit cum negligit. Nec obliviscitur, sed quasi obliviscitur,* Ruff in Psal. *Non deserit etiamsi deserat, in* Psal. 90. *Abscondit se sponsus cum quæritur, ut non inventus ardentiùs quæratur: & differtur quærens sponsa, ne inveniat: ut tarditate suâ capaciter reddita, multipliciùs quandoq; inveniat, quod quærebat,* Greg. Mor. lib. in 5 cap. 4. *Non est reversus Sponsus ad vocem, & votum revocantis. Quare? ut desiderium crescat, ut probetur affectus, ut exerceatur amoris negotiũ. Sanè ergò dissimulatio est, non ingratio,* Bern in Cant. Serm. 75. *Non deserit ut deseratur.* Simon Cass. in Evang. lib 8. cap. 37. *Deserit potius, ne deseratur. Ideo videtur desercre, quia non vult deseri.* Hos. 14 4. Jer. 31 3 Joh. 17 26. *Namdilectio quâ nos prosequitur Deus, propriè loquendo, non alia est quàm quâ filiũ suũ ab initio dilexit, ut in eo nos quoq; gratos sibi & amabiles redderet,* Calv. in loc. Joh. 15. 9 *Significat non vulgarem dilectionem suam erga ipsos, neq; planè talem, qualis esse solet dilectio à creatura promanans, sed talem esse, qualis est creatoris ipsius, & Dei amor. ——Hoc est, infinitus, & incomprehensibilis, cujus longitudinem, latitudinem, profunditatem & altitudinem, nemo potest comprehendere, & qui superat omnem cognitionem,* Rollock in loc.

thee with the very same love, with which *He loves Iesus Christ*; And that deare Son of his, loves thee *with the same love his Father loves him*: But to put more heate and life into thine affections towards him, and heavenly things; To cause thee to relish communion with *Iesus Christ*, when thou enjoyest it more sweetly; to preserve it more carefully; to joy in it more thankfully; and to shun more watchfully, whatsoever might rob thee of it: To stirre up all the powers of thy soule, and all the graces of God in thee; to seeke his face and favour againe with more extraordinary, and universall seriousnesse, and industry: For we finde with pleasure, possesse with singular contentment, and keepe with speciall care, what we have sought with paine. We may see this in the Spouse: *Cant.*3.1. &c. under the pressure of a grievous Desertion: Ponder every particular. *By night on my bed I sought him, whom my soule loveth; I sought him, but I found him not. I will rise now, and goe about the City in the streets, and in the broad wayes; I will seeke him whom my soule loveth: I sought him, but I found him not. The Watch-men that goe about the City, found me: To whom I said; Saw yee him whom my soule loveth? It was but a little, that I passed from them, but I found him whom my soule loveth: I held him and would not let him goe, untill I had brought him to my mothers house; and into the chamber of her that conceived me. I charge yee, O yee daughters of Ierusalem, by the Roes and by the Hindes of the field, that yee stirre not up, nor awake my Love, till he please.* And lastly, that, when the comfortable beames of Gods lightsome countenance shall breake out againe upon thy soule, and thy *Beloved* is returned; thou maist sing that triumphant song of Faith most joyfully; *I am my Beloveds, and my Beloved is mine.* Desertions then, & delaies of this nature, are fruits of thy heavenly Fathers love; and ought to be no discouragements

unto thee at all, holding thy integrity. His love thereby is intended towards thee, by the restraint of the influence, as it were, and sense of it from thy soule, as a Brooke growes bigg, by damming it up for a while: And thy love is more enflamed towards him, when thou feeleſt by the want of it, what an Heaven upon earth it is, to have his face shine upon thee, with its quickning refreshing presence; and that a sensible embracement of *Iesus Christ* in the armes of thy Faith, is the very life of the soule, as the Soule is the life of the Body; the Crowne of all sweet contentment in this vale of teares, and a peece, as it were, of everlasting pleasures.

Chap. V.

Eight conclusions more drawne from the afore-mentioned places.

5. When we are assaulted.

5. IN times of tryall.

Thou seest sometimes a Father setting downe his little One upon its feete, to try its strength, and whether it bee yet able to stand by it selfe or no; But withall, hee holds his armes on both sides, to uphold it, if he see it incline either way, and to preserve it from hurt. Assure thy selfe, thy heavenly Father takes care of thee with infinitely more tenderneſse, in all thy trialls, either by outward afflictions or inward temptations. *Though thou shouldest fall, yet shalt thou not bee utterly cast downe, for the Lord upholdeth thee with his hand*, Psal. 37.24. Never did Gold-smith attend so curiously and punctually upon those pretious mettalls he casts into the fire, to observe the very first season, and bee sure that they tarry no longer in the furnace, then the

drosse

drosse be wasted; they thorowly purified, and fitted for some excellent use; as our gratious God lovingly waits, to take thee out of trouble and temptation; when the rust is removed from thy spirituall armour; thy graces shine out, and thou heartily humbled, and happily fitted, to doe him more glorious service for the time to come; I meane, when he hath attained the end, which he mercifully intended in love, and for thy good.

6. In conceits of our unworthinesse.

6. When we feele our owne unworthinesse.

David commanded *Ioab*, and the other Captaines, *to entreat the young man Absalom gently for his sake*, 2 *Sam.* 18.5. A rebellious traiterous Son, up in armes against his owne Father, gracelesly, and unnaturally thirsting out of a furious ambitious humour, to wring the Regall Scepter out of his hand, and to set the imperiall Crowne upon his owne head: How dearely and tenderly then, will the *Father of mercies* deale with a poore humbled soule, that sighes, and seeks for his favour, infinitely more, then any earthly treasure, or the glory of a thousand worlds?

7. I will suppose, thou hast broke some speciall vow, (which were a grievous thing) made before the Sacrament, upon some day of humiliation, or such other occasion; and so forfeited thy selfe, as it were, and thy soule, into the hands of Gods justice, to be disposed of to the dungeon of utter darknesse, if thou wert served, as thy sinne hath deserved. And thereupon, thou art much afflicted, & sore troubled in minde, to have suffered thy selfe to be so sottishly ensnared againe in such a dis-avowed sin, against so strong a purpose. But here consider, whether thou, being a Father, would'st take the forfeiture of a bond, and advantage of breaking day, especially full sore against his will, from thy deerest Childe, intreating thee to intreate him kindly; Much, nay infinitely lesse, will thy heavenly Father deale hardly with thee

7. If we breake some speciall vow.

in such a Case, if thou complaine at the *Throne of Grace* with a grieved spirit; renew thy covenant, and tell him truly, that thou wilt, by the helpe of the holy Ghost, guard thy heart with a narrower watch, and stronger resolution for the time to come. *If wee confesse our sinnes; he is faithfull and iust to forgive us our sinnes.* 1 *Iohn* 1.9. And in such a Case, we have ever a blessed *Advocate With the Father, Iesus Christ the righteous*, *Cap.* 2.1.

Fingit mater se filium, quem in ulnis gestat, in terram deiecturam, ut ipse tenaciùs hæreat. Simon. Cassi. in Evang. lib. 14.

A Father sometime threatens, and offers to throw his little one out of his armes: but upon purpose onely to make him cling closer unto him. Our heavenly Father may seeme to cast off his Childe, and leave him for a while in the hands of Satan, for inward temptation; or to the rage of his bloody agents for outward persecution; But it is onely, to draw him neerer to himselfe, by more serious seeking, and sure dependance in the time of trouble; and that with the hand of his faith, hee may lay surer hold upon his All-sufficiency.

And the Childe, especially, if of riper conceit, and wiser thoughts, laughes, perhaps, in the Fathers face, dreads no danger, dreames not of being hurt. And what's the reason, thinke yee? Onely because hee knowes, he that holds him, is his Father: So thy heavenly Father holds thee, as it were, over Hell in some strong temptation, upon purpose to terrifie thee from tampering so much with the Divels baites; so that thou seest nothing about thee for the present, but darkenesse and discomforts, and the very horrors of eternall death ready to take hold on thee: yet for all this, upon the ground of this loving gracious resemblance thou maist be comforted; and cry confidently with *Iob*, *Though he slay me, yet Will I trust in him*; With *David*, *Though I Walke through the valley of the shadow of death, I Will feare no evill. Who* is among you, saith the Prophet, *that feareth the Lord, that obeyeth*

Iob 13.15. Psal. 23 4.

Isa. 50.10.

the

the voice of his servant, that walketh in darknesse, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.

9. A Son by the seducement of some dissolute and drunken *Belials* is drawne into lewd and licentious company; and so plunges presently over head and eares into pestilent courses; Falls unhappily, to swaggering, drinking, gaming, the mirth and madnesse of wine and pleasures; and at length to expresse to the life, an exact conformity, to that compleat character of the professours of Good-fellowship, as they call it, and Epicurisme; both for pursuite of sensuall delights, and persecution of true professours, *Wisd.* 2.6. &c.12.&c. Whereby he wastes his Patrimony, cuts the heart of his Parents, wounds his conscience, &c. His Father mournes and grieves, consults and casts about with all love and longing for his recovery, and returne: at length out of sense and conscience of his base, and debosht behaviour, vile company, dishonouring God, banishing good motions, &c. *He comes to himselfe,* intreats his Father upon his knees with many teares, that hee would be pleased to pardon what is past, receive him into favour againe; and hee will faithfully endeavour to displease him no more, but redeeme the losse of the former, with the improvement of the time to come. How willingly and welcomely, thinke you, would such a Father receive such a son, into the bosome of his fatherly affection, and armes of deerest embracement. And yet so, and infinitely more is our heavenly Father mercifull, and melting towards any of his relapsed children, returning unto his gracious Throne, with true remorse and hearty griefe, for so going astray. Which is an incomparable comfort in case of *backe-sliding*; which yet God forbid.

9. If we slide back into some grievous sin.

10. A Father indeed, will lay heavier burdens upon his son, now growne into yeares and strength, and

10 If wee feele our selves unable for great matters.

and puts him to ſorer labour, and harder taskes; But while hee is very young, he is wont to forbeare him with much tenderneſſe and compaſsion; becauſe he knowes, hee is ſcarce able to carry himſelfe out of the mire: Even ſo, but with infinite more affectionateneſſe and care, watchfullneſſe and love, doth our heavenly Father beare in his armes, and forbeare, a Babe in Chriſt. See *Iſai.*40.11. This may be a very ſweet and precious cordiall to weake conſciences at their firſt converſion: Who when they caſt their eye upon the hainouſneſſe and number of their ſinnes, the fiery and furious darts of the Divell, the frownes and angry foreheads of their carnall friends, the worlds lowring and enmity, the rebelliouſneſſe and untowardneſſe of their owne hearts, preſsing upon them all at once; and ſo conſidering, that *refraining from evill, they make themſelves a prey*, are ready to ſinke and faint; and feare that they ſhall never hold out. For they may hence ground upon it; being upright-hearted, and beleeving, that God, who knowes their weakeneſſe full well, *Will not ſuffer them to be tempted above that they are able; but will with the temptation alſo make a way to eſcape, that they may be able to beare it.* So that over all theſe adverſaries, and ungodly oppoſitions, they ſhall moſt certainely be more then conquerours,

11. If we come ſhort of others.

11. When thou art dejected in ſpirit, and walkeſt more heavily, becauſe thou com'ſt ſhort of ſtronger Chriſtians in all performances, ſervices, duties and fruitfull walking; and thereupon ſuffer'ſt ſlaviſh doubtes and diſtruſts, leſt thy ground-worke be not well laid, and beate backe, and barre out, all ſpirituall joy, and expected contentments in thy Chriſtian courſe; I ſay then, and in ſuch a Caſe, Suppoſe a Father ſhould call unto him in haſte, two of his children; One of three yeares old, the other of thirteene: they both make all the haſt they can, but the elder

makes

makes much more speed;and yet the little one comes on wadling, as fast as it can; and if it had more strength, it would have matcht the other: Now would not the Father accept of the youngers utmost endeavour according to it's strength, as well as of the elders faster gate,being stronger? I am sure hee would; and that with more tenderneſſe too, and taking it in his armes to encourage it.And so certainly will thy heavenly Father deale with thee in the like Case, about thy spirituall state, being true-hearted, and heartily grieving, praying, and indeavouring to doe better.

12. If we are in any manner spiritually distressed.

12. Suppose a Child to fall sicke in a family; The Father presently sets the whole house on worke for the recovery of it's welfare.Some runne for the Physition, others for friends and neighbours; Some tend it,others watch with it; All contribute their severall abilities, endeavours, and diligence to doe it good; And thus they continue in motion, affection,and extraordinary imployments about it;farre more then about all the rest that are well, untill it recover.With the very same, but incomparably more tender care, and compassion, will thy heavenly Father visit thee in all thy spirituall maladies and sicknesses of Soule. The whole blessed Trinity is stirred,as it were,extraordinarily, and takes to heart thy troubles at such a time; Even as a Shepheard takes more paines, and exercises more pittie and tenderneſſe about his sheep, when they are out of tune. See *Isa.*40.11. *Ezek.*34.16. upon which places, heare the Paraphrase of a blessed * Divine, *The Lord will not be unfaithfull to thee, if thou be upright with him, though thou be weake in thy carriage to him; for* hee keepes his Covenant for ever, *And therefore in Isa.*40. *the* Lord *expresseth it thus*; you shall know mee, as sheepe know their Shepheard, and I will make a covenant with you, *and thus, and thus I will deale with you:*

* Doct. P.

And

And how is that? Why the Covenant is not thus only; as long as you keepe within the bounds, and keepe within the fold; as long, as you goe along the pathes of righteousnesse, and walke in them: but this is the Covenant that I will make; I will drive you according to that you are able to beare: If any be great with young, I will drive them softly; If they be lame, that they are not able to goe (saith he,) I will take them up in mine armes, and carry them in my bosome, *If you compare with Ezek.34. You shall finde there, Hee puts downe all the slips Wee are subiect unto; (speaking of the time of the Gospell, When Christ should be the Shepheard) hee shewes the Covenant that hee will make with those that are his; Saith he,* if any thing be lost, *if a sheepe lose it selfe, this is my Covenant,* I will finde it: *If it be driven away by any violence of temptation,* I will bring it backe againe: If there be a breach *made into their hearts, by any occasion through sinne and lust,* I will heale them, and binde them up. *This the* Lord *will doe; this is the Covenant that hee makes.* But I was telling you, the whole blessed Trinity takes on, (If I may so speake) after a speciall manner, in all the spirituall troubles; especially, of all those, who are true of heart. *God the Fathers* bowells of mercy yerne compassionately over thee, when hee sees thee spiritually sicke. The distressed and disconsolate state of thy soule, puts him into such melting and affectionate pangs, as these: *O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with faire colours, and lay thy foundations with Saphires,* &c. *Comfort yee my people, saith your God. Speake yee comfortably to Ierusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned,* &c. *Iesus Christ,* out of his own experience knoweth full well, what it is to be grievously tempted: what it is to have the most hideous thoughts, and horrible injections throwne into the minde, that can be possibly imagined;

Isa. 54. 11. & 40. 1.

imagined; Nay, that the Divell himselfe can devise: See *Mat.*4.6,9. What an hell it is,to want the comfortable influence of the Fathers pleased face and favour. See *Mat.*27.46. And therefore hee cannot chuse but be *afflicted in our afflictions*; and very sensibly and sweetly tender-hearted in all our spirituall troubles. They pitty us most in our sicknesses, who have felt the same themselves. *In that he himselfe suffered, and was tempted, he is able to succour them that are tempted, Heb.*2.18. As for the *blessed Spirit*, it is his proper worke, as it were, *To comfort them that mourne in Zion; To give unto them beauty for ashes, the oyle of ioy for mourning, the garment of praise for the spirit of heavinesse.* And yet besides all this, thy heavenly Father, in the distresse of thy soule, sets also on worke the Church of God about thee: Faithfull Ministers to pray for, and prepare seasonable and sound arguments, reasons, counsells, and comforts out of Gods blessed Booke; to support,quicken, revive, and recover thee all they can: Private Christians,to commend thy Case unto the *Throne of grace, and mercy*; and that extraordinarily with mightinesse of prayer upon their more solemne daies of humiliation.

Thus, and in the like manner, peruse all the compassionate passages of the most tender-hearted Parents, to their best beloved children, in all cases of danger and distresse: And so,and infinitely more tenderly will our heavenly Father deale with all,that are upright-hearted,in all their troubles,trials,and temptations. For the deerest love of the most affectionate Father and Mother to their Childe, is [t] nothing to that,which hee beares to those *that feare him, Isa.*49.15.*Psal.*103.13.*Deut.*8.5.

[t] *Si nos qui secundùm nostrã filios diligimus, satis tamen profectò eos diligimus: multò magis ille diligit, qui diligit ultra naturam Sed etsi obliviscatur mulier infantem, inquit, uteri sui, ego tamen non obliviscar tui, dicit Dominus Omnipotens.* Chrysost.in Mat.Hom.25.

CHAP. VI.

Chap. VI.

A Principle of comfort from something within us, confirmed from severall testimonies and instances of Scripture, and by one reason.

3. A Principle of comfort from one thing within us, even according to the iudgement of,

3. THirdly, there is a pretious Principle in the mystery of salvation; which, as a comforting Cordiall-water, serves to quicken and revive in the sownings and faintings of the Body, defection of the spirits, and sinking of the heart; So it may be soveraigne, to support and succour in afflictions and dejections of Soule, and weaknesses of our spirituall state: It is thus delivered by Divines.

g *Perkins* in his Graine of Mustard seed. Concl. 3.

g *A constant and earnest desire to be reconciled to God, to believe, and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, Faith, repentance it selfe.*

h *Idem* in his Exposition of the Creed, p. 127

h *A Weake faith shewes it selfe by this grace of God, namely, an unfained desire, not onely of salvation, (for that the wicked and graceless man may have;) But of reconciliation with God in Christ. This is a sure signe of Faith in every touched and humbled heart, and it is peculiar to the elect.*

i *Idem* upon the Sermon in the Mount, pag. 11.

i *Those are blessed, Who are displeased with their owne doubting and unbeliefe; if they have a true earnest desire to be purged from this distrust, and to believe in God through Christ.*

k *Downam* in his Christian Warfare, cap. 42.

k *Our desire of grace, faith and repentance, are the graces themselves, which we desire; at least in Gods acceptation, who accepteth of the will for the deed, and of our affections for the actions.*

l Hungring

l *Hungring and thirsting desires are evidences of a repenting heart.*

l *Dyke* of Repentance cap.15.

m *True desire argues the presence of things desired, and yet argues not the feeling of it.*

m *T.T.* upon Psal. 32. pag.38.

n *It may not bee dissembled, that there are in the World many definitions, or descriptions of Faith, such as do not comprehend in them, that only thing, which is the chiefe stay of thousands of the deare servants of God; and that is, desires, which may not bee denyed to bee of the nature of Faith. I expresse my meaning thus: That when a Man, or woman is so farre exercised in the spirituall seeking of the Lord his God; That he would bee willing to part with the World, and all things thereof, if he had them in his owne possession, so that by the Spirit and Promises of God hee might be assured, that the sinnes of his former life, and such as presently doe burthen his Soule were forgiven him; and that he might beleeve that God were now become his God in Christ: I would not doubt to pronounce that this Person (thus prizing remission of sinnes at this rate, that he would sell all to* buy *this* pearle) *did undoubtedly believe. Not onely because it is a truth (though a Paradoxe) that the* Desire *to believe is Faith. But also because our Saviour Christ doth not doubt to affirme that they are blessed,* that hunger and thirst after righteousnesse, because they shall be satisfied. And to him that is athirst I will give to drinke of the water of life freely. *And* David *doubted not to say,* The Lord heareth the desire of the humble.

n *B. field* in his Exposition upon the Epistle to the Colessians, cap. 1. vers 4.

Mat. 5.6.

Revel. 21.6.

Psal. 10.17.

o *I thinke, Whensoever the humbled sinner sees an infinite excellency in Christ, and the favour of God by him, that it is more worth then all the world; and so sets his heart upon it that he is resolved to seeke it without ceasing and to part with all for the obtaining it, now I take it, is Faith begun.*

o *Rogers* of Dedham in his Doctrine of Faith, cap. 2. pag. 128.

What graces thou unfainedly desirest; and constantly usest the meanes to attain; Thou hast.

p *There*

p *Crooke*, Serm. 3.

p *There is no rocke more sure then this truth of God; That the heart, that complaineth of the want of grace, desireth above all things the supply of that Want, useth all holy meanes for the procurement of that supply, cannot be destitute of saving grace.*

q *Greenham*, pag. 144

q *Such are Wee by imputation, as wee be in affection. And hee is now no sinner, who for the love he beareth to righteousnesse, Would be no sinner. Such as We be in desire, and purpose; such we bee in reckoning, and account With God; Who giveth that true desire, and holy purpose, to none but to his Children, Whom he iustifieth.*

r *Dyke* of Selfe-deceiving, cap. 19.

r *We must remember, that God* accepts affecting *for* effecting; willing *for* working; desires *for* deeds; purposes, *for* performances; pence, *for* pounds; *and unto such as doe their indeavour, hath promised His grace enabling them every day to doe more and more.*

s *Perkins* upon Galat. pag. 296.

s *If there bee in thee a sorrow for thine unbeleefe; a will and desire to beleeve; and a care to increase in Faith by the use of good meanes; there is a measure of true Faith in thee; and by it thou maist assure thy selfe, that thou art the Child of God.*

t *Broade* pag. 88.

t *It is a great grace of God to feele the want of Gods Graces in thy selfe; and to hunger and thirst after them.*

u *Wilson* Faith, p. 138.

u *If you desire healing of your nature; groane in desire to grace; perceive your foulenesse unto a loathing of your selfe; feare not, sinne hath no dominion over you.*

x *Ibid* pag. 184.

x *Sense of Want of grace, complaint and mourning from that sense, desire setled and earnest with such mourning to have the Want supplied, use of good meanes, With attending upon Him therein for this supply, is surely of grace.*

What graces thou unfainedly desirest, and constantly usest the meanes to attaine; thou hast.

Take it in short from me thus.

A true desire of grace argues a saving and comfortable estate.

That a true desire of grace argues an estate of Salvation Proved by Scriptures.

The truth of which appeares clearely, By Scriptures, Reasons, both Ancient and Moderne Divines.

1. Testimonies.

Proofes. Mat.5.6. Blessed are they, which doe hunger and thirst after righteousnesse, for they shall be filled. Here to a desire of grace is annexed a Promise of Blessednesse, which comprehends all the glory and pleasures of Christs Kingdome here, and all heavenly joyes and everlasting blisse hereafter, *Ioh.7.37. If any man thirst, let him come unto mee, and drinke, Psal.10.17. The Lord heareth the desire of the humble. Psal.145.19. Hee will fulfill the desire of them that feare him, Luke 1.53, The Lord filleth the hungry with good things, Rev.22.17. Let him that is a thirst come. And whosoever will, let him take the water of life freely, Isa.55.1. Ho, every one that thirsteth, come yee to the waters,* &c. And *cap.44.vers.3. I will poure water upon Him that is thirsty, and floods upon the drie ground.*

2. Instances.

O Lord, I beseech thee, saith Nehemiah, let now thine eare be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to feare thy name. Here, those who desire to feare the Lord, are stiled His servants; and proposed as men qualified, and in a fit disposition to have their prayers heard, their petitions granted, their distresses relieved, their affaires blessed with successe. And no doubt, this Man of God would make speciall choise of such Attributes and affections; which might prove powerfull, and pleasing Arguments, to draw from God compassion, favour and protection. And therfore a true hearted desire to feare the Lord, is a signe of his servant.

Abraham, as you know, *Gen.22.* did not indeed, when it came to the Point, sacrifice his son: An Angel from Heaven stayed his hand. Onely He had a will, purpose,

purpose and resolution, if the Lord would so have it, even to shed the blood of his onely child. Now this desire to please God, was graciously accepted at his hands, as though the thing had bin done; and thereupon crowned with as many blessings, as there are stars in the Heaven, and sands upon the Sea-shore.

By my selfe have I sworne, saith the Lord, because thou hast done this thing, and hast not spared thine only Sonne; (and yet he spilt not a drop of his blood, save onely in purpose and preparednesse to do Gods will) *Therefore will I surely blesse thee, and greatly multiply thy seed as the starres of the Heaven, and as the sand which is upon the Sea-shore*, vers. 16, 17.

Rich men, *Marke* 12. cast into the Treasury large Doles, and royall offerings no doubt. For it is there said: *Many that were rich cast in much*, vers. 41. And yet the *poore widdowes two mites*, receiving worth and waight from her holy and hearty affection, in Christs esteeme, did out-valew, and over-weigh them all. *Verily*, saith Christ, *I say unto you, that this poore widow hath cast more in, then all they which have cast into the Treasury.*

By Reasons.

Reas. 1. Gods noble nature accepts the will for the deed.

Reasons. 1. One argument may be taken from the blessed nobleness of Gods nature, and the incomparable sweetness of his divine disposition: which by infinite distance, without all degree of comparison, and measure of proportion, doth surpasse and transcend the ingenuousnesse of the noblest spirit upon earth. Now, men of ingenuous breeding, and generous dispositions, are wont to receive sweetest contentment, and rest best satisfied, in prevailing over, and winning the hearts, good wills, and affections of those, who attend, or depend upon them. Outward performances, gratifications, and visible effects, are often beyond our strength and meanes; many times mingled, and quite mard, with Hypocrisies, disguisements, fained accommodations, and flatteries; with selfe-

selfe-advantages, by-respects, and private ends: But inward reverence and love, kinde and affectionate stirrings of the heart are ever and alone in our power; and ever, by an uncontroleable freedome, exempted from enforcement, dissembling and formality. No marvell then, though the most royall, and Heroicall spirits, prize most, and be best pleased with possession of mens hearts; and being assured of them, can more easily pardon the want of those outward Acts of sufficiency and service (most minded by basest men) which they see to bee above the reach of their ability and power. Now if it be so, that even ingenuous and noble natures accept with speciall respect and esteeme the affectionatenesse, and hearty well-willing of their followers and Favourites; though they want dexterity and meanes, to expresse it actually in visible effects, and executions answerable to their affection: How much more are spirituall longings, holy affections, thirsty desires, graciously accepted of that God; in respect of whose compassions, the bowels of the most mercifull man upon earth are cruelty; in respect of whose immeasurably amiable, melting, sweetest disposition, the ingenuousnesse of the noblest spirit is doggednesse and disdaine. Especially sith Mens good Turnes, and Offices of love, turne many times to our good and benefit, to our advancement, profit, preferment: But our *Well-doing extendeth not unto God.* That infinite essentiall glory with which the highest Lord, alone to bee blessed, adored, and honoured by all for ever; was, is, and shall be everlastingly crowned; can neither be empaired by the most desperate rebellions; or enlarged by the most glorious good deeds. *Can a man* (saith *Eliphaz* to *Iob*) *be profitable unto God; As he that is wise, may bee profitable unto himselfe? Is it any pleasure to the Almighty, that thou art righteous? Or is it gaine to Him, that thou makest thy wayes perfect*

Psal.16.2. Gods glory not increased by our good deeds.

Job 22.2,3.

And *Cap* 35.6,7,8. *If thou sinnest, what doest thou against him? Or if thy transgressions be multiplyed, what dost thou unto him? If thou be righteous, what givest thou to him? Or what receiveth hee of thine hand? Thy wickednesse may hurt a man, as thou art; and thy righteousnesse may profit the Sonne of Man.* Were all the wicked men upon earth turned into humane beasts, desperate *Belials*; nay, incarnate Divels; and the whole world full of those outragious Giants of *Babel*; and those also of the old world; And all with combined force and fury, should bend, and band themselves against Heaven; yet they could not hurt God. *The Lord is King, be the people never so impatient; hee sitteth betweene the Cherubins, bee the earth never so unquiet.* Or, Were all the Sonnes of men *Abrahams*, or *Angels*; and as many in number, as the * Starres in Heaven; and as shining both with inward graces, and outward good deeds, as they are in visible glory; yet could they make no addition unto that incomprehensible Majesty above: they could not conferre so much as one drop to that boundlesse and bottomlesse Sea of goodnesse, or the least glimpse unto that Almighty Sunne of glory. *All nations before him are as nothing, and they are counted to him lesse then nothing, and vanity.* Our sinnes hurt him not: Our holynesse helpes him not; [y] It is onely for our good, that God would have us good. No good, no gaine accrewes unto him by our goodnesse: For what good can come by our imperfect goodnes,

* *Quicunq; universum stellarum numerum cõprehendisse & conscripsisse jactantur, sicut Aratus vel Eudoxas, vel si qui alij sunt, eos Libri hujus contemnit authoritas*, Aug. de Civ. Dei, lib. 16. cap. 23. Isa. 40. 17.

y But what doe I say? Hee getteth nothing by us of all that wee doe. All is for our selves. Our acknowledgement of him maketh him no stronger, wiser, juster, better, &c. then He is. But in glorifying him, we glorifie our selves, &c. He was as glorious, powerfull, wise, just, happy, and good before this World was made, as now, *D.V.* Sinne and Righteousnesse, are the two Paths that we walke in; Those are all that trouble us; the sins that we commit, and defects of our righteousnesse. Saith he, *If thou sin, what is that to him?* It doth Him no hurt. Againe, if thou faile in thy righteousnesse, or in thy performances, it is all one, that way: For it reacheth not to him. Because he is blessed for ever; He hath *all sufficiency* in Himselfe, &c. Doctor *Preston* in his Sermons of Gods All-sufficiency, Serm. 4. *Deus quærit gloriam suam non propter se, sed propter nos*, Aquin. 22 q. 132. 1.

to

to that, which is already infinitly good? What glory can be added by our dimneſſe to Him, which is already incomprehenſibly glorious? Every infinite Thing is naturally, and neceſſarily uncapable of addition: Poſſibility of which ſuppos'd, implies contradiction, and deſtroyes the nature of Infinity. If it be ſo then, that good turnes doe good unto men; and yet out of their ingenuouſneſſe, they moſt eſteeme good wills, true-heartedneſſe, kinde affections: And can well finde in their hearts, to paſſe-by failings, where there is heart and good will, as they ſay; To pardon eaſily want of exactneſſe in performance, where there are unfained purpoſes. How much more will your gracious God, who gaines nothing by all the good workes in the world, out of the depth of His deareſt compaſſions, kindly interpret, and accept in good part, the holy longings, and hungry deſires of a panting and bleeding Soule? How dearely will He love, the love of a true-hearted *Nathanael?* How willingly will He take the *will* for the *deed*; the *groanings* of the Heart, before the greateſt *Sacrifice*.

But leſt you miſtake, take notice here of a two fold Glory:

[z] 1. Eſſentiall, infinite, everlaſting. It is impoſſible that this ſhould either receive diſparagement, and diminution; or addition and encreaſement by any created power. And this I meant in the precedent Paſſage.

2. The other I may call, Accidentall, finite, temporary. This ebbes or flowes, ſhines or is over-ſhadowed, as Goodneſſe or Graceleſneſſe prevailes in the world: As the kingdome of Chriſt, or powers of darkneſſe get the upper hand amongſt the Sons of Men. In this regard indeed, Rebellious wretches diſhonour God upon Earth, I confeſſe: And Godly men by their holy duties, good works and gracious behaviour, make his Name more illuſtrious in the world.

[z] Gloria Dei & Glorificatio Dei *differunt*. Gloria Dei *æterna eſt, ſemper eadem fuit ab æterno & ſemper eadē manet in æternum, eiq; nec accedere quicquam, nec decedere poteſt, Deúſq; perpetuò gloriā ſuam habuiſſet, licet nulla res fuiſſet condita. Hæc*

Not his Eſſential glory, although

gloria Deo à nemine dari, nec minui augerì-

His accidental receive encreaſe.

ve poteſt, ſed eadē in ipſo fuit, & manet ſēper. Glorificatio verò fit in tempore à Creaturis, et eſt extra Deū & fundamentum ſuum habet in cognitione gloriæ Dei, Polan. Syntag. Theolog. lib. 2. cap. 3.

But what is this, to that essentiall, infinite, everlasting glory, which was as great and full in all that former eternity, before the world was; When God, blessed for ever, enjoyed onely His glorious selfe, Angells, Men, and this great Vniverse lying all hid, as yet, in the darke, abhorred Dungeon of *nothing*; as now it is, or ere shall be?

Chap. VII.

One Reason more confirming the truth of the former Principle.

Reason 2.

2 Gods mercy proportionably to his justice, reckons affections for actions.

2 Assuredly, betwixt the unfained desire of the heart to have, and the habitual having of the grace desired, there is no great difference in Gods reckoning: No, no more then betwixt the evil desire of a lusting heart, and the reall accomplishment of the carnall act, the former of which, by Christs ungaine-say able testimony maketh guilty of the latter,

2. A Second reason may bee taken from Gods proportionable proceeding in his courses of justice and mercy. In his executions of Justice, and inflictions of punishment; Hee interprets, and censures [2] desires for the deeds, Affections for Actions, Thoughts for the things done, [b] *Whosoever*, saith Christ, *looketh on a Woman to lust after her, hath committed adultery with her already in his heart.* In Gods interpretation, in the search and censure of divine justice, Hee that lusts after a Woman in his heart, is an adulterer; and without true and timely repentance in the meane time, shall be so taken, and proceeded against at that great and last Day. [c] *Whosoever hateth his Brother*, saith *Iohn*, *is a man-slayer.* An hatefull thought of our Brother, murthers Him

Mat. 5. 28. By the Rule therfore of proportion; Hee that groaneth under the burden of his sinnes and hateth the same. He that desireth, and to his desire addeth endeavour not to sinne,---is with God reputed what Hee would be in his desire, and may in this regard cheare his heart, &c. *Speght in his briefe Demonstration, &c p.* 27. Vertues in Wil and Acts are the same in kind, differing onely in degree, as in vice lusting after a woman in heart unlawfully, is adultery in Him that lusts, though it come not into Act: coveting another mans goods inordinately is theft, though He be hindred from taking them, *Wils in his Helpes to Faith, p* 82, 83. [b] Mat. 5. 28. [c] 1 Joh. 3. 15.

and

and spils his blood, by the verdict of the blessed Spirit: And a malicious man, at the Barre of God, goes for a Man-slayer. If this then be Gods property, and proceeding in justice, wee may much more confidently expect: Nay, with reverent humility challenge, way being made by the mediation of Christ, the same proportionable measure in those His most sweet, and lovely inclinations, and expressions of mercy. Shall a lewd desire after a woman fall under the axe of Gods justice, as if it were the grosse Act of lust? And shall not a longing desire after grace, be gratiously embraced in the armes of mercy, as the grace it selfe? Shall an angry thought invisible, immateriall, hurtfull onely to the heart which harbours it, be charged with actuall bloudshed? And shall not a panting thirst of a broken, and bleeding Soule after *Christs* saving and sanctifying blood, be bath'd and refresht in his pretious bloud? Yes certainly, and much rather. For *Gods tender mercies are over all his Workes*, *Psal.*145.9. And *mercy* with an holy exultation triumpheth, and *reioyceth against iudgement*, *Iam.*2.13. *His mercy is great unto the Heavens*, *Psal.*57.10. He doth with much sweet contentment, and as it were, naturall propension, encline to the gracious effusions of mercy. *He delighteth in mercy*, saith *Micah*, *Chap.*7.18. He is passingly pleased and exalted most gloriously, when He is pardoning of sins, purging of Soules, pulling out of the Divels Paw, pouring in of grace, shining into sad and uncomfortable hearts, saving from Hell, *&c.* This makes Him so passionate in an holy sense, when He hath no Passage for his love, *Deut.*5.29. *Ps.*81.13. *Isa.*48.18. *Mat*, 23.37. *Luk.*19.41,42. But now on the other side, He is hardly drawn, not without much reluctancy, delaies, forbearance, and, as it were, some kind of violence offered, by excesse of multiplyed rebellious provocations, to exercise His justice, and to punish for sinne.

See 2 *Chron.* 36, 16. *Hos.* 6. 4. *&c.* It appeares, *Zeph.* 2. 2. by the emphasis of the * Originall, that in this respect, in a right and sober sence, God is like a woman with Childe. When the cry of our sins comes first to Heaven, Hee doth not presently poure upon our heads fire & Brimstone, according to our desert: But, as loth to enter into judgement with us, He then but begins to conceive, as it were, wrath, which Hee beares, or rather forbeares full many and many a moneth; still waiting, when upon our repentance, *He might be gracious unto us*; untill it come to that ripenesse by the fullnesse and intollerable waight of our sins, that He can possibly beare no longer. And then also, when He is about to be delivered of his justly conceived, and long-forborne vengeance; Marke how Hee goes about it: *Ah!* saies He, *&c. Isa.* 1. 24. ** This aspiration argues a compassionate Pang of griefe, speaking after the manner of men, to proceed against His owne people, though they had provoked Him as enemies, *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within mee, my repentings are kindled together*, *Hos.* 11. 9. When Hee came against *Sodome* and *Gomorrah*, the most prodigiously wicked people, that ever the earth bore; What a miracle of mercy was it, that He should be brought so low, as to say; *I will not destroy it for tennes sake*, *Gen.* 18. 32. So it is then, that mercy flowes naturally and easily from God, and hee is most forward, and free-hearted in granting Pardons, and receiving into grace and favour: But justice is ever, as it were, violently with *cart-ropes of iniquity*, pulled from Him. Hee is pressed with our sins, † *as a cart is pressed that is full of sheaves*;

* יליד or ילוד *Peperit.*

** חוס *Eheu: Humanitùs dictum, un.*
Vt ostendat Deus se quodammodò invitum cogi ad pœnas de populo suo exigendas, cum gemitu quodam minatur. Quia enim nihil ei magis proprium est quàm benefacere: quoties nobis irascitur, ac severiùs nos tractat, certũ est pravitate nostrã huc adigi, quia eius beneficentiæ liberum cursum non permittimus: præsertim verò propensus est ad suos humaniter tractandos, & dum videt indulgentiæ suæ non esse amplius locum, quasi tristis ad puniendum accingitur---Mihi magis probatur hoc loco dolentis esse vocem: Quia Deus fœderis sui memor, libenter electo populo parceret, nisi omnem veniam excluderet obstinatio Calv. in loc. *Vnde colligimur, quanta sit eius misericordia & benignitas, quum sententiã ferens ingemiscat, & sin, ultu testetur quàm nolit pœnam & mortem peccatoris, sed ut magis convertatur & viuat*, Ezek. 18. 23 Oecolamp in loc. † *Optimè fluet contextus, si dicamus, Ecce constringor sub vobis, quemadmodum si essem plaustrum plenum manipulis, hoc est, essem mihi intolerabilis*; Calvin. in loc.

before wee wring from him the vials of just wrath, and wrest out of His hands, the Arrowes of deserved indignation. That you erre not in this Point, conceive, that both Gods *mercy* and *justice* are originally and fundamentally, as God Himselfe, infinite, Both of the same length, height, bredth, and depth; that is equally endlesse, boundlesse, bottomelesse, unsearchable. Yet, if wee consider the exercise and execution of them amongst the creatures, and abroad in the world; *Mercy*, that sweetest Attribute, and most pretious balme to all bruised hearts, doth farre surpasse and out-shine the other, though incomparable excellencies of His divine nature, and all the perfections, which accompany the greatnesse of God: As appeares, *Exod.*20.5,6. *Gen.*18.32. *Ioel* 2.43. *Ionah* 4.2. *Psal.*36. & 103. 2 *Chron* 21.13. His influences and beames of mercy are fairely and plentifully shed into the bosome of every Creature, and shine gloriously over all the earth, even from one end of Heaven to the other. The whole world is thicke set, and richly embroidered, as it were, with wonderfull variety of impressions, and Passages of his goodnesse and bounty. In this great Volume of Nature, round about us, wee may runne and reade, the deepe Prints and large Characters of kindnesse and love, which His mercifull and munificent hand hath left in all Places, in every leafe, and Page, and line of it. If mercy then be so graciously magnified over g all his workes, we may more strongly build upon it; That if the hand of Iustice seize upon an hatefull thought, as a murtherer, and stained with blood; and arraigne a lustfull conceit, as guilty of adultery, and actuall pollution; His armes of mercy will most certainely embrace, and accept of a sincere desire of the deed done; of hearty affections for the Actions; and of a grieved spirit for the grace it groanes for.

Gods mercy exercised more then any thing else in him.

g *Quidnam rei est in mundo, cui Deus non adsit suâ providentiâ & misericordiâ, &c. Nemo est hominum vel etiam diabolorum, qui dicere possit se non esse participem misericordiæ Dei* Zanch. de Naturâ Dei, lib. 4. cap. 4. q 3.

Obiect.
How his mercy exceeds his iuſtice, when the number of his elect is ſmaller then of the reprobates.

Yea, but may ſome ſay: If mercy be ſo faire a flower in the garland of Gods incomprehenſible greatneſſe; if it ſo farre excell his other Attributes in amiableneſſe amongſt his creatures; How comes it to paſſe, That the number of His Elect is ſo ſmall; and the ſway of the multitude ſinke downe under the burden of their iniquities, tranſgreſsions and ſinnes into the Pit of endleſſe Perdition? How comes it to paſſe, that out of the great heape, and maſſe of all man-kinde, there are made but ſo few veſſels of mercy; and that ſo many veſſels of wrath are juſtly for their ſinnes, filled brim full with the vialls of everlaſting vengeance. See *Mat.* 7.13,14. & 20.16.

Anſw.
[h] *Aquin. p.1.q.23.art. 7. Ad tertium.*

Some matter of Anſwer to this Point, would yee thinke it! may be taken even from the [h] Schoolemen.

1. Becauſe of the greatneſſe of what is given.

If we conſider, firſt, The unconceiveable eminency, and unvalewable worth of the Crowne of glory; which doth ſo farre, and diſproportionably ſurpaſſe and tranſcend the common ſtate, and condition of our nature. Secondly, The pretiouſneſſe of the effuſion of the blood of the deare and only Son of God for the purchaſing of that ſo glorious a Crowne.

Videre Deum per eſſen-

2. Of what buies it.

tiam eſt ſupra naturam, non ſolùm hominis, ſed etiam omnis creaturæ. 1 2æ *q.*5 *art.*5. Heare alſo that incomparble Confounder of all Popery; whom not all the Jeſuites in Chriſtendome ſhall be ever able to confute, either in this World, or the World to come. *Etſi omnes homines Deus damnaret uno excepto: tamen adhuc major eſſet miſericordia, quàm judicij. Nimirùm, quia nullum ſit judicij divini effectum niſi propter merita eorum, qui damnantur: at miſericordia nulla invenit merita.* Chamier. tom 3. lib. 7. cap 8.

3. The everlaſtingnes of the gift.

Thirdly, * The neceſſary, and inevitable defectibility of the Creature.

4. The wilfulneſſe of the Reprobates.

Fourthly, The moſt free, and wilfull Apoſtacy of *Adam*, and in Him, of all his Poſterity.

5. The horribleneſſe of their ſins.

Fifthly, The abhominable and villanous nature, and ſtaine of ſinne, *&c.* Why ſhould we not rather wonder at the unſearcheableneſſe of Gods mercy, for advancing one Soule to that endleſſe bliſſe in Heaven; then to repine at the equity of His juſtice,

* *Deus non potuit producere creaturam non defectibilem: quia ex nihilo creavit, quia*

if

if Hee should have [h] suffered all the polluted and sinfull sonnes of *Adam*, to passe from the Masse of corruption, into which they freely fell, on their own accord and cursed choise, thorow a rebellious life, into the endlesse miseries of their deserved confusion? Would it not have beene a greater marvaile, to have seene any one, clearely convinced, and found guilty of that most horrible villany, that ever was bred in Hell, or heard of in the World; I meane, the Popish Powder-Treason, pardoned; then all those desperate *Assasins* to have justly perished in their so abhorred and execrable rebellion? And it is utterly un-imaginable either by Man or Angell, what a deale of mercy doth flow out of the Bowels of Gods deerest compassions, thorow the hearts-blood of his onely Son, to the washing and salvation, but of one Soule!

non creatorem: At homines inquis saltem, & spiritus immutabiles creâsset. Sic hominem, hominem; Angelum, angelum non condidisset. Si enim aliter creati essent, vel si immobiles, & immutabiles essent facti, vel trunco, aut lapidi similes essent facti, vel creatori suo Deo: illud fieri non debuit, Hoc fieri neque potuit neque debuit: Si enim in homine vel Angelo immutabile bonum esset, æternum illud esset; si æternum, infinitum, si infinitū, non homo, Angelus, aut creatura esset, sed Deus. Deus autem si solus, unus, bonus, infinitus non est, Deus non est; ùm de alio, quàm de Deo, & uno, infinitum intelligi non possit. Nec diminuitur omnipotentia eius, sed astruitur. Quî enim ille esset omnipotens, qui sibi aliquid simile, & æquale habere aut facere posset? Quî autem infinitus, si extra se, non solùm aliquid, sed alia infinita innumera haberet? Immò quinam ille infinitus, qui infinitum faciendo, nihil ulterius facere posset, cùm in infinito sint omnia? Et nunquid Omnipotens Deus in aliud Omnipotens, quod potentiâ sibi æquale foret, omnipotentiam suam exercere possit? In Thesi meâ Oxon confirmatâ. Peccatum prævisum non est causa reprobationis. [h] *Ad executionem decreti, quod ita factum in æterna prædestinatione, in utramque partem concurrunt media, quæ ipsa non possunt, non subjici prædestinationi. Hîc ergò vera, & iusta est damnationis causa peccatum: nempè quia nemo aut damnatus sit unquam, aut damnetur, aut damnandus sit, nisi propter peccatum: ac proinde, re, actúque, præcedente peccato: quod invasit omne genus humanum: ita ut, si liberet, posset Deus absque ulla injustitiæ nota, omnes homines nullo penitus excepto in æternum ignem præcipitare. Quo jure egisse manifestum in omnes Angelos malos* Chamier. Tom. 3 lib. 8. cap. 1. *Dicit ei Iudas, non ille Iscariotes.] Miratur quodammodò, quòd cùm tanta sit gratia Domini, is non extendat eam ad universum mundum, sed ad paucos duntaxat aliquos. Sic mirantur homines quotidiè, cùm hoc admiratione sit dignum potiùs, quòd Dominus vel unius alicuius misereatur, cùm omnes in eodem sint reatu. Ipsi Angeli admirantur tantam Dei misericordiam, dum intuentur mysterium salutis humanæ; & pij omnes magis ad id obstupescunt, quòd videant Deum erga se misericordem, quàm quòd videant & sciant reiectos esse alios complures.* Rolloc. in Iohan. cap. 14. verse 22.

Chap. VIII.

The former Principle confirmed by two more reasons, and by authority.

3. *Reason.* God hath promised life unto our desires.

3.  Third Reason may be taken from it's part, and interest in the *Fountaine of salvation*, and *Rivers of living Water*. Hee that thirsts after grace, is already enrighted to the Well of life, and fullnesse of heavenly blisse, by a promise and protestation from Gods owne mouth, *Revel.* 21.6. *I will give to Him, that is a thirst, of the Fountaine of the Water of life, freely.* In that Place, after God himselfe had confirmed, and crowned the truth and certainty of the gloriousnesse of the *holy City*, and the happinesse of the Inhabitants thereof, with a solemne asseveration of his owne immutability and everlastingnesse; *It is done. I am Alpha and Omega, the beginning and the end*, Hee then notifies, and describes the persons, to whom the promise, and possession of so great and excellent glory, doth appertaine; and those also which shall be eternally abandoned from the presence of God, and burned in the *Lake of fire and brimstone* for ever.

Inhabitants of Heaven Elect, are.

1. Humble Soules thirsting after grace, Gods favour, and that blessed *Fountaine* opened to all broken hearts *for sinne, and uncleannesse.*

I will give to him that is a thirst, of the Well of the Water of life freely, verse 6.

2. Christs champions here upon earth against the powers of darkenesse, and conquerers of their owne corruptions.

Hee that overcommeth, shall inherit all things; and I

Will

Will be his God, and hee shall be my sonne, verse 7.

But the fearefull, &c. are mark't out for Hell: verse 8. For all that cursed crue, and slaves of sinne, are overcome of Satan and their owne lusts, and so carried away captives into everlasting misery and woe.

Cast not away thy confidence then, Poore heart! No, not in the lowest languishings of thy afflicted soule; If thou be able to say sincerely *With David, Psal.*143. *My soule thirsteth after Thee, as a thirsty Land.* If thou feele in thy affections an hearty hunger after righteousnesse, both infused, and imputed; as well after power against, as pardon of sin; Be assured, the Well of life stands already wide open unto thee, and in due time Thou shalt drinke thy fill. Thy soule shall be fully satisfied with the excellencies of Iesus Christ, Evangelicall joyes, as *With marrow, and fatnesse*; and thou shalt be abundantly refreshed out of *the river of his pleasures.*

4. That which *Paul* tells us in the Point of communicating to the necessities of the Saints; to wit, *If there be first a Willing minde, it is accepted according to that a Man hath, and not according to that He hath not*, 2 *Cor.*8.12. holds true also, in all other services, and divine duties: So that wee are accepted with the Lord, according as wee are inwardly affected, although our actions be not answerable to our desires, He that hath a ready, and resolved minde, to doe what He may; would undoubtedly doe a great deale more, if ability were ministred; God, saith *Paul, Worketh both to Will, and to doe.* If both be His owne workes; the desire, as well as the deed; He must needs love, and like both the one, and the other, both in respect of acceptation and reward. *David did but conceive a purpose to build God an house; and He rewarded it with the building, and establishing of his owne House:* 2 *Sam.*7.16. *He did but conceive a purpose*

4. *Reason.* As in giving almes so is it in all other the service of God.

Phil.p.2.13.

i I said, or thought] That is, I purposed, I resolved. *Taylor in his Way to true Happines, Pag.* 117.

Pronunciabo adversum me injustitias meas Domine, & tu remisisti impietatē cordis mei] *Non jam pronunciat; sed promittit se pronunciaturum, & ille jam dimittit. Attē-*

By authhority of Divines.

1. Ancient.

dite fratres, magna res: dixi pronunciabo, non dixi, pronūciavi, & tu dimisisti Dixi pronūciabo, & tu dimisisti: quia eo ipso quod dixit, Pronunciabo, ostendit

2. Moderne.

quòd nondùm pronunciaverat, sed corde pronunciaverat. Hoc ipsum dicere pronunciabo, Pronunciare est, ideò & tu remisisti impietatem cordis mei. Confessio verò mea ad os nondùm venerat. Dixeram enim pronunciabo adversum me, veruntamen Deus audivit vocem cordis mei. Vox mea in ore nondum erat, sed auris Dei iam in corde erat. Augustin. in loc. Remisisti impietatem peccati mei] *Attende quantà fit indulgentiæ vitalis velocitas, quanta misericordiæ Dei commendatio, ut confitentis desiderium comitetur venia,---antè remissio ad cor perveniat, quàm confessio in vocem erumpat.* Greg. Ibid. k *Desiderare auxilium gratiæ est initium gratiæ.* Lib. de correptione & gratiâ. cap. 1. *Nihil tam facile est bonæ voluntati, quàm ipsa sibi, & hæc sufficit Deo.* De temp Serm. 48. *Coronat Deus intus bonam voluntatem, ubi non invenit facultatem.* In 1 sal. 104. l Μόνον θέλησον, καὶ ὁ Θεὸς προαπαντᾷ. *Tantummodò voles, & ipse Deus ultrò occurret.* Serm. de Pœnitentiâ. m Beati qui esuriunt & sitiunt justitiam, &c.] *Qui esurit, esuriat amplius: & qui desiderat, abundantiùs adhuc desideret: quoniam quantumcunque desiderare potuerit, tantum est accepturus. Imo verò non secundùm imperfectionem modumve desiderij, &c.* De lectione Evangelica. Serm. 1. n Tom. 4. pag. 124.

i *purpose to confesse His sinne; and Gods eare was in his heart, before* Davids *confession could be in His tongue; Psal.* 32.5. *To poore Beggers, that wanted food for themselves, Christ shall say at the last day; Ye have fed mee, when I was hungry, onely in regard of their strong affections, if they had had meanes. The Prodigall Child, when He was but conceiving a purpose of returning, was prevented by his Father, first comming to Him.* Nay, *running* towards Him, *Luk.* 15.20. God will answer us before we call: *Is.* 65.24. *That is, in our purpose of prayer,* &c.

Besides Scripture and reasons, I adde ancient and moderne authority; not for any other confirmation, but onely to shew consent.

To desire the helpe of grace, is the beginning of grace; saith k *Austin.*

Onely thou must Will, and God Will come of his owne accord; saith l *Basil.*

Hee that thirsts, let him thirst more, and hee that desires, let him yet desire more abundantly: Because so much as Hee can desire, so much Hee shall receive. m *Bernard.*

Christ, saith n *Luther, is then truly omnipotent, and then truly raignes in us, when Wee are so weake, that Wee can scarce give any groane.*

o Againe,

o Againe, *The more we find our unworthinesse; and the lesse we find the promises to belong unto us; the more we must desire them: being assured that this desire doth greatly please God; Who desireth and willeth that His grace should be earnestly desired.*

o Ibid, fol. 300.

When I have a good desire, saith p *Kemnicius, though it doth scarcely shew it selfe in some little and slender sigh, I must be assured, that the Spirit of God is present and worketh his good worke.*

p Loc. Com. par. 1.

Faith, saith * *Ursin, in the most holy men in this life, is imperfect and weake: yet nevertheless, whosoever feeles in his heart an earnest desire, and striving against his naturall doubtings, both can and must assure himselfe, that he is indued with true Faith.*

* Catechis.

If thou shalt feele thy selfe, saith * *Rolloc, to beleeve in Christ, and that for Christ; or at least, if thou canst not forthwith attaine that; —If thou feele thy selfe willing to beleeve in Christ, for Christ; and willing to doe all things for Gods sake and sincerely; thou hast certainely a very excellent argument, both of perseverance in Faith, and of that faith, which shall last for ever.*

* *Si senseris jam te credere in Christum, etiam propter Christum, aut saltèm si non poteris id statim assequi, (ut omnes naturâ nobis ipsis sumus addicti) si senseris velle te credere in Christum propter Christum, velle te omnia facere Dei gratiâ, & ex animo, habes profectò egregium imprimis argumentum perseverantiæ in fide, & fidei quæ perpetua sit futura,* In Johan. cap. 5.

Our Faith may be so small and weake, saith q *Taffin, as it doth not yet bring forth fruits, that may be lively felt in us; but if they which feele themselves in such estate, desire to have these feelings [namely, of Gods favour and love;] if they aske them at Gods hands by prayer; this desire and prayer are testimonies, that the Spirit of God is in them, and that they have Faith already: For is such a desire a fruit of the flesh, or of the Spirit? It is of the holy Spirit, who bringeth it forth only in such, as he dwells in, &c.*

q In his Markes of Gods Children.

Is it possible, saith r *Hooker,* speaking of *Valentinian* the Emperour out of *Ambrose, that Hee which had purposely the Spirit given him to desire Grace, should not receive the Grace, which that Spirit did desire?*

r Lib. 5. Sect. 60.

Where

[f] Ibid.

Where we cannot do what is enioyned us, God accepteth our Will to do, in stead of the Deed it selfe.

I am troubled with feare, that my sinnes are not pardoned, saith *Careles. They are,* answered [g] Bradford: *For God hath given thee a penitent, and beleeving heart: that is, an heart, which desireth to repent, and beleeve. For such an One is taken of him (He accepting the Will for the Deed) for a penitent and beleeving heart.*

[g] Acts and Monum. in *Bradfords* letter to *Careles* In the story of *Careles*, p. 2105.

CHAP. IX.

By what markes true desires of grace in us may be knowne.

The former true desires knowne by these markes.

BEfore I come to the use of this comfortable Point, lest any couzen themselves by any mis-conceits about it; As the notorious Sinner, the meere Civill Man, and the formall Professour, may all doe very easily; take notice of some Marks of this saving *Desire*. It is:

1. Its supernaturall.

1. Supernaturall. For it followes an effectuall conviction of sinne, and co-operation of the spirit of bondage, with the preaching and power of the Law, for a thorow *casting a Man downe in the sight of the Lord,* shewing and convincing Him to be a Sinke of sinne, abomination and curse; to be quite undone, lost and damned in himselfe. (Which preparative worke, precedent to the *desire*, I speake of, is it selfe above nature.) Whereupon the Soule thus illightened, convinced, and terrified, being happily lead unto, and looking upon the glorious mystery of the Gospell, the excellency and offer of Iesus Christ, the sweetnesse and freenesse of the Promises, the heavenly splendour and riches of the *pearle of great price,*

&c.

&c. doth conceive by the helpe of the holy Ghost, this *desire* and vehement longing. Which you may then know to be saving, when it is joyned with an hearty willingnesse, and unfained resolution to *sell all*, to part with all sinne; to bid adiew for ever to our *darling-delight*, &c. It is not then an effect only of selfe-love; not an ordinary wish of naturall appetite, like *Balaams*, *Numb.* 23.10. Of those who desire to be happy, but are unwilling to be holy; who would gladly be saved, but are loth to be sanctified.

2. It proceeds from an humble spirit.

2. It ever springs from an humble, meeke, and bruised spirit; very sensible, both of the horrour of sin, and happinesse of pardon; both of its owne emptinesse, and of the fullnesse in Christ: Never to be found in the affections of a Selfe-ignorant, Selfe-confident, unhumbled Pharisie.

3. It is constant.

3. It must be constant, importunately greedy after supply and satisfaction. Not out of a pang or passion onely; or begot by the tempest of some present [a] extremity, like a flash of lightning, and then quite vanishing away, when the storme of terrour and temptation is over. For if a sincere thirst after Christ be once on foot, and takes root in an heart truely humbled, it never [b] determines, or expires in this life, or the life to come.

[a] In a twing of conscience, or in a fit, whē He is told of Heaven, He could bee content to leap out of his skin to get heaven, and to get out of Hell: But after this is over, Hee cannot away with this confessing of his sins in secret; with this reading of his Soule; with this earnest contending with God; and with this crossing of his owne nature, and fighting against the lusts of His flesh, even with this labouring for the righteousnesse of God above all things, *Whately, Gods Bunb. cap* 15. [b] *Longè aberit à siti satietas, à satietate fastidium; quia sitientes saturabimur, & satiati sitiemus*, August. de Spe. cap. 29.

4. It is busiest in using the meanes.

4. It is ever enlinckt, and enlived with a continued, and conscionable use, and exercise of the meanes; and drawes from them by little and little spirituall strength, and vigour; much vitall efficacy and increase: Not idle, ignorant, unexercised. It were very vaine and absurd, to heare a man talke of his desire to

to live; and yet would neither eate nor drinke, nor sleepe, nor exercise, nor take Physicke, nor use those meanes which are ordinary and necessary for the maintenance of life. It is as fruitlesse and foolish for any one to pretend a desire of grace after *Christ*, and to be saved; and yet will not prize and ply the faithfull Ministry, the word preached and read, prayer, meditation, conference, vowes, dayes of humiliation, the use of good company, and good bookes, and all divine Ordinances, and blessed meanes appointed, and sanctified by God, for the procuring and preserving a good spirituall state.

5. It is eager,

5. It is not a lazy, cold, heartlesse, indifferent desire; but earnest, eager, vehement, extremely thirsting, as the parched earth for refreshing showres; or the hunted Hart for the *Water-brookes*. Never was *Ahab* more sicke for a Vine-yard; *Rachell* more ready to die for children; *Sisera* or *Sampson* for thirst, then a truly humbled soule after Iesus Christ, after bathing in His blood, and hiding it selfe in His blessed righteousnesse. This desire deads the heart to all other desires after earthly things, gold, good-fellowship, pleasures, fashions, even the delights of the bosome-sinne, &c. All other things are but drosse and dung, vanity and vile, in respect of that object it hath now found out, and affects. As *Aarons* Rod, managed miraculously by the hand of divine power, swallowed up all the other Rods of *Pharaohs* Sorcerers:

c Then will He say, I have discerned mine owne misery; my poverty and nakednesse, and I have found a Treasure, Christ Jesus *and his righteousnesse*: It shall goe hard but I will get it. Yea, but there is a price put upon it. It must cost thee deare; a great deale of sorrow, trouble and other crosses. Tush, tell me not of any price, speake not of that: whatsoever I have shall goe for it. I will doe any thing for it. Why wilt thou curbe thine affections? Wilt thou give up thy life? Wilt thou be content to *sell all that thou hast, &c.* I will doe it with all my heart. I am content to sell all that I have. Nothing is so deare unto me, but I will part with it; my *right hand*, my *right eye*; Nay, if Hell it selfe should stand betweene me and Christ; yet would I passe thorow the same unto him. This is that violent affection, that God puts into the hearts of *those, who seeke Him in truth*, that they will have Christ, whatsoever it cost them, *D. V.*

So

So this spiritual desire, planted in the heart by the holy Ghost, eates up and devoures, as it were, all other desires, and over-eager affections after worldly contentments, as worthlesse, vaine, transitory; as empty Clouds, Wells without water, Comforters of no valew. We that deale with afflicted consciences, heare many times some expressions of this impatient violent desire in troubled mindes. *I have borne nine children*, said one, *with as great paine, I thinke, as other Women: I would with all my heart, beare them all over againe, and passe againe thorow the same intolerable pangs every day, as long as I live, to be assured of my part in Iesus Christ.* Complaining another time, that she had no hold of Christ, it was said unto her: But doth not your heart desire, and long after Him? *Oh!* sayes she, *I have an Husband and Children, and many other comforts; I would give them all, and all the good I shall ever see in this World, or in the World to come, to have my poore thirsty soule refresht with that pretious blood of His, &c.*

6. It is growing, from appetite to [d] endeavour; from indeavour to action; from action to habite; from habite to some comfortable perfection and tallnes in *Christ*. If it be quite quencht and extinguished when the spiritual anguish and agony is over, or stand at a stay, never transcending the nature of a naked wish, it is to be reputed rootlesse, heartlesse, graceless. There are Christians that lye as yet, as it were, strugling in the wombe of the Church; who for a time at the least, live spiritually, onely by grievings and groanes, by hearty desires, eager longings, and affectionate stirrings of spirit, &c. There are also Babes in *Christ*; young men in *Christ*, strong men in *Christ*, old Christians. A perpetuall infancy argues a nullity of sound and saving Christianity. The Childe that never passeth the stature and state of an Infant, will prove a Monster: He that growes not by

[d] It is not a poore, faint wishing & woulding- - But a mighty and effectuall desire, that doth bring forth an endeavour. It makes a Man put forth Himselfe, to effect the thing desired. He wisheth to obey, as a resolute Souldier wisheth victory, so as Hee will fight for it, and draw his weapon, and meet his enemy in the face, and hazard limme and life, and give and receive blowes, & leave nothing undone, that his wit serves him to thinke of, for the atchievement of victory. *Whately, Gods Husb, cap 15.*

6. It is growing.

the sincere milke of the Word is a true Changeling, not truly changed. He that rests with contentment, upon a desire onely of good things, never desired them savingly. But here, lest any tender conscience be unnecessarily troubled, I must confesse; It is not so growing, as I have said, or not so sensibly at certaine times; as while the pangs of the New-birth are upon us, in times of desertion, temptation, &c. Though even then, it growes in an holy impatiency, restlesnesse, longing, &c. Which is well-pleasing unto the *Father of mercies* in the meane time: And which Hee accepts gratiously, untill he give more strength.

Chap. X.

Two especiall times Wherein the former Principle is to be applyed.

The doctrine concerning these desires to be applied only in times of

THE Point thus cleared, is very sweet and soveraigne; but so that no carnall man must come neere it, no stranger meddle with it; much lesse, Swine trample upon it. It is a Jewell for the true hearted *Nathanaells* wearing alone. Nay, the Christian himselfe, in the time of his Soules health, height of feeling, and flourishing of His Faith, must hold off His hand: Onely, let Him keepe it fresh and orient in the Cabinet of His memory, as a very rich Pearle against the Day of spirituall distresse. As pretious and cordiall waters are to bee given onely in swoonings, faintings, and defection of the spirits: So this delicious *Manna* is to be ministred specially, and to be made use of, in the straits

and

and extremities of the Soule. At such times, and in such cases as these: In

1. The strugglings of the New-birth.
2. Spirituall Desertions.
3. Strong temptations.
4. Extraordinary troubles upon our last Bed.

Struglings at the New-birth.

1. For the first. When thou art once come so farre as I intimated before: To wit, that after a thorow conviction of sinne, and sound humiliation under Gods mighty hand, upon a timely and seasonable revelation of the glorious Mystery of Christ, His excellencies, invitations, His truth, tender heartednesse, &c. (For the desire, I speake of, is an effect and affection wrought ever immediately by the Gospell alone;) I say, when in this Case thine heart is filled with vehement longings after the Lord of life: If thou be able to say with *David*, *My soule thirsteth after thee, as a thirsty Land*: If thou feele in thy selfe an hearty hunger and thirst after the favour of God, that Fountaine opened for sinne and for uncleanesse, and fellowship with *Christ*; Assuredly then the *Well of life* is already opened unto thee, by the hand of thy faithfull Redeemer, and in due time thou shalt drinke thy fill. He that is *Alpha* and *Omega*, the Beginning and the End; the eternall and unchangeable God hath promised it. And amidst the sorrowes of thy trembling heart, and longings of thy thirsty soule, thou maist even challenge it at his hands with an humble, sober, and zealous confidence. As did that [f] *Scottish Penitent*, a little before his Execution: He freely *confessed his fault, to the shame*, as Hee said, *of himselfe, and to the shame of the Divell, but to the glory of God.* Hee acknowledged it to be so hainous and horrible, *that had he a thousand lives, and could he die ten thousand deaths, hee could not make satisfaction. Notwithstanding*, said hee, *Lord, thou hast left mee this comfort in thy Word, that thou hast said; come unto me*

Psal. 143.6.

[f] See the preface written by *G. Abbot*, Doctor of Divinity; before the Examinations, and conviction of *George Sprot*, Notary in Ayemouth, pag. 23.

all yee, that are Weary and laden, and I will refresh you. Lord, I am Weary; Lord, I am heavily laden with my sinnes, which are innumerable. I am ready to sinke, Lord, even to Hell, Without thou in thy mercy put to thine hand, and deliver me. Lord, thou hast promised by thine owne Word, out of thine owne mouth, that thou Wilt refresh the Weary soule. And with that, He thrusts out one of his hands; and reaching, as high as He could, with a louder voyce and a strayned, cryed; *I challenge thee, Lord, by that Word, and by that Promise which thou hast made, that thou performe, and make it good unto mee, that call for ease and mercy at thine hands, &c.* Proportionably, when heavy heartednesse for sinne hath so dryed up thy bones; and the angry countenance of God so parched thine heart, that thy poore soule begins to gaspe for grace, as the thirsty Land for drops of raine; thou mayst, though dust and ashes, with an holy humility thus speake unto thy gracious God: O mercifull Lord God, thou art *Alpha* and *Omega*, the beginning and the end; Thou sayst; It is done, of things that are yet to come; so faithfull and true are thy decrees and promises. And thou hast promised by thine owne word; out of thine owne mouth; *that unto him that is a thirst, thou Wilt give of the Fountaine of the Water of life freely.* O Lord, I thirst, I faint, I languish, I long for one drop of mercy. *As the Hart panteth for the Water brookes, so panteth my soule after thee, O God,* and after the yerning bowels of thy wonted compassions. Had I now in possession the glory, the wealth, and the pleasures of the whole world; Nay, had I ten thousand lives, joyfully would I lay them all downe, and part with them, to have this poore trembling soule of mine received into the bleeding armes of my blessed Redeemer. O Lord, and thou onely knowest it, my spirit within me is melted into teares of blood, my heart is shivered into peeces: Out of the very place of Dragons,

Revel. 21. 6.

gons, and shadow of death, doe I lift up my thoughts, heavy and sad before thee: the remembrance of my former vanities and pollutions, is a very vomite to my soule; and it is full sorely wounded with the grievous representation thereof. The very flames of Hell, Lord! The fury of thy just wrath; the scorchings of mine owne conscience have so wasted and parched mine heart, that my thirst is insatiable. My bowels are hot within me; my desire after *Iesus Christ*, pardon and grace is greedy as the *grave, the coles thereof are coles of fire, which hath a most vehement flame*: And Lord, in thy blessed Booke thou call'st and criest: *Ho, every one that thirsteth! Come yee to the waters, &c.* Isa. 55. 1. *In that great day of the Feast, Thou stoodest and criedst* with thine owne mouth, *saying*; *If any man thirst, Let him come unto me, and drinke.* John 7. 37. And these are thine owne words; *Those who hunger and thirst after righteousnesse, shall be filled.* Mat. 5. 6. I challenge thee Lord, in this my extremest thirst after thine owne blessed Selfe, and spirituall life in thee, by that Word and by that Promise, which thou hast made, that thou performe, and make it good unto me, that lie groveling in the dust, and trembling at thy feet, Oh! Open now that promised *Well of life*; For I must drinke, or else I die.

Heare then, and in a word, is thy comfort; *In these hungrings and thirstings of the soule, there is, as it were, the spawne of Faith*, semen fidei, *there is* aliquid fidei *in them*; as excellent Divines both for learning and holinesse, doe affirme: Howsoever, or in what phrase soever it be exprest, sure I am *such desires so qualified, as before, shall bee fullfilled, satisfied, accomplished, possessed of the Well of life*, and that is abundant, to put the thirsting Party into a comfortable and saving state, as I said at first. The words of Scripture are punctuall, and downe-right, for this which I say: *Blessed are they, which doe hunger and*

thirst after righteousnesse, for they shall be filled: Mat.5.6. If any man thirst, let him come unto mee, and drinke, Ioh.7.37. The Lord heareth the desire of the humble, Psal.10.17. Hee will fulfill the desire of them that feare Him, Psal.145.19. The Lord filleth the hungry with good things, Luke 1.53. Let him that is a-thirst, come. And whosoever will, let him take the water of life freely, Rev.22.17. Ho, every One that thirsteth, come yee to the waters, &c. Isa.55.1. I will poure water upon him that is thirsty, and flouds upon the dry ground, Chap.44.3. These longings and desires, this hunger and thirst, before a sensible apprehension, and enjoyment of Christ, arise from a sense of the necessity and want of His blessed Person, and pretious blood-shed; which the afflicted Soule now prizeth before ten thousand Worlds; and for whose sake, is most willing *to sell all*, and to abandon wholly the Divels service for ever: *Those*, after a full entrance into the holy Path, and joyfull grasping of the Lord Iesus in the armes of our Faith, arise partly from the former state of unutterable sweetnesse wee found in Him; partly from the want of a more full, and further fruition of Him, especially when Hee is departed, in respect of present feeling; as in times of desertion, extraordinary temptation, *&c.* In the Passage that is past, I understand the former; in those that follow, the latter.

2. Of desertions.

2. Secondly, Concerning desertions I intend a larger, and more particular discourse; and therefore I passe by them here.

Chap. XI.

Two other eſpeciall times Wherein uſe is to be made of the former Principle.

3. Of ſtrong temptations.

3. THirdly, Wee may have recourſe for comfort to this pretious Point, in ſome ſpeciall temptations of doubtfullneſſe, and feare about our ſpirituall ſtate; When ſpirituall life is runne, as it were, into the roote, in ſome particulars; and actuall abilities to exerciſe ſome graces, and diſcharge ſome duties, are returned to nothing for the preſent, but groanes, deſires, and longings to doe, as God would have us.

For inſtance:

Thou art much afflicted, becauſe thou feeleſt the ſpirit of prayer not to ſtirre and worke in Thee with that life and vigour, as it was wont; but begins to languiſh in the inward man, for lacke of that vitall heate and feeling in the mutuall entercourſe, and commerce betweene God and thine owne Soule; which heretofore many times warmed thine heart with many ſweet refreſhings, ſpringing from a comfortable correſpondence betweene thy holy ejaculations, and his heavenly inſpiration; betweene thine humble complaints at the Throne of Grace, and his gracious anſwers: Nay, it may be, thou throweſt downe thy ſelfe before His Seate of mercy, in much bitterneſſe of ſpirit; and for the time, can ſay little, or nothing; the preſent dullneſſe, and indiſpoſition of thine heart, ſtopping all paſſage to thy wonted prayers, and damming up, as it were, thy ordinary courſe of thy moſt bleſſed heart-raviſhing

conference with thy God in secret. But tell me true poore Soule; Though at such a time, and in such an uncomfortable Dampe, and spirituall deadnesse, thou feelest not thine heart enabled, and enlarged for the present to poure out it selfe with accustomed fervency and freedome; yet doth not that heart of thine, with an unutterable thirst and desire, long to offer up unto his *Throne of Grace*, thy suites and Sacrifices of prayer and praises, with that heartinesse and feeling, with all those broken and bleeding affections, which a grieved sense of sinne, that hangs so fast on, and an holy greedinesse after pardon, grace and neerer communion with his heavenly Highnesse are wont to beget in truly humbled Soules? If so; Assure thy selfe, this very desire is a prayer of [u] extraordinary strength, deerenesse and acceptation with thy God. I say, with that thy mercifull Lord God, who is as farre more compassionately, and lovingly affected to his Child, then the kindest Father to his dearelieſt beloved Sonne, as the infinite love of a tender hearted God, doth surpasse the faint affection of a fraile and mortall man. Suppose thy deerest Child were in great extremity, and should at last grow so low and weake, that it were not able to speake, but onely grone and sigh, and cast its eye upon thee; as one from whom alone, it look't for helpe: Would not thine heart melt over thy Childe a great deale more in that misery, then ever before, when it was able to expresse it's minde? I am sure it would. It is just so, in the present Point. For, *like as a Father pittieth his children: so the Lord pittieth them that feare him.* Nay, and much [x] more, if wee consider the muchnesse and quantity. For look how farre God is higher then man in Majesty and greatnesse; which is with an infinite distance, and disproportion; so farre doth he passe him in tender heartednesse and mercy. See *Isa.* 55. 8, 9.

Thou

[u] *Tametsi sensus omnes nostri dolore occupati sint, & præ mœstitiâ sint præclusæ fauces, Dominus tamen corda nostra pervidet, & pia suspiria exaudit. Imò plus efficient quàm expressæ & disertæ voces, modò spiritus adsit, qui excitet in nobis gemitus illos inenarrabiles, de quibus loquitur Paulus ad Rom. cap 8. Ac nemo piorum est, qui non experiatur, ubi major aliqua tristitia animum constringit, se inter orandum vel balbutire, vel propemodùm obmutescere.* Cal. in Isa Chap 38.

Plerunque hoc negotiũ plus gemitibus, quàm sermonibus agitur, plus fletu, quàm affatu Aug Epist. 121. *Cogitatio tua clamor est ad Dominum.*

Idem in Psal. 141.

Psal 103. 13.

[x] *Si nos qui secundùm naturam diligimus filios, satis tamen profectò eos diligimus: multò magis ille diligit qui diligit ultra naturam* Chrys. in Mat Hom 23.

Thou mayst sometimes upon the awakening, illumination, and search of thy conscience, after some drouzie repose, and deeper sleepe upon the bed of security; some fouler ensnarement, and longer abode in some knowne scandalous sinne; after the Canker of earthly cares, and teeth of worldly-mindednesse have, ere thou bee well-aware, with an insensible pleasing consumption, eaten too farre into the heart of thy Zeale, and other graces: In the apprehension of some present terrour, arising from a more serious, and sensible survey of the now abhorred villanies, and abominations of thine unregenerate time; or from the grieved remembrance of thy falls, and faylings; of thy sinnes, and unserviceablenesse since thy conversion (which I am perswaded, trouble the Christian most, and goe neerest to his heart, &c.) I say, in such Cases, as these, Thou mayst feele such a fearefullnesse and faintnesse to have surprized the hand of thy Faith, that it cannot so presently and easily recover its former hold; nor claspe about the glorious justice, and meritorious blood of *Christ*, with that fastnesse and firmenesse of assent, with that comfort and confidence, as it was wont. So that for a time, Thou mayst lie under the torture of an heavy heart, uncheerfulnesse in all thy wayes, and some degree of horrour; because thou canst get no better hold-fast. (But more is thy fault: For, never did deerest Father so lovingly entertaine into his greedy armes, a penitent Sonne, returning from going astray: then our mercifull God, upon thy renewed humiliation, is willing to shine upon thee againe, with the refreshing beames, and blessings of his wonted favour.) Yet tell me true, deare Heart, Though for the present, that pretious and happy prayer of *Paul* for the *Romans, The God of hope fill you with all joy and peace in beleeving,* bee not fulfilled upon thy Soule; Though thy former joyfull feelings be turned into Rom.15.13.

into distrustfull feares: yet doth not that heavy heart of thine desire farre more to be re-comforted with the presence, and pleased face of thy *Beloved*; then crowned with the glory and pleasures of many worlds? Wouldest thou not much rather, feele the hand of thy Faith fastned againe with peace, and full perswasion upon the Person, Pasion and promises of the *Lord Iesus*; then graspe in thy bodily hand, the richest Imperiall Crowne, that ever sate upon any *Cæsars* head? If Satans spitefull craft, taking a cruell advantage of thy present dejection of spirit, doe not hinder thy trembling heart from telling the truth; I know, thou canst not deny this. And then I must tell Thee; These hearty longings, and longing desires in the meane time, untill God give more strength, be right deare to that tender-hearted Father of thine; which doth infinitely more esteeme one groane or sigh from a broken spirit, then *a thousand rammes, or tenne thousand rivers of oyle*; and are most pretious and piercing to that compassionate heart, that poured out it's warmest and deerest bloud to purchase the salvation, and refresh the sadnesse of every truly-humbled Soule. Ground upon it then, and be of good cheere: If thy troubled spirit fild with the sense of the want of it's former sweet, and joyfull feelings, finde in it selfe a true and hearty longing after the supply of that want; a constant, and conscionable pursuit of all holy meanes for the procurement of that supply; I can assure Thee in the Word of life, and truth, in Gods season, Thou shalt be satisfied. *Hee will fulfill the desires of them that feare Him: Hee also will heare their cry, and will save them.* And this blessed promise, for the accomplishment of thy desire, is as surely thine; as the breath in thy Body. He must sooner cease to be God, and deny Himselfe; which is more then infinitely impossible, and prodigious blasphemy, to imagine; then faile in the lest circumstance,

Psal. 145. 19.

or

or syllable of all His love, and promises of life to any One, that heartily loves Him. All the sacred Sayings in His holy Booke, and all those promises of salvation, are signed with the hand of Truth it selfe, and sealed with the bloud of His beloved Sonne; And so are farre surer, then the Pillars of the Earth, or Poles of Heaven: *For Heaven and Earth must passe away, before any title of His Word fall unto the ground.* And therefore, as He will most certainely poure upon the hairy Pate of every One, which hates to be reformed, all the plagues and curses threatned there, even to the least sparke of the flames of Hell; and the last drop of the full vials of His infinite, endlesse, unquenchable wrath: so will He abundantly make good to every upright Soule, sincerely thirsting after Iesus Christ, in the best time, all the promised good in His blessed Booke, and that above all expectation, expression, conceit.

4. Extraordinary troubles upon thy death-bed.

4. Fourthly, Thou maist be diversly distressed upon thy Bed of death.

1. Because of thy sins.

1. Casting thine eye backe upon thy whole life, all thy sins from *Adam* to that houre; and willing, as thou must now take thy farewell, so to take thy fill of repentance; They appeare to the eye of thy conscience farre more in number, and more ougly, then ever before. And no marvaile; for being now sequestred for ever from all worldly comforts, and company; distractions, and diversions, and the cloudes of naturall feare, raised by the dreadfull circumstancss of approaching dissolution; uniting, as it were, & collecting the sight of thy Soule, which imploiments in the world, commerce amongst men, and Sun-shine of outward prosperity, did before too much disperse, dazle, and divert; they are represented far more to the life, and in their true colours. Whereupon, comparing the poore weake nothingnesse, as thou now apprehendest, of thy godly sorrow, hatred,

and

and oppoſition againſt them, with thy preſent apprehenſion of their hainouſneſſe, hatefullneſſe, and horrible number; Thou beginneſt to be dejected, and knoweſt not well what to thinke of thy Selfe. I ſay then, for thy comfort, conſult with thy ſanctified heart, and thou ſhalt finde, and feele an infinite hearty deſire, that thy repentance for them, deteſtation of them, and heart-riſing againſt them, had beene, and now were as thorow, ſound, and reſolute, as ever was in any penitent ſoule, that breathed the life of grace upon earth.

a. Becauſe of thy failings.

2. Secondly, Reviſing now, thy whole Chriſtian converſation; ſpending of Sabbaths, pouring out prayers, reading Scriptures, hearing the Word, love of the Bretheren, dayes of humiliation, workes of mercy, receiving the Sacrament, godly conference, living by faith in all eſtates, &c. Thou mayſt ſee them in this laſt impartiall, cleare, retired examination of thy conſcience, to have been peſtered with ſo many failings, imperfections, deadneſſe of ſpirit, diſtractions, diſtempers; that thou begin'ſt to feare and conceive; *As well never a whit, as never the better*, as they ſay, &c. In this caſe alſo, reflect upon the holy habituall diſpoſition of thy heart, and thou ſhalt feele it thirſting and longing unfeinedly, that all the holy duties and good deeds, that ever paſſed thorow thy heart and hands had beene done in anſwerable exactneſſe to the rules of divine Truth, and if it had ſo pleaſed God, with abſolute freedome from all infirmities.

3. Becauſe of thy ſmall ſtanding in godlineſſe

Thirdly, Thou mayſt be troubled at that time; becauſe, being perhaps, as yet, but of little ſtanding in Profeſſion, thou haſt done God ſo little ſervice, and in that ſhort time, haſt not ſtood on Gods ſide with that courage and life, nor walked in his holy wayes, with that watchfullneſſe and Zeale, as thou mighteſt. And it cuts thy heart the more, becauſe thou haſt ſpent ſo much of thy time, in ſerving thy

ſelfe

selfe and Satan; and expectest now, to enjoy immortall joyes and a Crowne of endlesse blisse. But here is thy comfort. It is the unfained desire, and resolution of thine heart; If the Lord would bee pleased to allow Thee a longer time in this life, and adde many moe yeares unto it; Thou wouldest double thy diligence, and improve all opportunities, to do thy God every way farre more glorious service, then heretofore all the dayes of thine appointed time; Oh! then thou wouldest doe so, and so, &c.

Assure now thy selfe, in these three cases, and troubles upon thy last Bed; this sincere desire of thine upright Soule, will bee graciously accepted of our mercifull God, in the Name of Iesus Christ: As though first, Thy repentance had beene to the full: Secondly, Thy obedience to the height: Thirdly, Thy present promises, vowes and resolutions, for future forwardnesse and fruitfullnesse performed to the utmost. For when all is done, *Iesus Christ* is *All in All*: He alone is the onely Sanctuary and Tower of everlasting safety, for every truly humbled Soule to fly unto, both in life and death; He is made unto us *Wisedome, righteousnesse, sanctification, and redemption.* 1 Cor.1.31.

Sect.3.

SECT.3. PART.2.

CHAP. I.

The first particular malady set downe with a generall Principle for the cure of it.

2. Particular Maladies

I come now, as I promised, to some speciall Cures, and particular application of comfortable Antidotes to divers spirituall Maladies; of which, Christians especially complaine; to those terrours and temptations, which are wont most to afflict sin-troubled, and truly humbled soules.

1. Case of unworthinesse to entertaine Christ offered.

1. I will suppose, thou art effectually and savingly wrought upon, by the Preaching and power of the Word; illightned, and convinced to acknowledge, and feele thy selfe to bee a most sinfull and cursed wretch by nature; lost and forlorne, damned and utterly undone in thy selfe, &c. And upon the opening of the glorious Mystery of the Gospell, and offer therein of the Person, and pretious merits of *Iesus Christ*, for the present binding up of thy broken heart, and endlesse blessednesse, Thou art ravisht with extraordinary admiration and affection, after that *hidden treasure and Pearle of great price*; holding thy

thy selfe happy, that ever thou wast borne; and made for ever, if thou canst get possession of it; but a gone-man, if thou canst not get it, and an everlasting Cast-away. Most willing therefore art Thou *to sell all that thou hast*; prizing it infinitely before the riches, glory and pleasures of the whole earth, &c. In which state, thou hast a strong, direct, and speciall calling, to fill thine hungry soule with *Iesus Christ*; to lay hold upon his Person, *Sufferings*, promises, and all the rich purchases of his deerest blood, as thine own for ever; To take him, as thy *wisedome and righteousnesse, and sanctification, and redemption*; *that so unspeakeable ioy, and full of glory, peace which passeth all understanding*, Evangelicall pleasures, which *neither eye hath seene, nor eare heard, neither have entered into the heart of Man*, might abundantly flow into thine heart, from the *Fountaine of all comfort*. [a] But yet so it is; alledging, that thou art the unworthiest upon earth; the vilest of men; No heart so hard as thine; thy sinnes farre above ordinary; of an abominable and most abhorred streine, of *a scarlet and a crimson* die: for thou hast done so and so; sinned many and many a time against that Divine, nay, and even naturall light; which stood in thy Conscience, like an armed man; persecuted the Saints, lived in Sodome, &c. And that which troubles thee most of all, for all these sinnes, thy sorrow is very poore and scant, in no proportion to thy former hainous provocations. I say, upon these, and the like mistaken grounds, Thou very madvisedly professest, but against thine owne Soule, That as yet, Thou canst not, thou dar'st not, Thou wilt not meddle with any mercy, apply any promise, or be perswaded, that *Iesus Christ* belongs unto Thee. What? Such a vile, unworthy, abominable wretch as thou! to expect such glorious things; to come neere so pure a God; to lay violent hands upon the Lord of life, and looke for everlasting blisse! Alas! Say what you will

1 Cor. 1, 30.
1 Pet. 1 8.
Philip. 4. 7.
1 Cor. 2. 9.

[a] Though it be a truth cleerer then the Sunne beames, that a broken hearted sinner ought to imbrace mercy so strongly inforced: yet there is no truth, that the heart shutteth it self more against, then this, especially in sense of misery, &c. *Doctor Sibs in his Preface to the B. R.*

will, saist thou, as yet I cannot, I dare not, I will not. Whereupon Thou wilfully, as it were, liest still upon the Racke of much spirituall terrour, and trouble of minde; and which is a miserable addition and mischiefe, for which thou maist thanke thy selfe; art all the while farre more liable, and liest much more open to Satans most horrible injections, & cruellest temptations to selfe-destruction, despaire, plunging againe into former pleasures of good-fellowship, & the like.

The cure of one in the former case by

It grieves me to consider, how fearefully and falsly thou deceivest thine own heart, in a point of so great importance, to thy much spirituall hurt, and further horror. Why, therefore art thou most welcome to *Iesus Christ*; because thou art so sensible of thy [b] spirituall misery and beggery; because thou art so vile, so abominable, so unworthy and wretched in thine owne conceit, * *Those that be whole, need not a Physitian; but they that are sicke. Christ came not to call the* [c] *righteous, but sinners.* And in this respect, He is said to [d] *iustifie the ungodly*; and to die *for the* [e] *unjust*; And to seeke those *that find themselves lost.* [f] And therefore, that which thou makest thy greatest discouragement to come unto Christ, should be, and in truth is, the greatest encouragement, to cast thy selfe with confidence into the bosome of his love.

A generall Principle, That he which is truly weary of his sins, hath a comfortable Calling to lay hold on Christ

But before I come to speake more fully to the Point, Let me premise this Principle:

When a Man is once sincerely humbled under Gods mighty hand, with sight of sinne, and sense of divine wrath; so that now all his former wicked

[b] *Vt quisq; abjectissimus erit, tantum abest quin desperationis causa sit sua paupertas, ut inde potiùs debeat animum colligere ad Christum quærendum. Sed meminerimus non alios censeri pauperes, nisi qui sibi ipsis tales sunt: hoc est, qui suæ inopiæ sensu oppressi jacent,* Musc. in Mat. cap. 11.

* Mat. 9. 12, 13.

[c] *δικαίους, id est, eos, qui sibi justi videntur, sive qui se justos esse somniant, quod fuit Phariseorum dogma: quibus opponantur peccatores, id est, Qui suorum peccatorum sensu vulnerati ad unam Dei misericordiam confugiunt* Beza in Loc. ad Rom. 4. 5.

[d] 1 Pet. 3. 18. [e] For our encouragement to a thorow worke of bruising, and patience under Gods bruising of us, let us all know, that none are fitter for comfort, then those that thinke themselves furthest off. Men, for the most part, are not lost enough in their owne feeling, for a Saviour. A holy despaire in our selves, is the ground of true hope. D. Sibbes Bruised R pag. 43.

waies

wayes, pollutions, and provocations of Gods pure eye, lie so heavy upon his heart; that hee is truely weary, willing to be rid of them all, unfainedly thirsting after the bloud and holinesse of *Christ*: And therfore as well content to take upon him His sweet and easie yoke, for to please Him in New-obedience for the time to come; as to partake of the merit of His Passion, for the present pardon of his sinnes; I say then He must conceive, that Hee hath a sound, seasonable, and comfortable calling, to lay fast hold upon *Iesus Christ*, and to bee undoubtedly perswaded, that He hath his part and portion in Him. And besides, that Gods blessed Word determines it, Hee may the rather assent unto the season, and the more boldly beleeve; Because Hee hath now found, and feeles by his owne experience, the practise of that double pollicy of the Divell, so often discovered unto Him heretofore by Gods faithfull Messengers, to wit, that whereas He was a long time most industrious to keepe his heart resolutely stubborne, and unstird against the might and piercing of the most powerfull Ministry, and when at any time He once perceived it to begin to worke upon him, raised all posible opposition against His yeelding: So now, when He is truly toucht indeed and resolute to abandon His Hellish slavery for ever; Hee labours might and maine, with all restlesse cruelty and malice, to keepe His conscience continually upon the Racke. To this purpose, He objects and urgeth to the utmost, the hainousnesse of His former sinnes, the fiercenesse of Gods wrath, which he cunningly concealed before; the littlenesse of his sorrow; His unworthinesse to meddle with any promise, and the like. And whats the reason, thinke you, that He who was so dawbing before, is now so downe right; he that was so indulgent before, is now so desperately bloudy, and for nothing but despaire and damnation? It is easie

to tell; For that foule Fiend knowes full well, if a poore Soule in the ſuppoſed caſe, and ſuch a truely humbled ſtate, hall but come now, when Chriſt cals Him, and *ſet to His ſeale, that God is true*, which not to doe, ſhall ever be an unmannerly madneſſe, and wilfull cruelty to a mans owne conſcience, he is then quite gone out of his kingdome of darkeneſſe, and an immortall Soule is pull'd out of his helliſh Paw for ever. This is the true reaſon, why hee ſo rageth when Hee ſees a weary Soule make towards Ieſus Chriſt for reſt. I have often foretold you of Satans method and malice, in managing His temptations in this kinde, that being fore-warned, yee may bee fore-armed. He plots firſt, and prevailes with moſt amongſt us, to keepe them from terrour and trouble for ſinne. But if they be once happily wounded that way, then His next plot, is to allay and take away the ſmart by outward mirth; or dawbe and draw over a skinne onely with unſound and ſuperficiall comfort. But if Hee find that it bleeds ſtill, and will not bee ſtanched, but onely by the blood of Chriſt, & that no earthly pleaſure can any whit aſſwage the paine; then in a third Place doth he caſt about, and contend with all cruelty, to keepe the poore Soule in a perpetuall, ſad, ſlaviſh trembling; that it may not dare to meddle with any comfort, or apply the promiſes; but cheriſhing the bruiſe againſt the counſell of the Prophets, bleede inwardly ſtill. And this Point Hee plies with more eagerneſſe and fury, becauſe the very next ſtep, to wit, but even reaching out of this ſpirituall Gulfe and griefe for ſinne, towards the merciſull hand of Chriſt, holden out to help him up, is the next and immediate act, by which a man is quite, and for ever pul'd out of his power, and put into the Paradiſe of grace.

Or in a word, and ſhorter thus; Though thou commeſt freſhly out of an Hell of hainous ſinnes;

and

and hitherto hast neither thought, or spoke, or done any thing but abominably: yet if now with true remorse thou groanest under them all, as an heavy burden, and sincerely longest for the Lord Jesus, and newnesse of life; thou art bound presently, *ipso facto*, as they say, immediately after that Act, and unfained resolution of thy soule, to take Christ Himselfe and all the promises of life as thine owne for ever. All delayes, demurrs, exceptions, objections, pretexts, standings out, scruples, distrusts, and contradictions to the contrary, are dishonourable to Gods mercy and free grace, disparagement to the Promises, derogatory to the Truth and tenderheartednesse of *Jesus Christ*; an unnecessary detainment of the Soule in terrour, and onely a gratification of that *roaring Lyon*, whose trade is to teare soules in peeces, and torture them all He can. For as soone as we are *poore in spirit*, wee are presently *blessed*, *Mat.* 5.3. As soone as we are weary of our sinnes, the Hand of Christ is ready to take off the burden, *Mat.* 11.28. As soone as we thirst, in the sense I have said, *the Fountaine of the water of life*, is set wide open unto us, *Revel.* 21.6. As soone as wee have got *contrite and humble spirits*, wee become royall Thrones, for the *High and lofty One that inhabiteth eternity*, to dwell in for ever, *Isa.* 57.15.

Chap. II.

The first particular argument to be applied for the cure of the former Maladie.

2. Particular arguments.



And now come and take abundantly mighty Arguments, and invincible motives, which neither Man, nor Divell, nor naturall distrust can ever, any waies possibly disable, Not to lye any longer, being in the proposed and supposed state, upon the racke of terrour; but to lay hold upon the *Rocke of eternity*. I meane, to rest and establish thy trembling heart upon the *Lord Iesus*, with everlasting peace and safety, and after walke watchfully and fruitfully in the holy way, untill thine ending houre.

1. Christs goodnesse which is seene in that,

1. Christ is ready to entertaine all.

1. And first, take notice, that *Iesus Christ, God blessed for ever, keepes an open house* for all such hungry and thirsty soules. *Let him that is a thirst, come. And Whosoever will, let him take the Water of life freely, Rev. 22. 17. Whosoever will.*] In whose heart soever the Holy [a] Ghost hath wrought an effectuall, [b] earnest, hearty will; that supernaturall sincere desire

[a] *Quomodò dicit, qui vult; quum alibi dicat Christus; nemo venit ad me nisi Pater, qui misit me, traxerit eum? Iob. 6. 44 Et Paulus dicit, non est volentis, neq; currentis, sed miserentis Dei, Rom. 9. 16. Resp. Sic loquitur Iohannes, non quod in hominis arbitrio situm sit propriâ sponte accedere & haurire aquam vitæ, sed quia ille idem, qui invitat ad vitæ aquas, etiam sitis indit ardorem, animum et vires suppeditat, ut veniamus: imò vero efficit ut ex nolentibus volentes fiamus: quo omnis gloria adipsum redeat, nõ penes nos resideat.--Deus est qui agit in vobis et ut velitis, et ut efficiatis pro bona voluntate*, Phil. 2. 13. Marlorat in loc. Christ together with bidding *Lazarus* come out of his grave, inspired into him power to rise. [b] *Whosoever will*] It may be here said: who is it that would not be saved? Men indeed love to walke in wicked waies.--but they love not damnation; willingly would they be saved: How then is it said here; let him, that will, take of the waters of life freely? Surely here is no more, then that he saith before He will give to him that is a thirst of the waters of life freely, Cap. 23. For he that thirsteth hath a Will; and he that thirsteth not, hath not a Will For this yee must know, that the Will is not here put for every light desire, or for every wish, that a Man doth within his heart; when, as I said before, he walketh in the way of destruction, and committeth the things that deserve damnation, and yet would be saved, &c *Giffard in Loc.*

described

described before, which prizeth the *Well of life* before the whole world, and is ever accompanied with an unfained resolution, to *sell all* for the *Pearle of great price*; I say, such an one may come and welcome, and that without bidding, and drinke his fill of the Rivers of all spirituall pleasures. If there were no more, but this, this is more then enough to bring thee to *Iesus Christ*. If a Proclamation should bee made that such or such a great Man kept open house for all commers, there need no more to bring in all the poore hungry people in the Country, without any further waiting or inviting. But here above all degrees of comparison, the hunger is more importunate and important; the Feast-maker more faithfull and sure of his word; the fare more delicious and ravishing: And why dost thou refuse? Thou hast a warrant infinitely above all exception. The Lord of life keepes open house for all that *will* come: And thou knowest in thine own Conscience, and canst not deny, but that He hath already [c] honoured thee with that singular favour, as to plant in thy Soule a *will* this way with a witnesse, as they say; For what wouldest thou not part with, to have assurance of thy part in *Iesus Christ*? What wouldest thou not give, if it might be bought, to heare Him speak peace unto thy Soule, and say sweetly unto it, I am thy Salvation? And therefore if thou come not in presently, and take the comfort of this precious Place and Promise; *setting to thy seale, that God is true*; Consider by the premisses, whether thy terrours and temptations be not justly upon thee in the meane time.

2. If this will not serve, which God forbid; then in a second Place, thou art *invited* solemnly, by the Feast-maker, as it were, Himselfe with his own mouth, which is an infinite mercy, [d] honour and comfort: *Come unto me all yee that labour and are heavy laden, and I will give you rest*, *Mat.*11.28. Here is

[c] He that willeth then, even he that is athirst for the waters of life, let him give all the praise to God, who hath endued him with that grace; & let him know, that were it not for the grace of God, he should never have had any will to come to those waters, *Idem. Ibid.*

2. He invites.

[d] *O quàm stupenda pietas! Quam mira Dei dignatio! Quem rogare debuimus, ut nos recipere dignaretur; ab ipso rogamur, ut ad eum venire dignemur* Gres. De Verbis Domini, venite, &c.

is no exception of sinnes, times or Persons. And if thou shouldest reply, Yea, but alas! I am the unworthiest man in the world, to draw neere unto so holy a God; to presse into so pure a presence; to expect upon the sudden such glorious, spirituall, and heavenly advancement; most impure, abominable, and beastly wretch that I am! readier farre, and fitter to sinke into the bottome of Hell, by the insupportable weight of my manifold hainous sins: I say then, the Text tels thee plainly, that thou mightily mistak'st; For therefore onely art thou fit, because thou feelest so sensibly thy unfitnesse, unworthinesse, vilenesse, wretchednesse: The sorer and heavier thy burden is, the rather shouldest thou come: In a word, it appears by thine owne words, expressing such a penitent apprehension of thy spirituall poverty; that thou art the only man, and such as thou alone, which Christ here specially aimes at, invites and accepts.

3. Thirdly, *Hee knowing our frame*, our sluggish, dull and heavy disposition; our spirituall lazinesse, naturall neglect of our owne salvation, and loathnesse to beleeve, adds in another Place, to ordinary invitation, *a stirring compassionate, and quickning* [c] *compellation*, or rather, [f] exclamation: *Ho*, saith He, *Isa.* 55. 1. *Every one that thirsteth, come yee to the Waters, &c.* And lest any thinke He shall come to His cost, or should bring any thing in His hand, Hee calls upon *Him that hath no money*; and thus doubles his cry: *Come yee, buy and eate; yea come buy wine and milke Without money and Without price.* O most blessed and sweetest lines! So full of love and longing, to draw us to the Well of life, that besides that holy pang of compassion and excitation, *Ho*, He cryes thrice, *Come, Come, Come!* Yea, but mayst thou say, Alas! I am so farre from bringing any thing in my hand, that I bring a world of wickednesse upon my heart; and that above ordinary, both in notoriousnesse and

3. He invites with earnest compellation.

c הוי *O, Heus vocandi, Isa* 55. 1. Buxtorf.

f *Et est particula exclamandi*, Zechar. 2 6. הוי *O* 6 *Fugite è terra Aquilonis* Isa 55. 1. הוי *O omnis sitiens*, Pagnin *Exclamat Propheta, velut contentâ voce, Heus: quia tantus est hominum torpor, ut difficile sit admodùm eos excitari ---Stupore remissum magnis clamoribus & assiduis excuti necesse est. quo turpior magisq; stupenda est eorum pigrities, qui ad hanc exhortationem surdi sunt, vel tam acriter stimulati, torpori suo adhuc indulgent.* Calv. in Loc

and number, and therefore I am affraid the hainousnesse of my sinnes will hinder my acceptation; though the invitation be most sweet and pretious: Be it so; yet the Spirit of God in the same *Chapter* doth purposely meet with, and remove that very scruple: *Let the Wicked*, saith He, *forsake his Way, and the unrighteous man his thoughts:* (And this is thy Case; Thou art unfainedly set against all sinne both inward and outward) *and let him returne unto the Lord, and hee Will have mercy upon him, and to our God, for he will abundantly pardon*, vers.7. Hee will not onely *have mercy upon thee*, but he will also *abundantly* pardon. He will [1] *multiply* His pardons, according to thy provocations, and that with [g] *superabundance, Rom.*5.20.

4. If all this will not yet doe; Hee descends out of the infinite riches *of his grace* to a miracle of further mercy; For the mighty Lord of Heaven and earth sends Ambassadours unto us, dust and ashes, wormes and no men, *to beseech us to be reconciled unto him. Now then we are Ambassadours for Christ, as though God did beseech you by us; Wee pray you in Christs stead, be yee reconciled unto God*, 2 *Cor.*5.20. What man can possibly ponder seriously upon this Place; but must be transported with extraordinary admiration; nay, adoration of the bottomlesse depth and infinite height of Gods incomprehensible, everlasting & free love: We most abhorred, vile wretches, are the Offenders, Traitors, Rebels and enemies, and ought to seek & sue unto him first, upon the knees of our soules, trembling in the dust: & if it were possible with teares of blood; and yet he begins unto us, intreating us by his owne Son, and his servants the Ministers, to come in; accept his favour and grace, enter into the *wise & good way*, which is [1] *pretious, profitable, honorable and pleasant*, that he may hereafter set upon our heads everlasting Crownes of glory and blisse.

[1] רבה a דרה Quod est multiplicare.

[g] Οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. Gratia è cœlo tantâ copiâ fuit effusa, ut peccatum non aquârit modo, sed etiam infinitis partibus superârit. Beza.

4. He intreates.

[1] See Prov.3.13,15, 16,17.

An earthly Prince would disdaine, and hold it in foule scorne to send unto his inferiour for reconcilement; especially, who had behaved himselfe basely & unworthily towards him, & justly provoked his royall indignation. Would not the King of *Spaine*, thinke you, so great a Monarch, hold it an inexpiable dishonour and indignity, to send Embassadours now, and sue unto the *Hollanders*, so farre below him, for reconcilement and peace, promising and assuring them of an entire restitution, and exercise of all their [k] Ancient rights, priviledges, liberties and fundamentall Lawes; that they should not need to feare, *that greatest* [l] *tyranny, and severest kinde of persecution under heaven*, the *Spanish Inquisition*; that hee would resume his former [m] Oath, the Popes dispensation, for which begun all the trouble, &c. Rather then hee would do it, Hee hath paid already a good

[k] These *Spanyards* being meere strangers, having no naturall regard in their government to the maintenance of those Countries and people, in their ancient & naturall manner of their peaceable living, as the most Noble and wise Emperour *Charles*; yea and as his Son *Philip* himselfe had, whilst hee remained in those Countries, and used the Counsels of the States and Natives of the Countries, not violating the ancient liberties of the Countries: but contrariwise, these *Spanyards* being exalted to absolute government, by ambition, and for private lucre, have violently broken the ancient Lawes and Liberties of all the Countries, and in a tyrannous sort have banished and destroyed, without order of Law, within the space of few months, many of the most ancient and principall Persons of the natural Nobility, that were most worthy of government. And howsoever in the beginning of these cruell persecutions, the pretence wherof was for the maintenance of the Romish Religion; yet they spared not to deprive very many Catholikes and Ecclesiasticall Persons of their Franchises and priviledges: And of the chiefest that were executed of the Nobility, none was in the whole Country more affected to that Religion then was the most noble and valiant Count of *Egmond*, the very glory of that Country; who neither for his singular Victories, in the service of the King of *Spaine*, can be forgotten in the true Histories; nor yet for the cruelty used for his destruction, to be but for ever lamented in the hearts of the naturall people of that Country. See a Book intituled, *A Declaration of the causes, moving the Queen of England to give aide to the defence of the people afflicted & oppressed in the Low-Countryes*, pag. 5, 6. [l] *Phalaris*, and His fellow-tyrants, come farre short of these bloud-hounds, *Heylin*, p. 52. [m] *Philip* the second of *Spaine*, after many preceding vastations and pressures, did lastly by strong hand, and maine force, attempt not only to make himselfe an absolute Monarch over the *Hollanders*, but Turke-like to tread under his feet, all their Nationall and Fundamental Lawes, Priviledges and ancient Rites. To effect which, after hee had easily obtained from the Pope a dispensation of his former oathes (which dispensation was the true cause of the warres and bloud shed since then, &c.) *S. W. R in his Preface.*

while since, [u] *above an hundred millions, and the lives of above foure hundred thousand men*; And is still spending abundance of gold and blood. It is thus indeed with wormes of the Earth, *in Whom there is no helpe*, and whose breath is in their nostrils; But it is otherwise with the King of Kings, *who sitteth upon the Circle of the Earth, and the inhabitants thereof are as Grashoppers, and the Nations as the drop of a Bucket; who bringeth the Princes to Nothing, and maketh the Judges of the Earth as vanity.* He is content to put up at our hands this indignity and affront, if I may so speake. Hee is glad to sue unto us first, and send His Ambassadours day after day, beseeching us to be reconciled unto Him. O incomprehensible Depth of unspeakable mercy, and encouragement to come in, and trust in his mercy, in case of spirituall misery, able to trample under foot triumphantly all oppositions of the most raging Hell, or distrustfull heart!

5. Nay, He *commands* us, *And this is his Commandement, that We should beleeve on the Name of his Sonne Iesus Christ*, 1 *Ioh.*3.23. This command alone of the All-powerfull God, should infinitely out-weigh, and prevaile against all other countermands of Heaven or Earth; flesh and blood, Satan, nature, reason, sense; the whole Creation; all the world: It should swallow up all scruples; doubts, feares, despaires, Comming to *Iesus Christ* with broken hearts, according to this Commandement; It will beare us out against all oppositions, accusations, weaknesses of Faith in the evill times, in the houre of temptation, upon our beds of death, at that last and greatest day. It will be a plea at such times, utterly above all exception, against all allegations, terrours and temptations to the contrary, to say, I was humbled under the burden of sinne, and sence of my spirituall misery: God in mercy offered me His Sonne *Iesus Christ* freely, in the Mystery of the Gospell, by the Ministery of the Word:

[u] The King of Spaine hath paid above an hundred millions, and the lives of above 400 thousand Christians, for the losse of all those countries, which for beauty gave place to none; and for revenew did equall his west Indies: for the losse of a Natiō, which most willingly obeyed him; and who at this day after forty yeeres war, are in despight of all his forces, become free Estates, and farre more rich and powerfull then they were, when he first begun to impoverish & oppresse them, *Idem. Ibid.*

5. He commands.

Word: I thereupon thirsted infinitely for his Person and pretious blood, that I might thereby obtaine pardon and power against my sinnes: He called upon me, and commanded me to drinke my fill of the *Water of life freely*: I accepted His gratious Offer, and according to His Commandement cast my selfe upon the *Lord Christ*, against all the contradictions of carnall reason, and Sophistry of Satan; and since that time, He hath given me power to serve Him in sincerity of heart. This is my ground and warrant even the Commandement of my blessed God; *Thou to drinke when I was thirsty*: Against which the gates of Hell can never possibly prevaile. In thy case then, who thirsts extremely, and upon free Offer, yet refuseſt to drinke, consider how unworthily thou dishonoureſt God, and wrong'ſt thine owne Soule; by suffering the Divels cavils, and the groundlesse exceptions of thine owne distrustfull heart, to prevaile with thee against the direct Command of Almighty God; ° which thou oughteſt to obey against all reason, sense, feares, doubts, despaires and hellish suggestions. *Abraham*, the *Father* of the *faithfull*, did readily and willingly submit to Gods Commandement, even to kill his owne onely deere Sonne with his owne hand; naturally, matter of a great griefe, as could possibly pierce the heart of a mortall man: And wilt thou being broken-hearted, stand off from beleeving, and refuse when Hee commands thee to take His owne onely deere Sonne; especially sith thou takeſt with Him, the excellency and variety of all blessings both of Heaven and Earth; a discharge from every moment of the everlasting paines of Hell; Deeds sealed with his owne blood, of thy Right to the glorious *Inheritance of the Saints in light*. In a word, even P *all things*, the most glorious Deity it selfe, blessed for ever, to bee enjoyed thorow Him, with unspeakeable & endlesse pleasure thorow all

° Obey the commandement, which commands thee to believe against all unbeliefe, and above all beliefe, and to hope above hope, that is, in infinite doubtings, to believe; in all despaires to hope; and when all reasons, grounds, meâs & hopes are wanting, yet to believe only, because God commands thee so to do. Though nature, reason, sense, and thy own heart, & faithlesse feares, and al creatures forbid thee so to do, saying, *That thy strength and hope is perished from the Lord*, *Lam* 3 Yet obey, and believe none of these, but Gods Commandement, commanding thee to believe his promise against them all, and so to honour Him as God, above them al in power, mercy, truth and faithfulnesse, *Throgmorton of Faith*, *p.* 194.

P 1 Cor. 3. 22.

all eternity? Prodigious [q] madneſſe, cruelty to thine owne Soule, or ſomething at which Heaven and Earth, Man and Angell, and all creatures may ſtand amazed, That thou ſhouldeſt ſo wickedly, and wilfully, *forſake thine owne mercy, and neglect ſo great ſalvation.*

[q] *Nullum genus inſipientiæ infidelitate, (ut ſic loquar) inſipientius,* Bern. de conſid.

6. Laſtly, leſt He ſhould let paſſe any meanes, or bee any wayes wanting on His part to drive us to *Chriſt* and ſettle our ſoules upon Him with ſure and everlaſting confidence, He alſo [r] *threatneth: And to whom ſware He, that they ſhould not enter into his reſt, but to them that beleeved not? Heb.* 3. 18. Wherein Hee expreſſeth extremeſt anger; unquenchable and implacable indignation: Hee *ſweares in his wrath,* that no unbeleever ſhall ever enter into His reſt, In the Threats of the Morall Law, there is no ſuch Oath, but a ſecret reſervation of mercy, upon the ſatisfaction of divine juſtice ſome other way. But herein the Lord is peremptory, and a third way ſhall never be found or afforded the Sonnes of men. Neglect of ſuch a gratious Offer, of ſo great ſalvation, muſt needs provoke and incenſe ſo great a God extraordinarily; For with prodigious ingratitude and folly, it flings, as it were, Gods free grace in His face againe; and ſinnes againſt His mercy. Suppoſe a mighty Prince, paſsing by all the royall and noble blood in Chriſtendome, many brave and honourable Ladies, ſhould ſend to a poore maide, bred in a baſe Cottage, borne both of beggerly and wicked parents; offer her marriage, and to make her a Princeſſe: and ſhee then ſhould fooliſhly refuſe, and reject ſo infinitely undeſerved, and unexpected advancement. As ſhe might therupon be juſtly branded for a notorious Bedlam; ſo would not ſo great a Prince, thinke you, be mightily enraged, at ſuch a dung-hill indignity, and peeviſh affront? The *Prince of peace,* upon whoſe thigh is written *King of Kings, and Lord of Lords;*

6. He threatens.

[r] *Dicitur, inquit, Deus etiam jurâſſe, hoc eſt, jure jurando interminatus eſſe, non ingreſſuros eſſe in ſuam requiem. Quibuſnam verò? Non ſanè omnibus: ſed ſolis illis cõtumacibus: Cogitate igitur, & vobis juratam hanc Dei interminationem incũbere, ſi non obediatis Deo, per Evangelium vos hodiè vocanti,* Par. in Loc.

[f] paſsing

[f] The state of mankind is happy, in respect of the Angels which fell; for none of them are, or shall ever be restored to their former state. --- As he who falleth from a steep and high Rock into a deepe Pit or Gulfe, cannot possibly escape death; wheras one, whose fall is lesse may have hope of life: so it is with these wicked Angels, whose sin we may truly call that unpardonable sinne committed against the Holy Ghost. If its objected, that the Angels may repent and so obtaine salvation: We answer, First, that it is impossible, by reason of the nature of their sin, being the sinne against the Holy Ghost, that they should ever truly repent: And secondly, that if they could after some sort repent, yet they are altogether uncapable of salvation; because God hath not taken unto Himselfe the nature of Angels, as He hath done the nature of Man; and so joyning it to Himselfe, who is life it selfe; made it a living and holy nature, *Morton, Of the threefold state of Man, c. 1. Sect 3.* [c] Hos. 2. 19.

[f] passing by more excellent and noble creatures, sends unto thee; whose *Father is corruption, and the worme thy mother and thy sister*, and who in respect of thy spirituall state liest *polluted in thine owne blood*, &c. And offers *to betroth [c] thee unto himselfe in righteousnesse, and in iudgement, and in loving kindnesse, and in mercies:* To Crown thee with all the riches, both of his kingdome of grace and glory, &c. Now, if thou shouldest stand off, which God forbid, as thereupon out of perfection of madnesse thou forsakest thine owne salvation; so thou most justly enforcest that blessed Lord to sweare in his wrath, that thou shalt never be saved.

Thus thou hast heard, how; First, He keepes open house to all such hungry and thirsty soules, *Rev.* 22. 17. Secondly, He invites, *Mat.* 11. 28. Thirdly, invites with an awakening and rouzing compellation, *Isa.* 55. 1. Fourthly, Intreates, 2 *Cor.* 5. 20. Fifthly, Commands, 1 *Ioh.* 3. 23. Sixthly, And threats, *Hebr.* 3. 18. How cruell then is that Man to his owne wounded conscience, who in his extreme spirituall thirst, will not bee drawne, by this sixfold mercifull Cord, to drinke his fill *of the Fountaine of the water of life*, to cast himselfe with confidence, and comfort, into the armes of the Lord Jesus? Which is more then infinitely able to tie the most trembling heart, and that which hangs off most, by reason of pretended doubts, scruples, and distrusts, to that blessed Saviour of his, with all full assurance and [v] perfect peace. How is it possible, but that all

[v] Isa. 6. 3.

or

or some of these should bring in every broken heart, to beleeve; and cause every one that is weary of his sinnes to rely upon the Lord of life for everlasting Welfare?

Chap. III.

The second particular argument to be used for the cure of the former Maladie. Five parts of that argument laid open. The first branch of the fifth Part.

2. Motive; thine offence if thou take him not, in that thou.

But that which I desire principally to presse for my purpose, in the Point at this time is this; Thy Conscience is now awaked, terrified and troubled; and therefore, as I suppose, tender and very sensible, at least, for a time of the least sinne. Every sinne lies now upon thy Soule as heavy, as a mountaine of leade; and therefore thou wouldest not willingly adde, unto thy already insupportable burden, any more weight. All thy youthfull lusts and abominations, stare in the face of thy conscience with griesly and horrible lookes; and therefore for the present, especially, thou art notably scared from a willing provocation of Gods anger, and wounding it afresh with a new sinne. Well, it being thus then; If it appeare unto Thee, that by thy standing off, in the Case, I have supposed thee, from taking Christ as thine owne, applying the promises, as most certainely belonging unto thee, and so putting to thy *seale, that God is true*; Thou dishonourst Him extraordinarily in many respects: Me thinkes then, thou shouldest be mightily moved, without any more adoe, to cast thy selfe presently upon the Lord *Iesus* with comfort and much assurance; Especially, sith thy

thy so yeelding to the Law of faith, is for thy infinite good: And assure thy selfe, thou offendest in the mean time many waies.

1. Art unmannerly.

1. By a sowre and selfe-will'd unmannerlinesse towards Christ; in not comming, when Hee cals thee, *Mat.* 11.28. *It is pride, and high pride,* saith a worthy * Divine, *not to come when thou art called. It is rudenesse and not good manners, not to doe as thou art bidden to doe; yea, so often and earnestly charged to doe.* It would be a foule fault, and unmannerly disobedience for any subject to this kingdome, though never so ragged and tatter'd, or pretending never so much his unfitnesse and unfineneſse to presse into so great a presence, not to come unto the King, if Hee should please earnestly to call upon Him. Disobedience to the Law of faith, and rejecting Gods gracious offer of his Sonne freely, is the greatest and an inexpiable sinne. He hath sworne in his wrath, that such a Refusant shall never enter into his rest.

* *Ward* in his Life of Faith.

2. Doest prescribe him conditions. Isa. 55. 1.

2. By a saucy prescribing unto Him, upon what termes He shall take thee: *Ho,* saies He, *every One that thirsteth, come yee to the waters; and Hee that hath no money: Come yee, buy and eate: yea, come buy wine and milke without money and without price.* Nay, saist Thou, I will either bring something in mine hand, or I will none. Whereas it appeares in the cited place, that Christ cals not only those that are *thirsty*; but also such as *have no mony.*

3. Dost undervalue the worth of his bloud.

3. By undervalewing the unvalewable worth of his *pretious blood.* As though thy sinnes had exceeded the price, that hath been paid for them. Whereas it is called, *Act.* 20.28. *Gods owne blood.* And therfore no want in it, to wash away any sinne, and for ever.

4. Doest disparage the promises of Gods booke.

4. By offering disparagement to all the promises in Gods blessed Booke; Every one whereof doth now sweetly, and upon good ground, invite thee, as it

it were to repose upon it, as upon a sure Word of God, with everlasting rest and safety. But thou giving too much way to the Divells lyes, and the dictates of thine owne distrustfull heart, keepest off and retirest, as though they were too weake, to support thy now troubled and trembling Soule, especially loaden with so many and hainous sinnes. Whereby consider how great indignity, thou offerest to such promises and places, as these, *Isa.* 1.18. *Ezek.* 36.25. *Isa.* 55.7,8,9. & 57.15. Especially, being so strongly backt by Gods blessed Oath: *God willing more abundantly to shew unto the heires of promise, the immutability of His counsell, confirmed it by an Oath: That by two immutable things, in which it was impossible for God to lie, We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,* Heb. 6.17,18. What a mighty strength may that most glorious speech of our all-mercifull God, infuse into our Faith, *Ezek.* 36.11. *As I live,* &c. As if He should have said: As [x] sure, as I am the True, Eternall, Living and Omnipotent God, &c. so certainly, *I have no pleasure in the death of the Wicked; But I* [y] *have pleasure,* that He should come in; take my Sonne, and bee my servant. Vnderstand the same proportionably of every promise: As sure as I have an eternall Essence, and Beeing of a God-head, &c. So certainely will I give freely to every one, that is truely [z] *Weary* of all His sinnes, and [a] *thirsts* unfainedly for mercy and grace, eternall rest, and refreshing in the ever-springing Fountaine of all spirituall and heavenly pleasures. And so of the rest.

[x] *Vivo ego, dixit Dominus Iehova, &c.*] *Iurans per vitam suam id est, Deitatis suæ æternam essentiam, omnipotentiam, & divinam Majestatem ac naturã. Quasi dicat, quàm certum & immotum hoc est, quòd vivam ego, et sim verus æternus, vivus & omnipotens Deus, tam infallibili, tamq; irrefragabili certitudinis argumento nititur hac promissio,* Laurent. Adversus desperationem. [y] *Ut vivo, dulcun Domini Iehovæ, non delector morte improbi: sed delector, quum revertitur, &c.* Jun. Piscat. *Si quæritur genuinus Prophetæ sensus, tantam spem veniæ & vitæ resipiscentibus faci, sic ut illis non sit dubitandum, quin Deus paratus sit ignoscere, &c.* Polan. in loc. [z] Mat. 11.28. [a] Revel 21.6.

In a word, what an unworthy thing is this, That all the pretious promises in the Booke of God, confirmed

firmed with his owne [b] Oath, and sealed with His Sonnes-blood, should suffer dishonour and disparagement, as it were, by thy distrust: As though so many mighty rocks of mercy and truth, were not able to sustaine a poore *bruised Reed?*

[b] *Beati sumus, quorum causâ Deus jurat, sed miseri & detestabiles, si ne juranti quidem credimus*, Tertul.

5. Doest dishonour to 1 Gods free love.

5. By disabling and dishonouring:

1. Gods free love. See *Hos.*14.4. *Ier.*31,3. *Ezek.*16 *Deut.*7.7,8. *Ioh.*3.16. *Eph.*1.5.

If God would not give us *Christ*, without some matter and motives in us; without something done by our selves first; it were something to stand out in such a case: But he gives him most freely, without any respect or expectation at all of any precedent worke or worth on our part. Onely there is required a predisposition in the Party, to take Christ, legall dejection, sight, sense, and burden of sinne; wee must be truly wounded, sensible of the Divels yoke, feele our owne misery; we must prize Him above, and * thirst for Him more then the whole world, &c. A [a] man will not seriously seek after a Physition, before he feele himselfe to be sicke; for ease, before he be prest with the weight of his burden; for a plaister, before he be wounded; for heavenly riches, before he be sensible of his spirituall beggery; for enlargement and pardon, before he finde himselfe in prison; for mercy, before he smart with sense of his misery. Such dispositions then as these serve onely to drive us unto Christ, and to let us see and feel a necessity of Him; but they are infinitely, with more then

* See Luk.4.18.

[a] *Sicut illi, qui morbũ nec agnoscunt, nec sentiunt, medicinam nec curant, nec quærunt, nec applicant: ita gratuitam misericordiã Dei, quæ in Christo proponitur, nemo satis curat, nemo seriò. & rectè quærit & amplectitur, nisi qui agnitione sensu & pavore peccatorum, & iræ Dei adversus peccata contritus & perterrefactus est. Lex enim pædagogus est, urgens & impellens ad quærendam gratiam Dei in Christo. Et ordo divinus est, quod vult quidem Evangelizare, sed pauperibus; vult sanare, sed contritos; vult prædicare dimissionem, sed captivis; vult educere & liberare, sed vinctos, hoc est sub peccatis conclusos; vult consolari, sed contristatos & lugentes; vult respicere, sed ad contritum spiritu; Beneplacitum est Domino, sed super timentes eum; et in eis, qui sperant super misericordia eius; vult reficere, sed laborantes et oneratos; vult coronare misericordiâ et miserationibus, sed caput humiliatum, non turgidum; vult infundere oleum misericordiæ, sed vulneratis, &c.* Chemnit. Exam. p. 2 De Contrit.

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an utter impossibility disabled, by any worthinesse, to draw on Christ. Hee is a *Gift*, *Rom.*5.16. *Ioh.*3. 16. And what is freer then Gift! Nothing is required at our hands, for receiving Him; but emptie handednesse, and sensiblenesse of our owne nothingnesse. Our heavenly Father never did, or ever will sell His Sonne unto any *Iusticiary*; or any, that will needs bee something in himselfe: Hee ever did, and ever will give Him to every poore soule, that is vile in his owne eyes, nothing in himselfe; *labours and is heavy laden*, and willing to take Him as a *Saviour*, and a *Lord*. A full hand can hold nothing; Either it must be empty, or we cannot receive *Christ*. First *thirst*, and then *buy without money, and Without price*, *Isa.*55.1.

Mee thinkes [b] *Chrysostome* doth somewhere set out sweetly, the admirable, and adored frankneſse of this divine bounty.

[b] *If thou Wilt bee adorned With my comelinesse, or bee armed With my Weapons, or put on my garments, or bee fed With my dainties, or finish my iourney, or come into that City, Whose Builder and Maker I am, or build an House in my Countrey: Thou maist so doe all these things; that I Will not onely not exact of thee any price, or paiment for any of these things; but I my selfe Would bee a Debtour unto thee of a great Reward, so that thou Wouldest not disdaine to use my things*, my strength, gifts, graces. *What can be ever found equall to this bounty?*

If God then bee so infinitely good, as to offer His Sonne so freely; and thou so fitted to receive Him; by sensiblenesse of thy spirituall misery, thirsting for his blood, resolving upon His service for the time to come, &c How unadvisedly cruell art thou to thine owne conscience, and unmannerlily proud, that wilt needs stand off still from taking the Lord *Iesus*; and suffer still thy poore trembling soule to lie unnecessarily

[b] *Sive meo voluerit expoliri ornatu, sive armis meis armari, sive mea indui vestimenta, sive dapibus meis delicari; sive iter meum peragere, sive in civitatem pervenire, cujus artifex & conditor ipse sum, sive in regione meâ domum ædificare: ita hæc omnia facere potes, ut non modò nullam abs te harum rerum omnium mercedem exigam, sed ipse tibi magnæ velim esse mercedis debitor, dummodò uti rebus meis non abominaris. Quid huic liberalitati æquale unquâm inveniri potest?* In cap. Matth 24. Homil. 77.

unneceſſarily upon the racke of terrour? Sith thou getſt and gaineſt nothing thereby; but, firſt, Gods diſhonour: ſecondly, Thine owne wilfull torture: thirdly, Gratification of Satans malicious cruelty.

Obiect. 1. But were it not fitter for me, maiſt thou ſay, firſt to amend my life; to doe ſome good workes; to have experience of the change of my converſation; to grieve legally longer, &c. Before I be ſo bold, as to lay hold upon Chriſt, and apply the promiſes.

Anſw. Thou muſt firſt be alive, before thou canſt [c] worke; thou muſt have ſpirituall ability inſpired, before thou canſt walke in the [d] *good way*; thou muſt be juſtified, before thou be ſanctified. Now ſpirituall life is onely then, and never before, or by any other meanes infuſed, but when we reach out an [e] empty hand, and take Ieſus Chriſt into our humbled ſoules. When a poore ſoule weary of all ſinne, according to his [f] *Call*, *Commandement*, and *Counſell*, rowles it ſelfe, as it were, and [g] leanes upon

[c] As for thy doings, thou muſt have that power from God after thy beleeving: Therefore *beleeve* firſt, and thou ſhalt doe after. *Rogers Dedham*, *Doctrine of Faith*, *p.* 150. They may not, for any thing they ſee in themſelves, put theſe promiſes from them. But rather in admiration of Gods wonderfull goodneſſe, mercy, and compaſſion upon ſuch unworthy wretches, to give glory unto God, in beleeving and accepting this mercy ſo freely offered: which they muſt doe, before they ſhall ſee ſuch a thorow change of heart and life in them, as they earneſtly deſire, and for want whereof, they thinke they ought not to beleeve; which is to ſuch, if not the onely, yet the chiefeſt let and hinderance from faith: whereas on the other ſide, when it ſhall pleaſe Gods Spirit, by theſe his free promiſes, to draw them to believe; and though weakly, yet truly to ſtay themſelves upon Gods great mercy, ſo revealed to them: then aſſuredly ſhall they ſee, and feele this change in their hearts, that they know not what to ſay, or thinke of Gods mercy, in pardoning ſuch as they feele themſelves to be. This cannot but breed an unfained love in them to God; with an earneſt deſire, and true purpoſe to glorifie Him; which be the chiefe parts of an holy life, and ſureſt prooſes of ſaving Faith: which can no more want theſe, then true fire can want heate, (though too many carnall Goſpellers thinke otherwiſe) and ſo miſerably periſh. *Culverel Of Faith pag.* 220 *d* 2 Chro 6. 27. [e] I muſt bring unto the receiving of Chriſt, an empty hand: that it may be of *grace*, God will make us let fall every thing, before wee ſhall take hold of Him: though qualified with humiliation, I muſt let all fall, nor truſting unto it, is to make me worthier to receive Chriſt (as ſome thinke.) I ſay, when thus at firſt for my juſtification I receive Him, I muſt let fall anything I have, to lay hold on Him, that ſo He may finde me in my *ſhirt*, as it were, in my *bloud*, *&c.* Matth 11. 28. 1 Joh. 3, 23. Rev. 3. 18. [g] *Thou wilt keepe him in perfect peace, whoſe minde is ſtayed* the

the *Lord Iesus*; then is spirituall life first breathed into it: The vitall operations of grace in all holy duties, good deeds, amendment of life, holy walking, universall obedience, &c. must appeare afterward. *Zacheus* received *Iesus Christ* first into his heart and house, before he was able to *restore* and *distribute*. Casting our selves upon that Lord of life with truth of heart; as our onely jewell and joy we have in heaven, or in earth, with whom we are resolved to live and die; drawes from Him into our soules that heaveuly vertue and vigour, whereby we are afterward inabled to exercise all the functions of spirituall life, and to die to the world, and all worldly pleasures for ever. Herein is thy fault and failing, thou conceivest not aright of Gods free grace; but think'st thou shalt not be welcome, except thou comest with thy [h] cost. Whereas God ever gives His Son freely; and bids thee come, and welcome, and *buy Without money and Without price*.

Obiect. 2. But will it not be presumption in mee, having no good thing in me at all, to bring with me; but comming now, as it were, fresh out of Hell, from a most wicked, impure, abhominable life, to take Christ as mine owne; and all those rich and pretious promises sealed with his blood?

Answ. Enough hath beene already said, to meet with this objection. It is not presumption, but good manners to come, when thou art called. How can he be said to presume, who is both *invited*, and *intreated*; *commanded* and *threatned* to come in, &c. Of which see before. Thou must now in this extreame spirituall thirst of of thine, drinke of the *Water of life*, so freely offered, that thou mayst receive some hea-

on thee, because he trusteth in thee, Isa. 26. 3. *Is stayed on thee*] or leaneth upō thee: סמוך à סמך *Nixus, innixus fuit, incubuit*, Buxtorf. *Fides illa propriè dicitur justificans, quâ incumbimus in Christum ad remissionem peccatorum & salutem* Amesius Medul. Theol. lib. 1. c. 27. Sect. 27. *Credere in Deum est credendo adhærere Deo, inniti Deo, acquiescere in Deo, tanquam in vita ac salute nostrâ omni-sufficiente*; Deut 30 20 Adhærendo ei: Nam ipse est vita tua. Idem. lib. 1 c 3, Sect 15. [Adhærendo] דבק *Hæsit, adhæsit* Buxto.] *Quòd verò fiducia dicitur fructus fidei: verum id est de fiducia, prout respicit Deum in futurum & est spes firma: sed prout respicit Deū in Christo, in præsentia se offerentem, est ipsa fides.* Idem Ibid Sect. 25.

[h] Many despaire of helpe, because of their owne unworthinesse; as though there were no hope of Gods mercy, except wee bring in our gift, and pawne in our hands to him: But this were to discredit the Lords mercies, and to bring into credit our merits; and rather to bind the Lord unto us, then us unto Him: But if our sinnes be great, our redemption is greater; Though our merits be beggerly, Gods mercy is a rich mercy, &c. *Greenham in his Grave Counsels, pag. 9.*

Joh. 1. 12.

venly strength to bee good, and * *power to become the Sonne of God.* Thou must throw thy sinfull soule upon *Iesus Christ*, bleeding and breathing out his last upon the Crosse; as the body of the *Shunamites* childe was applyed to the Prophet *stretching himselfe upon it*; that thou mayst thereby be quickned with desired fruitfulnesse, *filled* by little and little with *all the fulnesse of God*; receiving *grace for grace*: *I am the resurrection, and the life*, saith *Christ*: *He that believeth in me, though he were dead, yet shall he live.*

Ephes. 3. 19. Joh. 1. 16. & 11. 25.

It were execrable presumption for any man, who * purposeth to goe on in the willing practise, or allowance of any one known sin, to believe that Christ is his *righteousnesse* and *sanctification*. But where all sin is a burden, every promise as a world of gold, and the heart syncere for a new way; there a man may be bold. For thee to have pretended part in Christ, wallowing yet in thy sinnes, had been horrible presumption indeed: and for me to have applyed the Promises, and preached peace unto thy remorseleſſe conscience, before the pangs of the New-birth had seazed upon thee, had been damnable dawbing: But in the Case I now suppose thee to be; it is both seasonable and surely grounded; for me to assure thee of acceptation and pardon: and for thee to receive *Iesus Christ* without any more adoe, into the armes of thy humbled soule.

* Faith, and the purpose of sinning, can never stand together, *Perkins Graine of Musterd seed, Conclu. 6.*

CHAP. IIII.

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Two branches more of the fifth part of the former Argument, and the ſeverall particles which belong to the ſecond of them.

2. His ſweet Name.

2. HIs ſweet *Name* : *Exod.* 34. 6, 7. Wherein is prevented, whatſoever may any wayes bee pretended for ſtanding out in this Caſe: as appeares fully before, *pag.*415. *line* 25.

3. His glorious attributes, ſuch are
1. His truth.

3. His glorious Attributes.

1. His *Truth*. *Hee that beleeveth, hath ſet to His Seale that God is true, Ioh.*3.33. Hee that *labours, and is heavy laden* with the burden of ſin, comes to Chriſt for *eaſe*, when He is called; takes Him for his *Saviour* and his *Lord*; and thereupon grounds a reſolute, unſhaken, and everlaſting confidence, that hee is His for ever; *puts to His Seale*, that Chriſt is true; that His pretious promiſe, *Come unto mee all yee that labour, and are heavy laden, and I will give you reſt, Mat.*11.28. is inviolable. Whereby Chriſt Ieſus, bleſſed for ever, is [b] mightily honoured, His truth glorified, and thine owne ſoule with extraordinary bleſſednesse everlastingly enlived. But Hee now that retires in this Caſe, and holdes off, makes Him, who is Truth it ſelfe, a lyar: *Hee that believeth not God, hath made Him a Lyar*, 1 *Ioh.*5.10.

Now what a fearefull indignity is this againſt the

[b] *Si tum pendeat ex nudo quaſi Dei verbo & promiſſione, ſanè quàm poteſt maximè Deum honorat, id quod feciſſe Abrahamum legimus, qui contra ſpem ſub ſpe credidit, Deum, quod promiſerat, potuiſſe etiam facere, ac proinde gloriam Deo tribuiſſe dicitur* —*Voluit hominem ex ſenſu imperfectionis, infirmitatis ac miſeriæ ſuæ, perpetuò, per fidem Chriſti confugere ad gratuitas illas pröiſſiones in Chriſto Ieſu, & ab illis prorſus pendere; eâ quippè re exiſtimavit ſeſe quàm maximè glorificari* —*Iuſtitia illa Chriſti æternanobis imputata, major eſt juſtitiâ hominum & Angelorum omnium: & vita, quæ eſt ex illa juſtitiâ, major eſt vitâ eâ, quæ fuiſſet ex juſtitia operum, ſi fingas Adamum perſtitiſſe in illo ſtatu innocentiæ, in quo tum primum creatus eſt.* Rolloc. in Johan. cap. 3.

Lord God of Truth? Wee see too often how miserable mortall men, wormes of the earth, take such an affront at the hands one of another: For many times, for the *Lie* given them, they throw themselves desperately upon the irrecoverable ruine of their lives, states, soules and posterity, by challenging the field, and killing each other. Which [c] dishonour to the mighty Lord of heaven and earth is the greater, and is much aggravated by the infinite infallibility of the promises. For besides His *Word*, which were more then immeasurably sufficient, He hath added a most solemne *Oath* for our sakes, that we might have greater assurance, and stronger *consolation*.

2. His mercy.

2. His mercy, most directly and specially. And to say nothing of the freenesse of His mercy; which springs only out of the riches of his infinite bountie, and *the good pleasure of his will*: of his readinesse to forgive; otherwise the death of Christ should be of none effect, His blood shed in vaine; the greatest worke lost, that ever was done: of His *delight in mercy*, *Mich.* 7. 18. Mercy in man is a quality, in God it is His [d] nature and essence. Now what we doe naturally, wee doe willingly, readily, unweariedly: As the eye is not weary of seeing, the eare with hearing, &c. [e] A Bee gives honey naturally, never stings, but provoked: When God is angry, it is but, as it were, by accident, upon occasion; drawne unto it by the violent importunity of our multiplied provocations; but He delights in mercy, &c. I say, to say nothing of these; this one consideration may convince us of extreame folly, in refusing mercy in

[c] *Impios extremæ blasphemiæ reos facit, quia Deum mendacij arguunt. Certè Deo nihil pretiosius est, quàm sua veritas: quare nulla illi atrociorinjuria fieri potest, quàm dum hoc honore spoliatur. Ergo ut nos ad credendum incitet, argumentum à contrario sumit. Nam si Deum facere mendacem horribilis est, & execranda impietas, quia tunc quod illi maximè proprium est, eripitur: quis non horreat fidem Evangelio derogare, in quo Deus unicè verax & fidelis vult haberi? — Miraturaliqui, cur tantoperè Deus fidem commendet, cur tam severè damnetur incredulitas. Atqui hîc vertitur summa Dei gloria. Nam cum precipuè veritatis suæ specimen in Evangelio edere voluerit, nihil illi faciunt reliquum, quicunque oblatum illic Christum respuunt.* Calv. in loc.

Insigniter Deum injurijs & contumelijs afficiunt, qui de verbis ejus dubitant, & credere morantur — Magnus Dei cultus fides: magna in Deum blasphemia, incredulitas. Nazianz. Ibid [d] *Deus est misericors suâ æternâ & simplici essentiâ, non autem qualitate aliquâ, nec affectu non passione,* Polan Synt. Theol. lib 2. cap. 23. *Quia Deus naturaliter diligit clementiam, ideò tam facilis est ad ignoscendum peccatoribus,* Calv. in Michæam cap 7.

[e] *Misericordia Dei mella, justitia verò aculeo comparatur* Bern.

such

such a Case, for all the hainousnesse or number of our sinnes: To wit, that no sinnes, either for number, or notoriousnesse, in a truely broken heart, can make so much resistance to Gods infinite mercies, as the least f sparke of fire to the whole Sea, and that is little enough. Nay, as infinitely lesse, as an infinite thing exceeds a finite. Betweene which there is no proportion.

f *Cogita scintillam si in mare ceciderit, nõ poterit stare, aut apparere. Quantum scintilla ad mare se habet, tantum hominis malitia ad Dei clementiam pietatemq; imò verò nõ tantũ modò, sed & longè supra.*

3. His power. For thou art very like thus, or in the like manner, to reason with thy selfe, and cavill cruelly against thine owne Soule: Alas! what talke you of taking *Christ*, the promises of life, and heavenly lightsomenesse; my poore heart is as dark as the very middle of Hell, much harder then a Rocke of Adamant; as cold and dead as the senseleese Center of the earth; as uncomfortable and restlesse almost, as desperation it selfe, &c. It is more then infinitely impossible, that such a dark, hard, dead, comfortles thing should ever be enlightened, softned, quickned, and established with joy, &c.

3. His power for the magnifying whereof compare,

Nã & pelagus, tametsi magnum sit, mensuram recipit: Dei verò clemẽtia et pietas mensuram non habet. Hæc dicam, non quò vas desidiores, sed promptiores reddam. Chry. Tõ 5. de Pœnit.

But marke how herein, thou unadvisedly undervaleweest, and unworthily setst bounds to the g unlimited power of God. Whereas thou shouldest imitate *Abraham, the Father of all them that beleeve, who staggered not at the Promise of God through unbelief: but was strong in Faith, giving glory to God: And being fully perswaded, that What he had promised, hee was able also to perform, Rom.* 5. 20, 21.

g *Credo in Deũ Patrem õnipotentẽ. Vide quàm citò dicitur, & quantũ valet. Deus est, et Pater est: Deus potestate, Pater bonitate. Quàm fœlices sumus, qui Dominum nostrum Patrem invenimus. Credamus ergò in eum, & omnia nobis de ipsius misericordia promittamus. Quia omnipotens est,*

Be advised in this Case:

1. To compare these two things together: *The making of the seven Starres and Orion, and turning the shadow of death into the morning*; And the infusion of heavenly light into thy darke and heavy heart:

1. The creating of Stars in the sky and of light in mans heart.

ideò in Deum Patrem omnipotentem credimus. Nemo dicat non potest mihi dimittere peccata Quomodo non potest omnipotens? Sed dicis ego multum peccavi. Et ego dico, sed ille omnipotens est. Et tu. Ego talia peccata commisi, unde liberari & mundari non possum. Respondeo, sed ille omnipotens est.—Ad hoc nobis est ejus omnipotentia necessaria. August. De temp. Serm. 119.

And doſt thou not thinke, that the ſecond is as eaſie as the firſt, to the ſame omnipotent Hand? Nay, it is eaſier in our owne conceit (to the Divine Majeſty nothing is difficult or uneaſie;) For thoſe glorious ſhining Conſtellations were created of nothing, and nothing hath no diſpoſition to any *Being* at all, much leſſe to any particular exiſtence; but a ſoule ſenſible and weary of its ſpirituall darkneſſe, is in the neereſt and moſt immediate paſſive diſpoſition, if I may ſo ſpeake, to receive the whole *Sun of righteouſneſſe*. Reach but out thy hand in this Caſe to *Ieſus Chriſt*, offering himſelfe freely unto thee, as a Saviour and Lord, and thou ſhalt preſently take poſſeſsion of the *Kingdome of Grace*, and undoubted Right to the everlaſting Kingdome of Glory. The *Prophet Amos* 5.8. preſſeth this Argument of power for ſome ſuch purpoſe. And it may ſerve excellently againſt all pretences and counter-pleas for a ſuppoſed impoſsibility of being illightened and refreſhed in the depth of ſpirituall darkneſſe and diſtreſſe. It may be thou mayeſt ſay unto me, you adviſe me indeed to ſeeke Gods face and favour, &c. But alas! Mine is not an ordinary heart, it is ſo full of guilty ſadneſſe, and horrour for ſinne, that I have little hope, &c. Yea, but conſider, hee that I counſell thee to ſeeke, *made the ſeven Starres and Orion, and turneth the ſhadow of death into the Morning*: And will doe farre greater wonders for thy ſoule, if thou wilt *believe the Prophets, that thou maiſt proſper*. If thou wilt *truſt in Him*, He will quickly turne the tumultuous roarings of thy conſcience into *perfect peace*. *Thou wilt keepe Him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee, Iſa.* 26.3. The *Prophet* therfore to prevent all ſcruples and exceptions in this kinde, cals upon them thus: *Seeke him that maketh the ſeven Stars and Orion, &c.*

2. The bringing hony out of the rocke, and

2. Secondly, lay theſe two together: *To bring hony*

out

out of the Rocke, and oyle out of the flinty Rocke, Deut. 32.13. And to mollifie thine heart, even to thine owne hearts desire; in which there is already some softnesse, else thou couldest not sensibly and sincerely complaine of its hardnesse. And thou must needs acknowledge, that they are both equally easie to the same Almighty arme.

comfort out of thy heart.

3. Thirdly, thou mayst well consider, that it is a farre greater worke *to make Heaven and Earth*; then to put spirituall life and lightsomenesse into thy truly humbled, and thirsty Soule, to which so many pretious Promises are made. And hee, with whom thou hast to doe, and from whom thou expectest helpe, is He, *that made Heaven and Earth, the Sea and all that therein is: which keepeth truth for ever.* Which openeth the eyes of the blind, ---and raiseth them that are bowed downe, *Ps.*146.6. *Which healeth the broken in heart, and bindeth up their wounds. —Who taketh pleasure in them that feare Him: in those that hope in his mercy, Ps.*147.3,11.

3. The Creation of the world, with putting life into thy soule.

4. In such an extremity of helplesnesse and hopelesnesse; In this trembling and terrour of thy heart, thou shouldest call to mind for thy comfort; that he *who establisheth all the ends of the Earth, Prov.* 30.4. And hath *hung* that mighty and massie body *upon Nothing, Iob* 26.7. can most easily stay, and stablish the most forlorne and forsaken Soule, even sinking into the mouth of despaire. Hee that said at first to the Earth, Stand still upon Nothing, and it never stir'd out of its place since the Creation, can easily uphold, fortifie and refresh thine heart in the depth of the most greevous spirituall misery. Even when in the bitternesse of thy spirit, thou cryest, *My strength and my hope is perished from the Lord, Lament.* 3.18.

4. The upholding of the earth with the sustaining of thee.

4. Even his Iustice. *Christs* blood is already payed as a price for the pardon of the sinnes of thine humbled

4. His justice.

bled Soule; and thou wilt needs pay it over againe, or els thou wilt not enter upon the Purchase: As though God did expect and exact the discharge of the same debt twice, which to imagine, were a monstrous intolerable indignity to the most just God. You know full well, what conceit we should hold of that man, who having a debt fully discharged by the Surety, should presse upon the Principall for the payment of the same againe. We should indeed thinke him to be a very cruell, hard-hearted and mercilesse man: Wee should call him a Turke, a Cut-throate, a *Canniball*; farre fitter to lodge in a Den of Tygers, then to live in the society of men. What a fearefull dishonour then is it to the mercifull and mighty Lord of Heaven and Earth; to the righteous Iudge of all the World, to conceive, that having received an exact, [h] and full satisfaction for all our sinnes, by the hearts blood of His owne deere Sonne, should ever require them againe at our hands! Farre be it then from every One, who would not offer extraordinary disparagement, even to Gods glorious Iustice, to entertain any such thought: Especially, sith we have His Word, His Oath, and the Seale of His Sonnes blood for security. And assuredly, we may build upon it, as upon a Rocke of eternall truth; that when we come unto Christ, weary of all our sinnes, thirsting sincerely for Him, and throwing our selves upon Him, as Salvation it selfe; resolved to take upon us His sweet and easie yoke for the time to come; He doth presently, as He hath promised, take off the burden, and free us everlastingly from the guilt and staine; damnation and reigne of all our sins.

[h] *Quemadmodum igitur, si quis in carceris custodiam quempiam nummos ob decem debentem coniiciat, neq; ipsum solùm, sed cum illo, & propter illum simul uxorem, liberos & famulos, veniens verò alius quispiam, qui non solùm solvat decem illos nummos, sed & innumera auri talenta largiatur, vinctùmq; in regiam aulã inducat, et in thronum excelcissimi principatus constituat, atq; honorũ supremi, alteriusq; cuiusvis splendoris participẽ efficiat, iam non poterit amplius Fœnerator decem nummorum debitũ urgere: Ita et nobiscum factũ est. Multò siquidẽ plura quàm debeamus, Christus pro nobis solvit, tantoq; plura, quãto guttulam exiguam pelagus excellit immensum. Noli itaq; diffidere, O homo, cùm tantas bonorum divitias videas, neq; solicitus inquiras quomodo scintillula illa mortis atq; peccati, tanto sit donorum superinducto mari solùta & extincta* Chrys Hom 11. in 5. ad Rom. *Si tanta inæqualitas pretij & redempti, quanta immensi maris & unius guttulæ: quorsum supplementum meritorum, &c?* Chamier. Tom. 3. pag. 249.

But

But now, if thou wilt cast thy selfe upon *Iesus Christ*, rowle thy selfe upon the Promises, being so humbled, spiritually thirsty, and resolved, as thou hast said, and I supposed at the first: For we, who are Gods Messengers, comfort and assure of pardon in such Cases, only upon supposition, that the heart and speeches; all the promises and protestations of the Party and Patient, we deale with, be sincere every way; I say, if thou thus cast thy selfe upon the *Lord Iesus*, and the promises of life, having a well-grounded, strong, and seasonable calling thereunto, being as appeares before, *invited, intreated, commanded, &c.* The case will bee blessedly altered. Thou shalt then doe, as God would have thee; and mightily honour the unvalewable, and [i] infinite dignity of His Sonnes passion, and bloud, the pretious freenesse of all the *Promises*, His *free love*, sweet *Name*, *Truth*, *Mercy*, *Power*, *Iustice*, *&c.* Thou shalt also cut off, and defeate the Divels present fiery darts, and Projects of further cruelty; dis-intangle and unwinde thy selfe out of the irkesome Maze of restlesse terrours, and trouble of minde; crowne thine owne soule in the meane time *With peace that passeth all understanding*, *With ioy unspeakeable, and full of glory*; with Evangelicall pleasures, such as *neither eye hath seene, eare heard, or have entred into the heart of Man*; and hereafter bee most certainely received by that sweetest Redeemer of thine, into those glorious *Mansions* above; *where nothing but light and blessed immortalitie, no shadow for matter of teares, discontentments, griefes, and uncomfortable passions to worke upon; but all ioy, tranquillity and peace, even for ever and ever, doth dwell.*

[i] *Concedimus satisfactionis dignitatem oriri à Persona satisfaciente: ideóque satisfactionem Christi maximè, imò infinitæ dignitatis esse,* Idem. Ibid. pag. 245.

Philip. 4. 7.
1 Pet. 1. 8.
1 Cor. 2. 9.

CHAP. V.

CHAP. V.

The second Maladie of conscience. Three considerations against unsoundnesse proposed for the cure of this Maladie: and three more against unadvisednesse.

2. Case of not feeling comfort.

2. YEa, but may another say, I, in the Case proposed have cast my selfe according to your counsell, upon *Iesus Christ*; and there, by the mercy of God, am I resolved to sticke, come what will come; and yet no comfort comes: What doe you thinke, should I thinke of my selfe in this Case?

Cure in this case to consider.

I thinke in such a Case, it may be convenient, and that such an one hath thereupon some cause and Calling, seriously and impartially, to search and trie His spirituall state. For which purpose ponder seriously upon such considerations as these: some of which may discover unsoundnesse: Others His unadvisednesse.

1. Against unsoundnesse, if thou beest truly humbled.

1. It may bee, the Party is not yet come in truth, to that sound *humiliation, contrition*, spirituall *thirsting*, resolution to *sell all, &c.* required by the reverend * Author in that most profitable, and piercing *Doctrine of Faith*, quoted before: but only hath passed over them overly, not soundly; superficially, not syncerely; and then no marvell, though no true and reall comfort come. Informe thy selfe further in this Point, and that thou mayst more fully know my meaning in it, and be guided aright in a matter of so great waight, *Ibid. Cap.* 2. *Of the Author and meanes of Faith.* And *Cap.* 5. *Of the difficulty of Faith*, pag. 284. *&c.*

* Master *Rogers* of Dedham.

2. If thou nourish any sinne.

2. Or it may bee, howsoever Hee protest otherwise, and for all His partiall Legall terror, and trou-

ble

ble of mind, his deceitfull heart may still secretly harbour and hanker after some sweet sinne, as Pride, Revenge, strange Fashions, Worldlinesse, Lust, Playes, Gaming, Good-fellowship, as it is call'd, &c. From which, it doth not heartily yeeld, resolve, and endeavour to make an utter and [k] finall cessation and divorce. And assuredly, that false heart, which *regards*, and allowes any *Wickednesse* in it selfe, howsoever it may be deluded with some *Anabaptisticall* flashes; yet shall never be truly refreshed with *ioy in the Holy Ghost*.

[k] *Sed videte qualis debet esse pœnitentia, quia multi assiduè se dicunt esse peccatores, & tamen adhuc illos delectat peccare. Professio est, non emendatio.*

3. It may be, though there was some probable and plausible shewes, that the Party was principally cast downe and affected with the heavy weight of sinne and horrour of Gods wrath for it; yet the true predominant cause of His heavinesse, hearts greefe, and bitterest complaint, was some secret earthly discontentment, the restlesse biting of some worldly sting. And in such Cases, remove this, and you remove his paine; Comfort him about his Crosse, and you set him where he was. And therefore, as in all this hee continues a meere stranger in affection to the sweetnesse, amiablenesse and excellency of *Iesus Christ*; so it is impossible that he should be acquainted with any found spirituall comfort.

3. If it were not for some earthly discontent that thou wast humbled.

Accusatur anima non sanatur. Pronunciatur Offensa, non tollitur. Pœnitentiam certam nō facit, nisi odium peccati & amor Dei. Quando sic pœnitet, ut tibi amarum sapiat in animo, quod antè dulce fuit in vita, & quod te priùs oblectabat in corpore, ipsum te cruciat in mēte, &c. August. de Temp. Serm. 7.

But I will suppose all to be sincere, and as it should be: Let me advise thee then to take notice of thine owne unadvisednesse.

2. Against unadvisednesse.

1. Thou art, perhaps, so full of the want of feeling, such a stranger to so much expected and desired *ioy and peace in beleeving*, and by consequent, so drowned in the unnecessary distractions, and distempers of a sad heart, that thou utterly forgetst to give thankes and magnifie Gods singular, and incomprehensible mercy, for illightening, convincing, and terrifying thy conscience, offering his Sonne, raising in thine heart an unsatiable thirst after him; and giving thee

1 If thou hast not bin unthankfull.

thee ſpirituall ability to reſt thy weary Soule upon Him; And who knowes not, that unthankefullneſſe keepes many good things from us, and is an unhappy blocke in the way, to intercept and hinder the comfortable influence, and current of Gods favours and mercies, from being ſhowred downe ſo frankly and plentifully upon His people. And He is more likely to be the more provoked in this Caſe; becauſe thou ſuffereſt thine heart to be lockt up, and thy tongue tied by Satans cunning and cruell malice from *prayſing the glory of Gods free grace*, for ſuch a worke of wonder: I meane, that mighty change of thine from nature to grace; in extolling of which, were all the hearts and tongues, of all the men and Angels in Heaven and earth, ſet on work induſtriouſly thorow all eternity, they would ſtill come infinitely ſhort of that which is due and deſerved.

2. If not given way to the Divels ſuggeſtions contrary to Gods truth.

2. Or it may be, when ſome *one of a thouſand*, upon thy complaint, that no comfort comes, doth ſeriouſly labour to ſettle thine heart in peace; preſſing upon thee for that purpoſe, invincible and unanſwerable Arguments out of the Word of Truth; to open it wide, that over-flowing Rivers of Evangelicall joyes, which may ſpring to Him that is adviſed, and *beleeves the Prophets*, abundantly, even from the weakeſt Faith to refreſh and comfort it: Telling thee, that as thine humbled Soule, *leaning* upon *Chriſt*, drawes much heavenly vertue, mortifying power, and ſanctifying grace from him; ſo it may and ought alſo to draw abundance of ſpirituall lightſomeneſſe from that ever-ſpringing Fountaine of life, &c. Yet notwithſtanding all this, thou ſuffereſt ſome malicious counter-blaſts, and contrary ſuggeſtions of the Divell, to diſperſe and fruſtrate all theſe well-grounded and glorious Meſſages. And therefore it is juſt with God, that thou fare the worſe at his hands, and fall ſhort of thine expectation; becauſe thou giveſt more

more credit to the Father of lyes, then the Lord of Truth. Sith thou spilst all the Cordials, that are tendered unto thee in the Name of *Christ* by His faithfull Physitions, thou art deservedly destitute of comfort still. Many in such Cases, while Gods Messenger, who can rightly declare His wayes unto them, stands by, opening, and applying the rich treasures of Gods free mercy, in the mystery of the Gospell, and with present replyes, repelling Satans Cavils, are reasonably well cheared, and revived; But when he is gone, they very weakly and unworthily give way againe to that foule lying Fiend, to cast a discomfortable mist over the tender eye of their weake Faith, and to domineere as he did before.

Tell me true; If thou wert in doubt and distresse about thy temporall state, Tenure of thy Lands, soundnesse of thy evidence; Wouldest thou advise with, and take counsell from a Foole, a Knave, and an enemy; or wouldest thou make choise of an honest, wise, understanding Friend? I doubt not of thine answer: And wilt thou then so far disparage divine truth, gratifie Hell, and hurt thine own heart, as in that weightiest Point of thy spirituall state; to consult and resolve with the Divell, a Lier, a Murtherer, and sworne enemy to Gods glory, and thy Soules good; and neglect God Himselfe, blessed for ever, speaking unto thee out of His Word, by that Minister, which in such a Case durst not falsifie, or flatter thee for a world of gold? Shall many thousands of worldly-wise men, give credit very readily, & roundly to *Dawbers with intempered morter*, upon a false and rotten foundation, to the most certaine and eternall ruine of their Soules; And shall not an humble, an upright-hearted man, *believe the Prophet* upon good ground; that the bones which the heavy burden of sin hath broken, may rejoyce? God forbid.

3. Nay, but suppose the Party be truely humbled, very

3. Is that thou must waite, that thou maist have

very thankfull, resolute against all sinne, labour to *beleeue the Prophets*, &c. And yet no comfort comes? I say then there is no other duty expected at thy hands, right pretious and pleasing unto God: And that is *waiting*, By which God would,

1. More thirst.

1. Set yet a sharper edge and eagernesse more hungring and thirsting, greater longing and panting after the ravishing sweetnesse of his comfortable presence, with which melting, earnest crying dispositions, he is very much delighted.

2. More patience.

2. Cause us with peace and patience to submit unto, and depend upon his mercifull wisedome, in disposing and appointing times and seasons for our deliverances and refreshings. For hee well knowes, that very Point and Period of time: first, when his mercy shall be most magnified: secondly, his childrens hearts most seasonably comforted and kindlily enlarged, to poure out themselves in praisefullnesse: thirdly, his and our spirituall enemies most gloriously confounded.

3. More fervency. And that because in waiting.

1. We serve God.

3. Quicken, and set on worke with extraordinary ferveney, the spirit of prayer, fright us further from sinne for the time to come; fit us for a more fruitfull improovements of all offers and opportunities to doe our Soules good, to make more of *ioy and peace in beleeving*, when we injoy it; And to declare to others in like extremity, Gods dealing with us for their support, &c.

2. Wee increase our owne comfort.

We must learne then to expect and bee content with Gods season: And hold up our hearts in the meane time with such considerations, as these; first, we performe a very acceptable service, and a Christian duty, right pleasing unto, & much prevailing with God by *waiting*, See *Isa.*40.31. & 64.4. And 49.23. *Lam.*3.25. Secondly, by our patient dependance upon God in this kinde, wee may mightily increase and multiply our comfort, when his time is come.

For

For hee is wont to recompence aboundantly, at last, his longer tarrying with exceſſe of joy, and overflowing expreſſions of his love. Thirdly, we muſt ever remember: that all the while He exerciſeth us with *waiting*, that ſeaſon is yet to come, which in His merciſull wiſedome, He holds the meeteſt to magnifie the glory of His mercy moſt, and wiſelieſt to advance our ſpirituall good. Fourthly, And that which is beſt of all, If the true Convert, reſting His weary Soule upon the *Lord Ieſus*, and Promiſes of life ſhould bee taken away, before hee attaine his deſired comfort; he ſhall be certainely ſaved, and undoubtedly crowned with everlaſting bleſſedneſſe. For, *Bleſſed are all they that wait for Him*, *Iſa.*30.18. A man is ſaved by Beleeving, and not by *joy and peace* in beleeving: Salvation is an inſeperable companion of *Faith*: But *joy and peace* accompany it, as a ſeperable accident: As that which may be removed from it; yea, there is cauſe why it ſhould be remooved. The light would never be ſo acceptable, were it not for that uſuall entercourſe of darkneſſe, &c.

3. His ſeaſon is not yet come.

4 That if he never attaine comfort, yet he ſhall not miſſe of heaven, For a truly humbled ſoule

Take here notice upon this occaſion; that as a truly humbled Soule receiving Chriſt, in the ſenſe I have ſaid, hath *power given Him* thereby *to become the Son of God*; ſo he doth draw alſo from that glorious object of Faith, ſo full of all amiableneſſe, excellency, and ſweetneſſe,

Drawes from Chriſt,

1. Sometimes, by the mercy of God, a very ſenſible, ſtirring and raviſhing joy *unſpeakable, and full of glory*: which, though it be many times very ſhort, yet is unutterably ſweet.

1. Either an unſpeakable though ſhort joy, or

2. If not ſo, yet an habituall calmeneſſe of conſcience, if I may ſo call it. Which though we doe not marke it ſo much or magnifie Gods mercy for it, as we ought, yet it makes us differ as far by a comfortable freedom from many ſlaviſh, guilty twitches, & an

2. An habituall quiet of conſcience.

universall contentednesse in all our courses, and passages thorow this vale of teares, from the worlds deerest Minion, and most admired Favourite, as *the highest region of the Aire*, from the *restlesse and raging Sea*. Especially, if that unhappily happy wretch have a waking conscience.

* *Quantum inter tranquillissimum interest portum, & mare tempestuosum atque in commotum.* Chrysost.

3. Heavenly vigour upholding it in all estates

3. Or at least, ever a secret heavenly vigour, whereby the soule is savingly supported in what state soever; though it be under the continued pressures of most hideous temptations. The tythe of the terrour whereof would make many a worldling make away himselfe, because he wants this stay. And suppose they should last unto the last gaspe, even unto thine ending houre; Nay entrance into Heaven; ** yet notwithstanding, thy spirituall state is not thereby prejudiced, but thy salvation is still most sure; and thy first taste of those eternall joyes shall be the sweeter, by how much thy former temptations, and trials have beene the sorer. For we must ever hold fast this blessed truth; [1] That we are justi-

** *Who is among you that feareth the Lord, that obeyeth the voice of His servãt, that walketh in darknesse, and hath no light? Let him trust in the Name of the Lord and stay upon his God, Isa.* 50. 10. Here it appeares, that one which truly feares God, may *walke in darknesse* and have *no light* of comfort: And that such an one may be certainely saved, by *staying upon his God*; by leaning upon Him, as one leanes upon a staffe. *vw niti, innixi, incumbere* עזר על חמה *Incumbebat hastæ suæ, nitebatur super hastam suam*, 2 Sam. 1. 6. Buxtor. [1] Those that are afflicted in conscience, because they want assurance of salvation, have no cause of despaire, or of discouragement, as long as with an heavy laden soul, hungring for mercy, they trust in Christ; and cast themselves wholly upon His merits for salvation, according to the Gospell. For the condition of the Gospell, required of sinners to salvation, is not a comfort, but a duty; not an assurance that they are saved; but a trust in Christ, that they shall be saved. So that, as long as they rest on Christs merits, seeke to no other meanes, but with such an heart, as hath beene said, to seeke to Christ for salvation; as soone as they have believed in Christ, they are justified sinners, though they doe not presently feele by the witnesse of the Spirit, a full assurance, that they are saved. *Chibald* in his *Triall of Faith, lib.* 2. *cap.* 4, *pag.* 185. Wherefore comfort your selves, O ye, that are tender-hearted, and troubled minded Christians, because you feele not the assurance of your salvation; in as much as the condition of the Gospell is not; That he that beleeves in Christ, shall be assured of salvation, but that he shall be saved: so that though thou never have in thine owne soule a feeling of assured perswasion, that thou art saved; yet as long, as with a heart mourning after Christ, and gasping for him, as the *barren land for water*; thou caste thy selfe upon him, and hangst on Him still for salvation, with trust unto the merits of his death and obedience, thou shalt in the end and event, certainely be saved. *Idem. ibid. pag* 187.

fied,

fied, by casting our selves upon Christ, not by comfort; by Faith, not by feeling; by trusting the sure Word of God, not by assurance.

There bee that doe truly believe in Christ, and that to salvation, if they should then die, that yet are not come to be perswaded, that Christ is theirs, &c. *Rogers of Dedham* in his *Epistle to the Reader, pag penult.*

Chap. VI.

Two considerations more against unadvisednesse for the cure of the former Maladie.

BVt I desire to come yet neerer to thy conscience, and to presse comfort upon thee with such strong, and unresistable arguments, which all the subtilty of the infernall powers will never be able to dissolve.

3. To consider Gods promises.

Thou sayest, and I suppose so; that thou art *Weary of all thy sinnes*, hunger'st and thirsts after the righteousnesse of Christ; prizest Him before all the world; hast cast thy selfe upon His truth, and tenderheartednesse for everlasting safety; and yet thou feelest no speciall sensible joy in thine heart thereupon. Be it so: yet upon this occasion, take my counsell, and at my request addresse thy selfe againe, and have recourse afresh unto the *Promises*, settle thy soule upon them seriously, with fixed meditation, and fervent prayer: Set thy selfe purposely with earnestnesse and industry, to sucke from them, their heavenly sweetnesse. And then, how is it possible, that thine [m] humble upright heart, should make resistance to those mighty torrents of spirituall joyes and refreshings; which by a naturall, & necessary consequence, spring abundantly from the ensuing comfortable

[m] *Exultemus in Domino, gaudeamus cum fletu; Memores simus dignationis divinæ & captivitatis nostræ,* Aug. de temp. Serm. 3.

Conclusions, grounded upon *the sure Word of God*, and thine own inward sense, and most certaine undeniable experience?

Whosoever *hungers and thirsts after righteousnesse is blessed* from Christs owne mouth, *Mat.* 5.6. And this blessednesse compriseth an absolute and universal confluence of all excellencies, perfections, pleasures and felicities in this world, and in the world to come, begun in some measure in the kingdome of grace and made compleate in the kingdome of Glory, thorow all eternity.

But I, mayst thou say, out of evident feeling and experience, find my selfe to *hunger and thirst after righteousnesse*.

Therefore I am most certainely *blessed* and interessed in all the rich purchases of Christs deerest blood and merit, which is the full price of the Kingdome of Heaven, and all the glory thereof, &c.

* See the properties of a saving thirst before, p. 377 l. 31. &c.

Whosoever * is *a thirst*, hath his part in the *Fountaine of the Water of life*. *Rev.* 21.6. *and* 22.17. *Iohn* 7.27. *Isa.* 55.1.

But I, mayst thou say, cannot deny, dare not belie my selfe, but that my poore heart thirsts unfainedly, to be bathed in the heavenly streames of Gods free favour and Christs soveraigne blood.

Therefore undoubtedly, I have my part in the Well of life everlastingly. Whence, what delicious streams of deerest [a] joy do sweetly flow?

[a] *In desiderio illo pij animi suspiria inenarrabilia & gaudium ineffabile mirificè coadunantur, suspiriâ inquâ, & gaudium, quæ ne ipse quidem, qui ea sentit, potest plenè enarrare*, Rolloc. in Johan. c. 8. p. 556.

Whosoever *labours, and is heavy laden*, may justly challenge at the hands of Christ, *rest* and refreshing, *Mat.* 11.28.

But I feele all my sinnes an intolerable burden upon my wounded Soule, and most willingly take Him as a Saviour and a Lord.

Therefore I have my portion in his spirituall and eternall rest.

The high and lofty one that inhabiteth eternity,

Whose

whose Name is Holy, and who dwells *in the high and holy place*; dwelleth also in every *humble and contrite spirit*, as in a royall Throne; (He hath as it were two Thrones; One in the Empyrean Heaven, the other in a broken heart.) *Isa.*57.15.

But my heart lies groveling in the dust, humbled under the mighty hand of God, and trembling at his feet, &c.

Therefore it is the mansion of *Iehova*, blessed for ever.

Whosoever *confesseth and forsaketh his sinnes, shall have mercy. Prov.*28.13.

But I confesse, and abominate all sinne; resolved never to *turne againe to folly*.

Therefore mercy is most certainely mine.

He in whose heart the Holy Ghost hath enkindled a kindly heate of affection to *the bretheren*, hath passed from death to life, 1 *Ioh.*3.14.

But by the mercy of God, my heart is wholly set upon the *brother-hood*, which I heartily hated heretofore: 1 Pet.2.17.

Therefore I have passed from death to life.

These, and the like Conclusions, are in themselves as full of sound joy, and true comfort; as the Sunne of light or Sea of waters. Open but the eye of thine humbled soule, and thou maist see many glorious things in them. Crush them but a little with the hand of Faith, and much delicious sweetnesse of spirituall peace may distill upon thy soule.

Lastly, such considerations as these, may contribute some matter of comfort, and support, to him of weakest apprehension; in this Case: 4. To consider himselfe.

1. If he consult with his owne conscience, hee shall happily finde in his present sincere resolution, an impossibility to turne backe againe to his former sinfull life, pleasures, good-fellowship, sensuall courses, company: hee sayes, and thinkes it, that 1. Altered from his owne evill.

hee will rather die, then lie, ſweare, prophane the Sabbaths; put to uſury, doe wrong, keepe any ill-gotten goods in his hands, haunt Ale-houſes, Play-houſes, Gaming-houſes; or willingly put his heart, or hand to any kind of iniquity, as he was formerly wont. *And doth nature, thinke you, keepe him backe; or grace, and Gods Spirit.*

2. Grieved at the evill of others.

2. If he ſhould now heare, and have his eares filled with oathes, blaſphemies, ribald talke, rotten ſpeeches, filthy ſongs, railing at Gods people, ſcoffing at Religion, jeſting out of Scriptures, &c. His heart would riſe; He would either reprove them, or be rid of them, as ſoone as He could; whereas heretofore, hee hath beene perhaps a delightfull hearer of them, if not a notorious Actor himſelf. *And whence do you thinke doth this ariſe, but from the ſeed of God remaining in him?*

3. Reſolved never to returne.

3. Thirdly, If when you heare him complaine; That howſoever hee hath caſt himſelfe upon Chriſt, as the *Prophets* have counſelled him; yet ſith thereupon hee feeles no ſuch comfort, and *peace in beleeving* as other Chriſtians doe; Hee begins to doubt, whether hee hath done well or no: And to conceive, that hee hath laid hold upon the Promiſes too ſoone: Nay, and it may bee upon this diſcontent, doth thus further enlarge his complaint: Alas! my ſinnes have formerly beene ſo great, my heart is at this preſent ſo hard, my ſorrow ſo ſcant, my failings ſo many, &c. that I know not what to ſay to my ſelfe. Me thinkes, I can neither pray, conferre, love the Bretheren, ſanctifie the Sabbath, rejoyce in the Lord, &c. as I ſee other of Gods children doe. And therefore I am affraid, all is naught: What heart can I have to hold on? I ſay, if to ſuch a ſpeech, thou ſhouldeſt for tryall give this reply: Well then if it be ſo; even give over all, ſtrive no more againſt the ſtreame; trouble thy ſelfe no longer with reading, prayer,

prayer, following sermons, forbearing good fellowship, and thine ould companions. And sith no comfort comes by casting thy selfe upon Christ, cast thy selfe againe into the current of the times, course of the world, and merry company; For there yet, is there some little poore pleasure to be had, at least: Oh! No, No, No, would he say; that will I never doe, whatsoever comes of me: I will trust in my Christ, though He should kill me; for all these discouragements, I will by no meanes, cast away my confidence. I have beene so freshly stung with their guilt, that I will rather be pull'd in pieces with wild horses, then plunge againe into carnall pleasures; I will put my hand to all holy duties in obedience to God, though I performe them never so weakely; I will, by the mercy of God, keepe my face towards Heaven, and backe to *Sodome*, so long as I breathe; come what come will, &c. *And whence doe you thinke, springs this resolution; but from a secret saving power, supporting him in the most desperate temptations, and assaults of distrust?*

Now this first, *secret saving power*, by which an humble soule leaning upon *Christ* is supported, when it is at the lowest; secondly, the *seed of God*, and thirdly, *presence of grace*; doe every one of them argue a blessed state, in which thou shalt be certainely saved; and therefore thou mayst lift up thine heart and head, with comfort unspeakeable and glorious.

Chap. VII.

The third Maladie of conscience. The danger of it. The causes of it. Two things proposed for cure of it.

3. Case of not feeling sorrow answerable to their sinnes.

3. THirdly, Many there are, who much complaine of the great disproportion betweene the notorious wickednesse of their former life, and their lamentable weaknesse of an answerable bewailing it: Betweene the number of their sinnes, and fewnesse of their teares; the hainousnesse of their rebellions, and little measure of their humiliation. And thereupon, because they did not finde, and feele those terrors, and extraordinary troubles of minde in their turning unto God; those violent passions, and pangs in their new-birth, which they have seene, heard, or read of, or knowne in others, perhaps farre lesse sinners then themselves; they are much troubled with distractions and doubts about the truth, and soundnesse of their conversion. [d] Whereby they receive a great deale of hurt and hinderance in their spirituall state. For Satan gaines very much by such a suggestion, and grounds many times a manifold mischiefe upon it. For by keeping this temptation on foot: these doubts and troubles in their mindes, whether they bee truely

d Many are still questioning of their beginnings; and though they came to Faith & comfort by these steps, yet are still fearing, that they have not begun in truth, or that they are not in the right way, or tooke cõfort, ere it belonged unto them

The danger of this perswasion, by it the divel

And this, because their corruptions bee so strong, and they cannot doe as they would. But corruptions felt, hated, and striven against, are no markes that we are not the Lords; but the contrary. It is the subtilty of Satan, to keepe them ever at the beginning, that they may never get forward. True, it is good to be very carefull in laying the foundation of our house; But if we be ever pulling up, after it is laid, we shall never finish the building. Mr. *Rogers of Dedham, Doctr. of Faith cap 2. pag 177.* For a true Christian to deny the worke of Gods grace in himselfe - - doth no good to him; But interrupts his prayers, hinders his humiliation, estrangeth him from God, and turneth godly sorrow for his sinne, into desperate sorrow for the punishment of sinne. Mr *Whately Gods Husbandry, cap. 12.*

converted

converted or no; Hee labours, and too often prevailes:

1. To hinder the Christian in His spirituall Building. With what heart can Hee hold on, who doubts of the soundnesse, and sure-laying of the foundation? What progresse is Hee like to make in Christianity, who continually terrifies Himselfe with fearefull exceptions and oppositions, about the truth of his conversion? A man in a long journey, would jogge on but very heavily, if he doubted whether hee were in the right way, or no.

1. Hinders from doing good.

2. To abate, lessen, and abridge his courage in standing on Gods side, patience under the Crosse, spirituall mirth in good company: To keepe him in dulnesse of heart, deadnesse of affections, distractions at holy exercises, and under the reigne of almost, a continuall sadnesse, and uncomfortable walking: To make him quite neglect, and never looke towards those sweet commands of the blessed Spirit: *Reioyce evermore. Reioyce, and I say again, Reioyce. Be glad in the Lord, reioyce and shout for ioy all yee that are upright in heart.*

2. From suffering for good.

3. To fasten a great deale of [e] dishonour upon God; when he can make the Christian dis-avow, as it were, and nullifie in conceit, so great a worke of mercy and grace, stampt upon his Soule by an Almighty hand; A worke for wonder and power answerable, if not transcendent, to the Creation of the World. To the production whereof, the infinite mercies of the Father of all mercy; the warmest hearts-blood of His onely Sonne; the mightiest *Moving* of the blessed Spirit were required. Now what

[e] Take heed of false reasoning; As because our fire doth not blaze out as others, therfore we have no fire at all;

3 Makes him dishonour Gods worke in himselfe.

and by false conclusions to sinne against the Commandement, in *bearing false witnes* against ourselves. The Prodigall would not say, he was no sonne; but that hee was not worthy to be *called a Sonne*. We must neither trust to false evidence, nor deny true; for so we should dishonour the worke of Gods Spirit in us, and lose the helpe of that evidonce, which would cherish our love to Christ, and arme us against Satans discouragements. Some are so faulty this way, as if they had beene hired by Satan, *the accuser of the brethren*, to plead for him, in accusing themselves. *Doctor Sibbes, Bruised Reed, pag* 94.

an

an indignity, and disparagement offered unto so glorious a Workeman, and blessed a worke, to assent and subscribe unto the Divell, a known Lier, that there is no such thing?

4. Makes him guilty of infidelity.

4. To double and aggravate upon the Christian, the grievous sinne of unbeliefe: Not to beleeve the Promises, as they lie in his Booke, is an unworthy, and wicked wrong unto the truth of God: But for a man to draw backe and deny, when they are all made good upon his Soule, makes him worse then *Thomas* the Apostle: For when hee had *thrust his hand into Christs side*, hee believed. But in the present case, a man is ready to renounce and disclaime; Though hee have already grasped in the armes of his Faith, the crucified bleeding body of his blessed Redeemer; the sacred and saving vertue whereof hath inspired into the whole man a new, spirituall, sanctifying life, and a sensible, undeniable change from what it was.

5 Guilty of ingratitude

5. To discontinue or detaine the heart lock't up, as it were, in a perpetuall barrennesse from giving of thankes; which is one of the noblest, and most acceptable Sacrifice and service, that is offered unto God. Now what a mischiefe is this, that an upright heart should be laced up, and his tongue tyed by the divels temptation, from magnifying heartily the glory of *Gods free Grace*, for such a worke? I meane the new Creation; at which Heaven and Earth, Angels and men, and all Creatures may stand everlastingly amazed. So sweet it is and admirable, and makes an immortall Soule for ever.

Causes of this perswasion.

But to keepe my selfe to the Point. Those who complaine, as I have said: That because the pangs of their new-birth were not in that proportion they desire, answerable to the hainousnesse of their former pestilent courses, and abominablenesse of their beastly life before, many times suspect themselves,

and

and are much troubled about the truth of their conversion; may haue their doubts and scruples increased, by taking notice of such propositions as these, which Divines both ancient and moderne, let fall sometimes in their Penitentiall Discourses.

Ordinarily men are Wounded in their Consciences at their conversion, answerably to the Wickednesse of their former conversation. 1. Speeches of Divines

Contrition in true Converts, is for the most part proportionable to the hainousnesse of their former courses.

f *The more Wicked that thy former life hath been, the more fervent and earnest, let thy repentance, or returning bee.* f Homil of Repentance, pag 1.

g *Sorrow must be proportionable to our sins. The greater our sin, the fuller must be our sorrow.* g Dike of Repentance cap. 4.

h *According to the weight of sin upon the conscience, ought penitent sorrow to be weighty.* h *Secundum conscientiæ molem exhibenda est pœnitentiæ magnitudo.* Ambr. ad Virg. cor. c. 8.

i *He that hath exceeded in sinne, let him exceed also in sorrow.* i *Qui culpam exaggeraverit; exaggeret etiam pœnitentiam,* Idem de Pœnit. lib. 1. cap. 2.

k *Looke how great our sins are, let us so greatly lament them.* k *Quàm magna deliquimus; tam graviter defleamus.* Cypr. de Lapsis ad fin.

l *Let the mind of every one drink up so much of the tears of penitent compunction, as he remembers himselfe to have withered from God by wickednesse.* l *Vnius cujusq; mens tantum pœnitendo compunctionis suæ bibat lachrymas, quantum se à Deo meminit aruisse per culpas.* Gregor Pastor. Curæ, pag. 3. cap. 30. *Tantò arctiori manu pœnitentiæ mens à pollutione tergenda est, quantò se per consensum conspicit sordidiùs inquinatam.* Idem in 3. cap Job.

m *Grievous sinnes require most grievous lamentations.* m *Gravia peccata gravissimis lamentis indigent.* Aug. ad Fratr. in eremo.

n *The measure of your mourning must be agreeable and proportionable to the sin.* n Greenh. Grave Couns. pag. 16.

And we may see these rules represented unto us in the practise of *Manasses*, who being a most grievous sinner, 2 *Chron.* 33. 6. Humbled himselfe *greatly* before the God of his Fathers, vers. 12. In the Woman

who

who is called a *Sinner*, *Luk.*7.37. Καθ' ἑξοχήν, as they say, by a kind of singularity, and therfore takes on extraordinarily, vers.38. So that she *wipes Christs feet with teares*. In the idolatrous *Israelites* upon their turning unto the Lord, 1 *Sam.*7.4,6. *Who drew water and poured it out before the Lord.* In the Hearers of *Peter*, who having their consciences all bloody with the horrible guilt of *crucifying* the Lord of life, *Act.* 2.33,36. were *pricked in their hearts, vers.*37. with such horrour and raging anguish, as though so many empoysoned daggers and Scorpions stings stucke, and were fastned in them * punctually. In *Paul*, who having beene an hainous offender, a grievous Persecuter, *Act.*9. whereas the other *Apostles*, as One sayes, *had beene honest and sober* fisher-men, tasted deeper of this cup then they. For Hee tels us, *Rom.*7.11. That the Law *slew him.* He was strangely amazed with a voyce from Heaven, strucke downe to the Earth, and starke blind, *He trembled, and was astonished: For three dayes he did neither eat nor drinke, &c. Act.*9.

* Κατανύττω, pungendo penetro. Punctim cædo Scap.

2. The nature of a newly inlightned conscience.

And there is good reason for it. For ordinarily the newly-illightened eye of a fresh-bleeding conscience is very sharpe and cleare, piercing and sightfull; greedy to discover every staine and spot of the Soule; To dive even to the heart-root, to the blackest bottome and ouglyest nooke of a mans former Hellish courses; to looke backe, with a curious survay, thorow the pure perspective of Gods righteous Law, over his whole life to His very Birth-sinne, and *Adams* rebellion. And in this sad, and heavy search, it is very inquisitive after, and apprehensive of all circumstances, which may adde to the hainousnesse of sinne and horrour to his heart. It is quick-sighted into all aggravating considerations, and quickly learns, and lookes upon all those wayes, degrees, and circumstances, by which sinnes are made more notorious

ous and hatefull. And what the spirit of bondage in a fearefull heart, may inferre hereupon, you may easily judge.

Now to the Case proposed, I say, first:

1. That betweene sinne and sorrow, wee cannot expect a precise adequation, not an Arithmeticall, but a Geometricall proportion: Great sinnes should be greatly lamented, yet no sinne can be sufficiently sorrowed for, though it may be savingly. When we say, the pangs of the new-birth must be answerable to our former sinfull provocations; we meane not, that we can mourne for sinne according to it's merit, that is impossible: But great sinnes require a great deale of sorrow. We must not thinke that we have sorrowed enough for any sin, though we can never sorrow sufficiently.

Remedy in this case, 1 Know that sin and sorrow cannot be equall but must be proportionable.

Before I proceed to a further, and fuller satisfaction in the Point, let me tell you by the way, how discomfortable, and doubtfull, the Popish doctrine is here about; that the truth of our *Tenet* may appear the more pretious and taste more sweet.

Papists erre in this Point of the measure of Contrition which some make.

Their *Attrition* and *Contrition*, as I take it, differ as our Legall and Evangelicall repentance; 1. In respect of the object. *Contrition*, as they say, is sorrow for sinne, as an offence to God: *Attrition* is a griefe for sin, as liable to punishment. 2. In respect of the cause. *Contrition*, ariseth from sonne-like, *Attrition*, from servile feare. [See *Valent. Disp.7. Q.8. De contrit. punct.2.*

This Contrition is the cause of the remission of sinnes. [*Bellar. lib.2. de pœnit. cap.12. Art. At Catholici*] *& alij passim.* Well then, thou art a Papist, and troubled in conscience. Thou knowest well, that without Contrition no remission: But when commest thou to that measure and degree, which may give thee some contentment about the pardon of thy sinnes? Goe unto them in this Point for Resolution and

and reliefe, and thou goest unto a Racke. Consult with their Chapters, *de quantitate contritionis*, of the muchnesse of sorrow, and they are able to confound thee with many desperate distractions.

1. *Intensivè summam.*

1. Looke backe upon the elder Schoolemen: and you shall have *Adrian* [*Quest.2.de pœnit. Quodlib.5. Artic.3.*] and others tell you of a Contrition *intensivè summa*, in the highest streine; and to which nothing can be added, as [a] *Valent.* reports it. This opinion *Vega* refutes [*de iustif. lib.13. cap.14. ad princ.*] And *Bellarmine* dislikes it [*De pœnit. lib.2. cap.11. Art. denique si summus.*] Note by the way, how sweetly they agree: our concord is Angelicall in respect of their confusions.

[a] *Multò minùs requirere putandus Deus est, ut doleamus de peccato, dolore simpliciter summo, quo nullus intensior esse possit, ut Hadrianus requirere videtur* Tom. 4. disp. 7. qu. 8. De contritione punct. 5.

2. *Soli Deo cognita.*

2. Goe to *Scotus* [*In 4. Sent. Dist.14. Q.2.*] and his Followers: And you shall find him to talke of a certaine *intension* of *Contrition*, which is [*soli Deo cognita*] only known unto God: but this *Greg. de Valent.* censures as very false [*Tom.4. Col.17.24.*] You see againe, as there is no truth in their *Tenents*, so no constancy, no concord; and by consequent no comfort to a truly troubled spirit.

3. Come at length to the latter *Locusts*, some Moderne Jesuites, dawbers over of their superstitious ruines, with many rotten distinctions: I mean *Bellar. Greg. de Valent.* and their Fellowes: And they dare not stand either to the *unknowne intension* of *Scotus*, nor that *of highest pitch*, which *Hadrian* holds: But come in with a sorrow for sin, *appreciativè summus*. And what is that, thinke you?

3. *Appreciativè summa*

Hence *Bellarmine* [for *Valent.* speakes more warily in the quoted place, *Art. Neque verò.*] Yet very weakely too (for in such Cases, the troubled mind is not wont to rest upon generalls onely, but will (will we, nill we) bring us to particulars, howsoever *Scotus*, *Navar*, and *Madina*, advise the contrary.)

Sor-

Sorrow for sinne, saith [b] hee, is then *summus appreciativè*; *when the Will doth more esteeme the detestation of sinne, then the attainement of any good, or escaping any ill:* And so by consequent, (for as I intimated, a troubled Conscience in such a Case, is very curious and inquisitive; and will not stay onely upon confused and generall notions of good and ill, but easily descend to particulars, to know its state more perfectly, especially in a Point of so great importance.) A man must finde his heart first to prize the hatred of sinne, before the happinesse of heavenly joyes, or avoiding hellish paines; before he can come to comfort of the remission of his sinnes. What a torture were it to a troubled spirit, to fall into the hands of such true Pharisies, who lay heavie burdens upon others, but will not touch them themselves with the least of their fingers. But blessed be God! we truely teach, that it is not so [c] much the measure and muchnesse, as the truth and heartinesse of our sorrow, which fits for the promises of life, and pardon of sin. Yet I must say this also; He that thinks, he hath sorrowed sufficiently, never sorrowed truly. And I like [d] *Bellarmines* last Proposition well in the forecited place, if it be thus understood: That we must desire, aime and endeavour after the highest pitch of godly sorrow, which can possibly be attained. But it is one thing to say, either just so much measure of sorrow, or no mercy, such a quantity of contrition, or no remission: An other thing to say, we must long and labour to bring our naughty hearts to this: Even to be willing rather to lie in hell, then to live in sin. Perfections of grace are aimed at in this life, not attained.

4. I confesse some of them sometimes, by reason of freedome in their Schooles over-ruled like *Caiphas*, or over-mastered by the cleareneſse and invincibleneſse of the truth, &c. speake something more orthodoxally.

[b] *Dolor est summus appreciativè, quando voluntas pluris estimat detestationem alicujus mali, quàm cujuscunque boni consecutionem, aut alterius mali evitationem,* De pœnit. l. 2. cap 11. Art. Secunda propositio.

[c] If any cavilling Romanist except and say, that this doctrine may open a way to sloth; let him heare his own man *Estius: Doctrina hæc bene intellecta non fovet ignaviam pœnitentium, sed dubias cõscientias magis consolatur, & in spem erigit, dum tradit secundum Scripturas omnibus peccatoribus sincerè conversis ad Deum et peccatum ex animo detestantibus — patere reditum in gratiam cum Deo.* In 4 Sent. Dist. 16 §. 8. Art Ad extremũ.]

[d] *Utilissimum tamen est, peccata singula amarissimè, & longo tẽpore ita deflere, ut contritio non solùm appretiativè, sed etiam intensivè, et extensivè, ut sic loquamur, summa dici possit.*

orthodoxally. As in this Point, *Vega. lib. 3. cap. 24. Art. Ad quæ accedit*] *Ibid. Art. Et Sacerdotes*] *Tolet. Instruct. Sacerd, Lib. 2. cap. 5. Art. Quartum dubium*] e *Navar. Cap. 1. Num. 18. Estius. In 4. Sent. dist. 16. Sect. 7. Art. Adde quod si summus.*] f *Gratians mothers Confessour.*

But you see them still like the foure windes, blow in one anothers faces.

Hereupon I have many times marvelled, that understanding Papists looking into the Point, are not plunged into desperate perplexities; considering the g variety of opinions, and uncertainty of the degree of sorrow, required to their Contrition. But when I reflected upon another rotten dawbing tricke of theirs, I rather wonder at the depths of their Anti-Christian craft, in so politikly, and plausibly patching together their Popish Paradoxes; that they may still keepe their damnably deluded Disciples in contentment, and please them still, at least, with some palliate cures. It is this I meane; they hold also, (prodigious infatuation!) it is impossible, that the learned on the Popes side (but that, that curse is justly upon them, 2 *Thes.* 2. 10, 11. *Because they received not the love of the truth, that they might bee saved: God sends them strong delusion, that they should beleeve a lye*) should ever be so grossely blinded: I say, they hold, that a man h *ex attrito*, by the power of the priestly

e *Pœnitens si non cognoscatur habere sufficientem dolorem, doleat se talem non habere, & proponat in posterũ non peccare, & absolvatur.* f *Gratianum, Lombardum, Camestorem fratres fuisse ex adulterio fama obtinuit: & eorũ matrem in extremis cõfitentem negâsse posse sibi displicere peccatũ; quum filios videret esse lumina Ecclesiæ: hinc confessorem, Si nõ habes inquisse, tantum dolorem, quantum exigit tam horrendum scelus, de hoc tamen doleas, quòd non potes dolere.* Referente Chamiero, Tom. 3. De Satisfac. proprijs, Lib. 23. Cap. 21.

And in that also of changing attrition into Contrition.

g *Quidam ad contritionem requiri dicunt summum conatum hominis, ideoq; dolorem debere esse juxta vires hominis quàm maximè intensum. Alij certum quendam gradum intensionis, itemq; certam quantitatem extensionis seu continuationis in Contritione requirunt. Alij aliter opinantur. Verùm hac opinionum varietate omissâ, &c.* And so he comes in with a new one of his owne. *Esti. in 4 dist. 16. §. 7.* h *Attritio virtute clavium fit Contritio.* Romani Correctores Gloss. Gratiani de pœnit. Dist. 1. in princ. *Attritus virtute Sacramenti fit contritus.* Navar Man. Cap. 1 Num. 38. *Itaq; omninò sentiendum est in proposito, Christum per institutionem clavium voluisse infirmitati hominum ita subvenire, ut cum ij alioqui non possent remissionem peccatorum, nisi per veram contritionem, quæ difficillimè habetur, obtinere; alium præterea haberent modum, quo etiam absque ejusmodi contritione divinam gratiam certò consequerentur solâ attritione, beneficio potestatis clavium in usu Sacramenti.* Greg. de Valent. Disp. 7. q. 8. de Contritione, punct. 3. Art. Atque hæc nimirùm] *& alij passim.* Some later Schoolemen labour in vaine, to make absolution

absolution is made [h] *contritus*; and that *ex opere operato*, as *Valent.* affirmes. Which upon the matter is thus much: That having but only *Attrition*, Legall repentance, that fruitlesse sorrow, which may be found in a [i] *Iudas*, a *Latomus*, and which a reprobate may carry with him to hell, is, by the vertue of their fained *Sacrament, by the Sacramentall act of Absolution*, as they call it, made truely and savingly contrite, and put into a state of Justification. Heare it in the words of that great and famous light of [k] *Ireland*; and for ever abhorre all such Popish impostures: *When the Priest With his power of forgiving sinnes interposeth himselfe in the businesse*; *they tell us, that* Attrition by vertue of the Keyes, is made Contrition: *that is to say, that a sorrow arising from a servile feare of punishment, and such a fruitlesse* repentance, *as the reprobate may carry with them to hell*; *by vertue of the Priests absolution, is made so fruitfull, that it shall serve the turne for obtaining forgivenesse of sinnes*; *as if it had beene that* [m] godly sorrow, which worketh repentance to salvation, not to bee repented of. *By which spirituall cousenage, many poore soules are most miserably deluded, while they perswade themselves that upon the receit of the Priests acquittance upon this carnall sorrow of theirs, all scores are cleared unto that day, and then beginning upon a new reckoning, they sinne and confesse, confesse and sinne afresh, and tread this round so long, till they put off all thought of saving repentance*; *and so the blinde following the blinde, both at last follow into the pit.* Or thus a little after.

this Point appeare not so extremly absurd, by mincing, nay, by beating into powder (*& confusum est quicquid in pulverem sectum est*) this word *Attritio*, utterly unknowne to Scriptures and antient Fathers; as their owne man *Estius* confesseth [*Attritionis nomen Scripturæ & Patribus incognitum, à Scholæ doctoribus distinctionis & doctrinæ causâ excogitatum, &c.*] by vexing and violent distinctions, of which it is utterly uncapable: and then lose themselves in the mists of them. *Estius* is glad to distinguish so long un. till he flatly make *Attrition, Contrition* [*Cæterum post remi generis attritio vera contritio est* In 4. dist. 16. § 9.] which how ridiculous and absurd it is, every child may judge. And how will he answer *Aquinas* his argument to the contrary? which runs thus: *Quorum principia sunt diversa omnino, eorum unum non potest fieri id quod est alterum: sed Attritionis principium est timor servilis; contritionis autem timor filialis; ergo Attritio non potest fieri Contritio.* Suppl. 3. p q. 1. Art. 3. [i] Mat. 27. 3. [k] In his answer to the Jesuites challenge, pag. 145. and 150. [l] *Receptissimum est apud omnium Theologorum axioma, quod Sacramentum suppleat ex opere operato defectum contritionis.* Disput. 7. q. 8. De contritione Funct. 3. [m] 2 Cor 7. 10.

It hath beene always observed for a speciall difference betwixt good and bad men, that the one [m] *hated sinne for the love of vertue, the other only for the feare of punishment. The like difference doe our Adversaries make betwixt* Contrition *and* [n] Attrition: [o] *That the hatred of sinne in the one, proceedeth from the love of God, and of righteousnesse in the other, from the feare of punishment. And yet teach for all this, that* Attritio (*which they confesse would not otherwise suffice to iustifie a man*) *being ioyned with the Priests absolution is sufficient for that purpose: hee that was* attrite, *being by vertue of this Absolution, made contrite and iustified; that is to say, he that was led onely by a servile feare and consequently was to bee ranked among disordered, and evill persons, being by this meanes put in as good a Case, for the matter of the forgivenesse of his sinnes, as hee that loveth God sincerely. For they themselves doe grant that* [p] *such as have this servile feare, from whence* Attrition *issueth, are to be accounted evill, and disordered men, &c.*

But leaving these blind Pharisies in the endlesse Maze of their inextricable errours, untill it please the Lord to illighten them & by a strong hand pull them out, which I heartily desire and will ever pray, I come to prosecute mine owne Point.

2. Secondly, If you aske mee, when trouble for sin is saving: I would answer, when it is true. If you further demand, when is it true: I would say, when it drives thee utterly out of thy selfe, and to *sell all* in the sense I have said before, & brings thee with a sincere thirst and setled resolution to Jesus Christ, to live and dye with him, as a *Saviour* and a *Lord*, and is accompanied with an universall change in *Body, Soule and Spirit.*

2. Know it to bee saving when true, and true when it brings to Christ.

[m] *Oderunt peccare boni virtutis amore*, Hor. l. 1. Epist. 16.

[n] *Patemur enim perfectum odium peccati esse illud, quod ex amore Dei justitiæq; procedit; & ideò dolorem sive odium ex timore pœnæ cõceptum non Contritionẽ nominamus*, Bellarm. l. 3 de Pœnit. cap 8. Art *Respondeo, si admittemus.*]

[o] *Id. Ibid.*

[p] *Argumentum rectè probat eos, qui timorẽ servilem habẽt inordinatos et malos esse*, &c. Ib. Ibid. Art. Respondeo, argumentum]

CHAP. VIII.

Chap. VIII.

The third way of curing the former Maladie. One thing to be considered to that purpose.

3. THirdly, take notice of such considerations, as these:

1. God being a most free Agent, doth not tye himselfe constantly, and unvariably, to ordinary, expected, set, and the same formes, measures, times, proportions of his wayes, and workings upon his children. For he is wise without limit, and above measure, and therfore hath many secret and glorious ends, and aimes, which, according to his good pleasure, much diversifie the meanes serviceable and subordinate thereunto. From whence may spring these three Conclusions.

1. *He may, for the most part, create in the heart of the true Convert, terrours and troubles of Conscience; amazements and mourning, answerable in some good measure, to the varietie, vanity and villany of His former wicked Wayes, and lewd life.* As appeares before in *Manasses*, the *sinfull Woman*, *Idolatrous Israelites*, Hearers of *Peter*, and many in these dayes, if it were convenient to name them. *For the most part*, saith a great Divine, *the violence of humiliation in the Calling of a sinner, is according to the continuance and greatnesse of his actuall transgressions: According to the same, is the rent in the conscience and Soule. Therefore if there be any, who hath beene a great and grievous sinner; and hath not with violence beene pulled from his sinne, hee may doe well to suspect and search himselfe soundly.*

3. Consider that,
1 God ties not Himselfe to a measure, whence it follows, that,
¶ I grant, the Lord who is the most free Agent, takes liberty and workes as it pleaseth him; and there is odds and difference for time, measure and such things: But for the generall, alwayes the same; by humbling first, then comforting, &c. *Mast. Rogers of Dedham of Faith, c. 2. p. 67.*
1. God may work sorrow in a man answerable in some measure to his sin.

2. God may recall a mâ without any great measure of sorrow wrought in him, who

2. *Hee may sometimes suffer a notorious sinner to passe something more easily and unterribly thorow the pangs of the new-birth.* But then such a one is wont to walke more humbly before God all his life after, for that he was not humbled with more remarkeableness of penitent remorse, and spirituall anguish in his conversion: And so extension and continuance of godly griefe, that he was not more grieved, makes up, as it were, that desired intension, and extremity of pangs, which might justly have pained him, in his passing from death to life. Every hearty and sensible complaint, that the pangs of the New-birth were not more painfull, and proportionable to the pollutions of his youth, is, as it were, and in the sense I have said, a pang of the New-birth.

Maybe troubled afresh

Or else upon some occasion afterward in his Christian course, he may be revisited, and vexed afresh, with more terrour and trouble of conscience, then in his first change; As in such Cases as these: first, If he should, which God forbid, by some violent enticement and snaring opportunity, be entangled againe, and re-infected with any former sensuall pleasure of his unregenerate time, or by neglect of his care and watchfullnesse over his wayes, be suddenly surprized with some new scandalous sin. Secondly, upon the assault of some extraordinary frighting temptation or pressing of hideous thoughts upon his melancholicke imagination. Thirdly, when some heavy crosse or sickenesse after many prosperous dayes, shall seize upon him, which may lye sore, and long. Fourthly, upon his Bed of death; especially, if he fall upon it immediately after some relapse, back-sliding, or new wound of Conscience. There is a kind of naturall power, besides Gods speciall hand, in sickenesse, sorrow, darkenesse, melancholy, the night, extraordinary crosses, the Bed of death, to represent the true number, and hainousnesse of sinnes with

1. If he fall into some scandalous sinne.

2. If into some great temptation.

3. If into some great crosse.

4. Upon his death bed

[a] *David, Psal* 38. being put in minde by his sicknes of Gods wrath against sinne, was full sorely afflicted in Soule: So that hee cries; *There is no soundnes in my flesh, because*

with greater horror, and more unto the life: Whereas prosperity, health, and dayes of peace, doe rather delude the eyes of the conscience, and like false and flattering glasses, make those foule Fiends seem fairer then they are indeed. And therefore the Christian, especially, that I speake of, being outwardly distressed, cast upon his bed of death, or any wayes extraordinarily visited by Gods hand, seeing his sinnes upon the sudden marshalled and marching against him; moe in number, and more fiercely then heretofore, may for the while be surprized and exercised with unexpected terrour, untill by meditation upon Gods former speciall mercy unto him, in spirituall things, upon the markes and effects of his change, upon the uprightnesse of his heart towards God in the dayes of health; upon those testimonies, and assurances, which his Christian friends can give him of his being in a gracious state, with such like holy helpes; And so in cold blood, and above all, resolving to sticke for ever fast to the Lord Jesus, though he kill him; he be raised againe from such dejections of spirit, to the wonted confidence and comfort of his interest in Christ, and salvation of his soule. Here by the way, let none think it strange, that even the dearest servants of Christ may be [f] re-visited with more horrour of conscience afterward, then at their first turning on Gods side. As appears in *Iob*, *Hezekiah*, *David*, in *Mist. Brettergh*, M. *Peacocke*. &c. See before pag. 84. l. 21. & 31. Besides the proposed Cases, this revisitation may befall them also. Fifthly, For their own tryall. This was the [g] end, as it may seeme, why *Iob* was set up as a mark, for the envenomed Arrows of the Almighty to aime at, and whole armies of terrours to fight against. He approved himselfe to be steele to the backe, as they say, by that victorious ejaculation, *Cap.* 13. 15. *Though he slay me, yet will I trust in him*, Whereby God was mightily honoured,

of thine anger: neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me. —I am troubled, I am bowed downe greatly, I go mourning all the day long.—I am feeble and sore broken; I have roared by reason of the disquietnesse of my heart. —My sorrow is continually before me.

[f] But how may this revisitation, with as great, if not greater terrours then at first turning unto God, consist with that, *Rō* 8. 15 *Yee have not received the spirit of bondage againe to feare*; which seemes to import thus much, that Gods child receives the spirit of

5. For his tryall.

bondage no more, after he hath once received the spirit of adoption, revealing, and evidencing unto him, that he is a Sonne, and that God is his Father

In answer: The same Spirit produceth these contrary effects: by the *Law*, fear and terrour; by the *Gospell*, peace & prayer [*Facit duos spiritus contrarios, servitutis et adoptionis, et his cõtraria tribuit effecta, non quòd sint duo Spiritus, sed quòd ejusdẽ Spiritus diversa et contraria sint effecta per Legẽ et per Evangeliũ. Per Legẽ enim Spiritus sanctus arguit mundum de peccato, de ira Dei, & maledictione æterna, &c* Par in Loc] Now at the first taking a man in hand to turne him unto the Lord, the spirit of bondage by the work of the Law, doth testifie unto the soul, that it is in a wretched and damnable state, bound over to the guilt of its owne sin, & Gods fiery wrath to death & Hell and damnation for ever; that so it may be driven to *Iesus Christ* for release and pardon. But after the plantation of faith, & presence of the spirit of adoption, it never testifies so again; because it would be an untruth, It may afterward worke an apprehension that God is angry; but not that he is not a Father. The hiding of Gods face, which may often befall his child, the darkenesse of our own spirits therupon, which may revive all the old guilt again, and the divels cruell pressing upon us, upon such advantages, raise these hideous mists of horror I have in hand, & such after tẽpests, which are so terrible. Of which, our Onely wise, and All-powerfull God makes excellent use, both for our selves and others; and attains thereby his owne most glorious, secret and sacred end; as appeares in the following passage: *Non se ausus est* Job *dicere sine peccato qui patiebatur, non ut puniretur, sed ut probaretur.* August. Tom. 9 p. 1 pag 1487.

6. For to conforme him to Christ.

7. To fright him from sin.

8. To make him taste the sorrowes of Christ the better.

9. To feele the love of God the more.

10. To admonish others.

Satan utterly confounded, that controversie, *Whether* Job *feared God for nought or no?* gloriously ended on Gods side. Sixthly, That they may grow into greater conformity with their blessed Saviour in spiritual sufferings. Seventhly, That tasting againe sometimes the bitternesse of divine wrath for sinne, they may be the more frighted, and flee further from it. Eighthly, That thereby the incomprehensible love of Christ toward them, may sinke deeplier into their hearts; who for their sakes and salvation, drunk deep and large, and the very dregs of that Cup, the least drop wherof is to them so bitter and intolerable. Ninthly, That by sometimes, sense of the contrary, their joy in the favour & light of Gods countenance may be more joyfull; their spirituall peace more pleasant, the pleasure of grace more pretious, the comforts of godlines more comfortable, &c. Tenthly For admonition to others: To draw duller and drouzy Christians to more strictnesse, watchfullnesse and Zeale, by observing the spirituall troubles & terrors of those, who are farre more holy and righteous then themselves. To intimate unto formall Professours, that all is certainely naught with them, who ordin-

ordinraily are meere strangers to all afflictiõs of soule, and sorrow for sin. Eleventhly, For terrour to many, who going on securely in their sensuall courses, are wont to cry downe all they can, the power of preaching, by crying to their companions thus, or in the like manner: *Well for all this, we hope, Hell is not so hot, nor sinne so heavy, nor the Divell so blacke, nor God so unmercifull, as these precise Preachers would make them, &c.* How may such as these be affrighted, and terrified upon this occasion, with pondering upon that terrible place, 1 *Pet.*4.17,18. *If iudgement begin at the house of God, What shall the end be of them that obey not the Gospell of God? And if the righteous scarcely be saved*; If Gods children have their consciences searched, as it were, with the flames of Hell; *Where shall the ungodly and the sinner appeare?* But even in the bottome of that fiery Lake, and amidst the unquencheable rage of those endlesse flames. Twelfthly, For the just hardening of such as hate to be reformed, and are desperately resolved against the saving precisenesse of the Saints. It may be in this manner: A godly man hath lived long, amongst *Rebels, thornes and Scorpions*, scorners, railers, Persecutors; who, although he hath shined all the while *as a light, in the midst of a crooked and perverse generation*; yet they were ever so farre, from being heated with love of heavenly things, by his holy life; or wonne unto good by his gracious example: that like so many *Bats* and *Owles*, impatient of all spirituall light, they did either flie from it, as farre as they could in affection, practise, if not in habitation; Or fell upon it fiercely with their envenomed clawes of spite and cruelty, to extinquish quite, if it were possible, such blessed beames of saving light; and to darken with hellish mists of ignorance, and ill life, the place where they live. They wilfully blinded themselves with a pestilent conceit; That his sincerity was nothing but

11. To terrifie many.

12. To harden some.

Hypocrisie; his holinesse, onely humour; his forwardnesse, Phantasticalnesse; his sanctification, singularity. And thereupon resolved, and boisterously combined against him with all their policy, purses, and possibilities, like those ungodly ones, *Wisd.* 2. *Let us lie in wait for the righteous: Because Hee is not for our turne, and hee is cleane contrary to our doings; hee upbraideth us With our offending the Law, and obiecteth to our infamy, the transgressings of our education, &c.* I say, now God may suffer such a Man upon his deaths bed, to fall into some more extraordinary, and markable discomfort and distresse of Conscience: Of which those graceless wretches taking notice, may thereby be desperately obstinated, and hardned in their lewd and carnall courses. For seeing Gods hand upon him in that fearefull manner, and wanting the spirit of discerning, they doe conclude most peremptorily, that for his great shewes, he was most certainely but a counterfit. And so themselves become upon that occasion, many times more, most implacable enemies to grace, and all good men; they are stronglyer lockt up in the armies of the divell, faster nailed to formality, or good-fellowship, and which is the perfection of their madnesse and misery, *blesse themselves in their hearts*, saying merrily to their Brethren in iniquity: *You see now What these men are, Which make themselves so holy, and are so hot in religion: These are the fellowes, which pretend to be so scrupulous and precise: and of that singular straine of sanctity, that they thinke none shall be saved but themselves, &c. You see in this Man the desperate ends of such hypocriticall Puritans.* Thus the glory of Gods Justice is justly magnified, by letting them grow starke blinde, who wilfully shut their eyes against the light of Grace, by giving them over to a reprobate mind, who so maliciously hated to be reformed; And so too often, they walke on for ever after,

after, with confidence, and *hardnesse of heart, which cannot repent*, in a perpetuall prejudice against purity and the power of godlinesse unto the pit of Hell. Whereas by the mercy of God, and inviolable constancy of his Covenant, that blessed Man, by these terrours and afflictions of Conscience, besides glorifying God in hardening others, is, as it were, the more thorowly fitted and refined for that glory, which is presently to be revealed.

3. *Greatest humiliations doe not ever argue, and import the greatest Sinners.* For sinnes [a] are not alwayes the cause of our afflictions, particularly and directly; But sometimes, some other Motives. *Abraham* was put unto that heavy taske, of taking away his own only deare sonnes life, principally for the triall of his Faith: *Iob* was visited with such a matchlesse variety and extremity of afflictions, upon purpose to end that controversie betweene God and Satan; whether he *feared God for nought or no?* Gods heavy hand was sometimes upon *David*, especially, for the manifestation of his innocency, See *Psal.*17. 3. Nay our blessed Saviour, infinitely free from sinne, was notwithstanding tempted and tried by Satan and the world; that his heavenly vertues, and divine excellencies might appeare, and be made more illustrious. And Himselfe tels us, *Iohn* 9.3. that the blind man was so borne; neither for his owne sinne, nor for the sinne of his Parents, *But that the workes of God should be made manifest in him.*

3 That the most humbled have not alwayes beene the greatest sinners.

[a] *Prima & generalior causa afflictionum sunt peccata vel nostra, vel aliena.*

2 *Aliena, ut exerceamur probemur; & ne peccemus cauti reddamur.* 3. *Tertia declaretur in nobis gloria potētiæ ac bonitatis Dei,* Musc in Joan. cap.3. *Docet Christus ut maximè omnes homines peccatores sint: non tamen omnes afflictiones propter peccatorum merita contingere. Nam Deus habet in homines, quos affligit, diversos respectus: alterum in peccata, alterum in suam gloriam* — *Si gloriam suam respiciat, affligit, non propter peccatum, sed ad gloriam manifestandam. Sic afflixit Iosephum, Israelitas in Ægypto, &c.* Brentius, Ibid.

For the particular I have in hand: To prevent some sinne into which he sees his Child inclinable, and like to fall; by reason of some violent occasion, naturall propension, strong temptation, industrious malice of the Divell to disgrace him and his Profession scandalously, &c. God in great mercy may give him a taste, nay a deepe draught of the unexpressable

unexpreſſable terrours of a troubled minde [b] againe; that thereby, Hee may be taught betime, to take more heed, walke more warily, and ſtand upon his guard with extraordinary watchfullneſſe, againſt the very firſt aſſault and leaſt inſinuation of ſinne. There is preventing Phyſicke for preſervation of health, as well as that, when the diſeaſe is dangerouſly upon us for recovery. There was given unto [c] *Paul a thorne in the fleſh*, &c. If we will take the interpretation of ſome learned Divines, A wound in the ſpirit, *the ſting of Conſcience, preſſing him downe to the nether, moſt hell in his ſenſe, that was erſt taken up to the higheſt Heaven*; upon purpoſe, leſt he ſhould ſwell with ſpirituall pride, be puft up, *and exalted above meaſure*, with the *abundance of revelations*. If we well weigh the admirable ſtory of that gratious and holy ſervant of Chriſt, Miſtris *Brettergh*; we may probably conceive, that a principall end, why thoſe moſt grievous ſpirituall afflictions of Soule upon her laſt bed, were laid upon her, was in Gods juſt Judgement, to blinde yet more thoſe bloody Papiſts about her; and becauſe they willfully ſhut their eyes againſt that glorious light of true Religion, which ſhe ſo bleſſedly and fruitfully expreſt in her godly life, to let them thereby ſinke yet deeplier into *ſtrong deluſion*; that they might ſticke ſtill more ſtiffely to Popiſh lyes: According to that Prophecy of the *Antichriſtians*, 2. *Theſ.* 2. 10, 11, 12. *Becauſe they received not the love of the truth, that they might be ſaved: For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould beleeve a lye: That they all might be damned, who beleeved not the truth, &c.* Which we ſee at this day verified with a witneſſe, in Popiſh Doctours, even their greateſt Schollers, as *Bellarmine*, and other Polemicall Writers. And therefore let us never marvaile, that though they bee loaden with much learning; yet that they ſhould lye egregiouſly and

[b] Now whether a man after he is in ſtate of grace, may feele this wound bleed afreſh, is a queſtion with ſome, through their weakeneſſe; though if we conſult with Scripture and experience, the queſtion is out of queſtion. *Loe, all theſe things* (ſaith *Elihu* truly) *worketh God oftentimes with a man, that he may turne backe his ſoule from the Pit.* Examples are frequent, &c. *Sclater in his S S.S.*

[c] 1 Cor. 2. 12.

and defend with infinite obstinacy and clamour, the *Doctrine of Divels*, that accursed *Hydra* of Heresies, in their voluminous Dunghils. Now Gods judgement in hardning them hereby, as I have said, was the more just; because they were so farre from being wrought upon, and wonne by her heavenly conversation, that they were extraordinarily inraged against her goodnesse and Profession of the Gospell; as appears, in that, besides their continuall rayling and roaring against her, as an eminent Light, like so many furious Bedlams; they barbarously wreckt their malice and spite, upon the dumbe and innocent creatures, [c] by killing at two severall times, her husbands horses and cattell in the night.

That her fiery Tryall, thorow which she passed, as pureſt gold into *Abrahams* bosome, did thus harden them, is manifest by the Event. For, as the reverent Pen-man of that Story reports; [d] *Those of the Romish faction bragged, as though an Oracle had come from Heaven, to proove them Catholickes, and us Heretickes.* Prodigious folly! Damnable delusion!

It is so then, that God in his inflicting of afflictions, doth not ever [e] aime at sinne, as at the principall end. And yet doe not mistake: Though hee punishes sometimes; and not for sin; yet never without sinne; either inherent or imputed. There is ever matter enough in our sinfull Soules and Bodies, and lives, to afflict us infinitely. The best of us brought with us into this world that corruption, [f] which might bring upon us all the plagues of this and the other life: Every man hath in himself sufficient fewell for the fire of Gods wrath to worke upon still, if it pleased him in Justice to set it on flame. As in the present Point of spirituall terrours and troubles of mind; if God should out of his just & causefull indignation, put the full sting but into the least sin, it were able

c It is not unknowne in Lancashire, what horses and cattell of her husbands were killed upon his grounds in the night most barbarously at two severall times by Seminary Priests (no quæstiō) & Recusants, that lurked thereabouts. And what a losse and hindrance it was unto him, being al the stock he had on his grounds to any purpose. *In the story of the holy life and Christian death of* Mist. Katherine Brettergh, p. 6.

d *Ibid* in Mast. *Leighs* Post-script to Papists.

e *Etsi peccatum in quibuscunq; calamitatibus causæ locum semper habeat, nempe efficientis & originalis: tamen non semper peccati pœna finis est is, quem intuetur Deus, &c.*

f *Si Deus peccata respiciat, & iniquitatis merita, nullum est adeò ingens supplicium, quo non meritò affligamur omnes, quotquot originem nostram ex Adamo ducimus.* Si enim Deus, iniquitatem observaverit, quis sustinebit? Psal. 130 3. Brent. in Joban c. 9.

able to put a man into the very mouth of Hell. (But I speake of Gods more ordinary wayes, and dealings with the Sons of men.) And so I say, God may sometimes, for some hidden, and holy ends, seen and seeming good to his heavenly wisdom, bring a lesse hainous sinner, thorow extraordinary horrour, out of his naturall state, into the *good Way*.

Chap. IX.

A second and third thing to be considered for the cure of the former Malady.

2. Then consider that sorrow of heart may be occasioned,

AGgravation of horror is occasioned; terrors and troubles may be multiplyed, and enlarged in our enlargement, from the state of darkenesse, and Chaines of the Divell, by,

1. From some preparations to the new-birth as

1. Some great crosse.

2 Chron. 33. 12.

2. Some bodily distempers.

1. Some precedents, and preparatives, which God sometimes in His unsearchable wisdome doth immediately premise, or suffer to fall out. As,

1. Some heavy crosse, and greevous affliction, to make the power of the Law more passable, and fall more heavily upon our stubborne and stony hearts. This we see in *Manasses*, who was, as it were, fired out of his bloody and abominable courses, by the heavinesse and horrour of his chaines: And so *was humbled greatly before the God of His Fathers*. Gods extraordinary angry visitations, make men many times cry with troubled and greeved hearts, *Come, Let us turne unto the Lord; He hath wounded us, &c.*

2. Strange terrours sometimes arising from externall Accidents, yea, hidden naturall causes, uncouth visions and apparitions, full of amazement and feare,

Bodily

Bodily distempers; horrible injections, hideous thoughts,&c. Whereby they are mightily affrighted before hand, and prepared to passe thorow the Pangs of the New-birth more terribly.

3. Some hainous and cry ing sinne, which he suffers some to fall into, and immediately upon it awakes the conscience. That Almighty Physition, who is able to bring health out of poison; death out of life; Light out of darkenesse; Heaven out of Hell; may by accident, as they say, prepare one to conversion, by giving him over to the height of some one, or moe abhorred abhominations, and crimson sinnes: As we may see in *Peters Hearers, Acts.2. Paul, Manasses,* the *sinfull Woman, Publicans and Harlots*; left to the killing of Christ, spilling the blood of the Saints, those horrible outrages, extreme filth, extortions, pollutions. Physitions, by ripening diseases, make way to heale them; For sicke matter is never more easily removed, then when it exceedeth in ripenesse and quantity. 3, Some grievous sin.

4. Lying long in ignorance, sensuality, and dissolute life; without profitable, and powerfull meanes. In this case upon the first awaking, and affrighting the conscience for sinne, it may be exposed to many terrible perplexities, and longer continued terrours. For the light of naturall conscience, bred with them in their owne bosomes, may in the meane time serve to enrage, and torture; as we see in many guilty *Heathens:* but there is no naturall light, to lead us to Christ, and evangelicall comforts. The commandements have ground in nature; but the mysterie of the Gospell is wholly supernaturall. We finde it by manifold experience, what an hard, and heavy taske it is, to undertake a poore ignorant soule, troubled in minde. The cure is many times very difficult, dangerous and long. The darknesse of their ignoranee, being now distressed in conscience, is very. 4. Long lying in ignorance.

very fit, and fearefull matter, for Satan to worke in hideously; and to play his peſtilent prankes of moſt groſſe impoſtures, and much helliſh cruelty. His malicious maine plot againſt ſuch, ordinarily is, and his utmoſt indeavour; to drive them to ſelfe-deſtruction, if it be poſſible, before they get underſtanding in the wayes of God; or we can get any competent light, and comfort into their conſciences.

2. Some circumſtances of the New-birth,

2. Some concurrent circumſtances: As,

1. Sad conſtitution of the perſon.

1. The melancholike, and ſad conſtitution of the party. That humour doth naturally give extraordinary entertainement, and edge to terrours and ſorrowes.

2. The evill diſpoſition of his nature.

2. The crabbedneſſe, and crookedneſſe of his naturall diſpoſition, which muſt be tamed, and taken downe with more adoe; with much violence, and renting. An hard and knotty blocke, muſt have an hard wedge. An angry word, or frowne, will worke more with ſome diſpoſitions, then many ſore blowes upon a croſſe, and ſturdy ſpirit. God is here wont ſweetly, and wiſely to apply Himſelfe to the ſeverall natures, conditions, and diſpoſitions of his children.

3. High condition of his eſtate.

3. Height of place, and happineſſe to have for this life, what heart can wiſh. Whereby it comes to paſſe, that men are ſo deepely drowned in ſenſuality, epicuriſme, and earthly-mindedneſſe; that for a thorow change, they have need many times to be taken downe thorowly with a deepe ſenſe of legall terrours.

4. Great excellency of gifts.

4. Excellency of naturall, or acquired Parts, and endowments; as wit, learning, courage, wiſedome, &c. wretchedly abuſed, and long miſ-imployed, upon wrong and wicked objects. Much adoe, many times, and a great meaſure of humiliation, will hardly fright ſuch vaine overvalewers of themſelves, and Idolizers of their owne ſufficiencies, from their admired follies

follies. And here also Satan interposeth most furiously, and hinders this happy worke all he can possibly. For he well knowes, that if such noble, and worthy parts should be sanctified to the owners, and turned the right way; his Kingdome would fare the worse, and hee should be a great loser. *Suppose, a Christian Prince should with his Army breake into the Turkes dominion: Would not the Turkes fortifie those Castles best, out of which being wonne, the enemy might doe him most harme? So whom the Divell seeth to bee the likeliest Instruments for the overthrow of his kingdome, if once they become Temples of the Holy Ghost; those he is lothest to lose, and labours mightily to keepe in his slavery still.* And therefore he opposes with all his power and policy; raysing as many tempests of terrour as he is able; that he might either drive them backe in their passage to the *holy path*, or swallow them up into the abhorred gulphe of despaire, by the way.

5. A more searching, and piercing Ministry; which is ordinarily wont to awake the conscience with more terrour; to irradiate, and fill it with more universall, and cleerer light, to quicken it with more apprehension; and so proportionably, to affect and afflict it with a more feeling, and fearefull sense of Gods most just, and holy wrath against sinne. Whereupon they become excellent, and everlasting Christians.

5. A very searching Ministery.

6. Byting it in, as they say, and not opening the wound of conscience betime to some skilfull soule-physition, may be an unhappy meanes, much to enlarge, both the continuance, and extremity of a mans spirituall trouble. Shame, bashfulnesse, pretence of want of opportunity, hope to get thorow by himselfe, &c. are ordinary keyes to locke up his tongue at such a time. But sure I am, Satan hath a chiefe stroke, and principall part to perswade concealement. For alas!

6. Long concealing of his affliction.

alas! he winnes by it wofully. All the while he plies with great advantage, and much subtilty, his hideous temptations to selfe-killing, despaire of mercy, returning againe to folly, &c. And it is to be feared, which is a most grievous thing; that sometimes, by this cruell silence, He conquers, and casts some poore soules, upon the bloody, and most abhorred villany of selfe-perishing. Let such an one then be ever sure, most resolutely to breake thorow the Divels accursed snare in this kinde; and to poure out his soules secrets betime, into some faithfull holy bosome. I have heard many, after they have escaped, tell what strange tricks, and variety of devises he practised, to discourage, divert, and disable them to discover their mindes, as they purposed; even when they were come, with much adoe, into the presence of the spirituall Physition.

3. Then consider the ends for which God calls men, which occasion greater sorrow in some who are,

1. To be Champions for Gods cause.

8 Gods Children are bruised Reeds before their conversion, and often-times after: Before Conversion, all, (except such as being bred up in the Church, God hath delighted to shew himself gracious unto, from their Childhood) yet in different degrees, as God seeth meet; and as differences, in regard of temper, parts, and manner of life: so Gods intendment of imployment for the time to come: For usually hee empties such of themselves, and makes them nothing, before Hee will use them in any great services. *Doctor Sibbes, Bruised Reed, pag.* 10.

3. The ends to which God prepares, and fits some by their sore travaile in the New-birth, and longer languishing under His visiting hand in this kind. God may purpose sometimes in such cases:

1. To 8 imploy them, as Christs most resolute, and undaunted Champions, in more worthy services. In managing whereof, remembrance of their having beene once, as it were, in the mouth of Hell, and scorched with flames of terrour, serves as a continuall spurre, and incentive unto them, to doe nobly, and to supply them, from time to time, with mightinesse of courage, height of resolution, and eminency of zeale, in those glorious wayes. As we may see in those renowned pillars of the Church, *Austin, Luther. &c. The higher and greater the building is, the deeper must the foundation be laid in the earth.*

2. To

2. To make them afterwards of excellent use, and speciall dexterity, out of their former experience, to speake unto the hearts of their bretheren, ready to sinke into the same gulph of horrour, and danger of despaire; out of which, the good hand of Gods gracious providence, hath by such and such meanes, so mercifully pulled, and preserved them. The same keyes, which did open the locks, and loose the fetters, which Satan hung upon their heavy hearts; may happily undoe those also, which he hath fastened upon the soules of others.

2. Comforters to their bretheren.

3. To render them to the Church, as remarkable presidents, and mirrours of mortification, selfe-deniall, heavenly-mindednesse, and holy walking with God; for others to looke upon, and imitate. Mindfulnesse of their former wrastling with the wrath of God, despaire, and the horrours of Hell; makes them for ever after, more mindlesse of earthly things, weaned from the world, startling at every appearance of evill, greedy of godlinesse, conversing in Heaven, excellent Christians indeed. Master *Iohn Glover*, after five yeares horrible afflictions of soule, was framed thereby, saith Master *Fox*, to such mortification of life, as the like lightly hath not been seene; in such sort, as he being like one placed in Heaven already, and dead in this world, led a life altogether celestiall, &c. *See Acts and Monuments, pag.* 1085.

3. Examples of mortification.

Chap. X.

The fourth and fifth consideration which belongs to the third way of curing the former Malady. Also the fifth helps for it by Advice.

4 Then consider what is required in repentance.

4. IN sound Contrition, and saving Repentance, let us for the present take notice,

Of, first, a sensible smart, and anguish of the heart. Secondly, a [h] dislike, hatred, and aversion in the will. Thirdly, a change of the minde, illightned, and now enabled to give stronger reasons out of Gods booke, love of Christ, &c. against any sinne, then carnall reason, the Divell himselfe, or the drunken eloquence of his old Good-fellow companions can suggest to the contrary. Fourthly, an universall opposition, and constant endeavour against all manner of iniquity. Fifthly, an hearty sorrow, that we are not more sorrowfull.

Now, say I, If thou shouldest not feele in thine heart that stirring griefe, and violent renting, for those many rebellions, and horrible filth of thy naughty heart, and former wicked life, which thou heartily desirest; their hainousnesse exacts at thine hands, and many lesser sinners, then thy selfe have endured: yet if thou findest an unfained hatred, and [i] displeasednesse in thy will; a setled resolution in thy minde; a watchfull striving in all thy wayes, against all sinne; true [k] griefe, because thou art not more grieved; Thou art by no meanes to cast away thy confidence, or be discomforted therefore, as though thou wert not truly converted: but onely be advised, and take occasion thereupon, to walke more humbly

[h] *Quamvis resipiscentia dolorem semper secum adferat de peccatis præteritis & præsentibus; non tam propriè tamen aut essentialiter consistit in dolore, atque in aversatione, & odio peccati, & in firmo proposito boni prosequendi.* Amos. 5. 14, 15. Odio habete malum & amate bonum. Amesius Medull. Theol. l. 1. c. 26. Sect 32. And what suffices.

[i] *Non nocent peccata præterita, si non placent præsentia* Aug. de tempor. Serm. 181. cap. 10 *Peccata non nocent, si non placent* Idem.

[k] If thou be truly, and unfainedly grieved for this, that thou canst not be grieved, thy humiliation shall be accepted. *Perkins, Case of Conscience, lib. 2 cap. 5 § 2.*

humbly before thy God: with syncerity and constancy, to oppose all things which may hinder; and pursue all meanes, that they may further the more kindly melting of thine heart, sensible sorrow, and hearty mourning over him, whom thou hast so cruelly *pierced* with thy youthfull lusts, and abominations.

quàm sentire contritionem aut devotionem, quia velle habere, afflictionem cordis: Itaque dole, & irascere tibi ipsi, atque damnabilem te judica, quòd peccaveris, et quòd non doleas quantum debeas, De Consolat. Pusillan. *Ad dolorem contritionis, pertinet etiam hoc dolere, quòd non possumus de peccato satis dolere. Remissio peccatorum non pendet ex magnitudine, sufficientiâ & merito contritionis, sed ex obedientia & satisactione Christi, fide apprehensa.* Chemn. Exam. De Contrit. *Defectus tristitiæ, aut doloris in appetitu sensitivo, non est certum indicium impœnitentiæ, multóque minùs defectus lacrymarum. Nam cum hæc virtus in voluntate sit, potest absque motu appetitus sensitivi exerceri: Quod etiam sæpe fit, vel 1. propter sensus alioqui hebetudinem; vel 2. propter spiritualem delectationem, quam ex divina contemplatione in ipso etiam dolore de peccatis quandoque homo percipit &c. Quinetiam salutare est, præsertim incipientibus hujusmodi tristitiam, quantum enisi possunt, in sese excitare.*

case 2. Doleat quis quia peccavit, quia Deum offendit; aut saltem doleat, quia non sentit se dolere: sæpenumerò enim fit, ut Deo magis placeat, & homini utilius sit velle esse contritum, aut devotum, & non habere generat

5. Lest any true-hearted Christian, lying in no sin against conscience, and labouring syncerely to please God in all things, should be unnecessarily troubled and dejected with slavish feares and jealousies, lest he be not truely turned unto God; because he feeles not in himselfe, that boisterous, vehement conversion, that extremity of pangs, and horrour in the new-birth, which sometimes are to be found in some others: let him ponder upon these resemblances:

5 Then consider these resemblances of,

1. Thou mayst have thy byle, or botch, opened with the point of a needle; whereas another man endures the slashing of a Surgeons Lancer,; yet if the corruption, and putrified matter be let out by this easier meanes, and thy selfe thereby thorowly cured, I hope thou hast no great cause to complaine. It may be so in the present Point.

1. A bile in one opened with a needle, in another with a lancer.

2. Two Sonnes are punished for their offence. The one cries, and roares, and takes on extraordinarily: The other makes no great noise, but resolves silently

2. One Sonne roares when he is corrected and mends: another mends but roares not.

silently with himselfe, and in sincerity, upon a new course, as well as the former: Is not the change and reformation of them both equally welcome, and accepted of the Father, who only aimes at, and expects their amendment?

3 One Malefactour pardoned before his condemnation, another just at the time of execution.

3. Two Malefactors equally guilty of high treason; both apprehended their danger; acknowledge that they are utterly undone; hold themselves for dead men, &c. To the one a Pardon comes, not yet cast, condemned, or carried to the place of execution: To the other, ready to lay downe his head upon the Blocke: There is great difference in all likelyhood of their terrours and dejections; But they have equall parts in the Pardon, and both their lives are saved.

4 One Seafaring man brought home with a tempest, another with a gentle winde.

4. Two Men are arrived at their wished Port: The one was tossed with many roaring tempests, and raging waves; The other hath a reasonable calme passage: Howsoever, they now stand both safe upon the shore, and have both escaped destruction and drowning in that great mercilesse devouring gulfe.

5 One that had beene dead revived; another, living and walking among the dead.

5. Suppose a man dead for some dayes, and then revived; he perceives his change with a Witnesse: An other is not so, but himselfe onely alive, walkes amongst a multitude of dead men; hee also may clearely enough see the difference, and both acknowledge, and praise God for his life.

Those who are so happy, as by the benefit of religious Parents, a godly family, good education under powerfull meanes, have never entred upon any notorious facte, but by Gods blessing upon those meanes have suckt in grace in their younger yeares, as is said of *Timothy*; and such also, as after a prophane course have beene turned unto God, somewhat more easily, then ordinary; And so both complaine of the want of that testimony of terrible pangs in their conversion, which they heare others talke of; yet I say, being now upright hearted, and in the *holy path*: they may take comfort by comparing themselves with, and casting their eyes upon a world of unregenerate people about them; from which by the mercies of God, they differ as farre, as living Men from a number of rotten dead Carrions, and so may assure themselves of soundnesse.

Yet

Yet for conclusion; let all those who have passed thorow the pangs of the new-birth, not so terribly, but more tolerably, especially, having been formerly notorious; take counsell, and be advised to ply more carefully, the great and gracious worke of humiliation still, to *humble themselves in the sight of the Lord*, yet more and more unto their dying day. ** The humblest Christians are ever highest in favour, and neerest in familiarity with Almighty God. They are, as it were, His second royall Throne, wherein He sweetly dwells and delights. See *Isa.* 57.15. and 66. 1, 2. *Psal.* 34.18. and 51.17. And they are also of the most sweet, amiable, and in-offensive carriage amongst the people of God. Heare that excellent † Artist in the spirituall Anatomy of mans deceitfull heart: *Humiliation is the procurer of all other graces.* *God resisteth the proud, and giveth grace to the humble.---- *And it is the preserver of grace procured. And therefore compared to a strong foundation, upholding the building against the force of Winde and Weather. Onely those streames of grace hold out, that flow out of the troubled Fountaine of a bruised spirit. An unhumbled professour quickly starts backe, even as a broken Egge, or Chest-nut leapes out of the fire. Grace is no where safe, but in a sound and honest heart. Now, onely the humble heart is the honest heart. Onely a rent and broken heart, is a Whole and sound heart. The drosse cannot be purged out of the gold, but by melting. Crooked things cannot be straightned, but by Wringing. Now humiliation is that which wrings, and melts us; and makes us of drossie, pure; of crooked, straight and upright; and so, sound, durable, and persevering Christians.*

6. Be they advised who have bin in some small measure onely humbled.

1. To continue their humiliation.

** *Altus est Deus, humilis est Christianus. Si vult ut altus Deus vicinetur illi, ille humilis fit. Magna mysteria, fratres, Deus super omnia est: Erigis te, & non illum tangis: Humilias te, & ipse ad te descendit*, Aug in Psa 34.

† *Daniel Dyke*, In his Treatise of Repentance, cap. 5.

* 1 Pet. 5. 5.

Non est cor integrum, nisi sit scissum.

And let them consider and examine, whether neglect of this holy endeavour, I now exhort them to, may not bring upon them much spirituall misery: Whether they may not therfore, be the rather expo-

2. To consider what evils the neglect of this endeavour may bring upon them.

1. Vexing doubts.
2. Dead affections.
3. Divers Crosses.
4. Easinesse of backesliding.
5. Foolish opinions.

sed; First, to many irksome intrusions of very vexing doubts and feares; and something slavish questionings of the truth, and soundnesse of their conversion all their life long. Secondly, to much deadnesse of affection and listlesnesse; many dampes and distempers in the performance of holy duties, use of the Ordinances, and religious exercises. Thirdly, to greater variety of crosses, and a heavier hand upon their outward states; purposely to bring the eye of their consciences to looke backe more heavily, and with heartier remorse upon the loathsomenesse and filth of their youthfull folly. Fourthly, to more easinesse of re-entry and surprise, by the assaults, and insinuation of old sinnes in their unregenerate time, especially that of the bosome; which is an horrible thing. For the lesse sins are sorrowed for, the sooner do they re-insnare us with their sensuall delight, and re-pollute with renewed acts. Fifthly, to the entertainement at least, for a time of uncomfortable and scandalous giddinesse, and some phantasticall tenents of new and naughty opinions; which many times fearefully infect our chiefest City; and some proud companions, and ignorant Lozels there, and else-where, are ever ready to lay hold upon: whom you may ordinarily discerne by their luciferian pride, and lewd tongues, to the great hurt and hinderance of the power of godlinesse, holy obedience to the blessed Law of God, and humble walking with Him; if any will be so miserable and mad, as to listen to such petty and paltry trash, idle and cheating dreames, *contrary to the doctrine which they have learned*, or should have learned; (for these fellowes were never well catechised;) if Professours will be *children* still, *tossed to and fro, and carried about with every Winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive*: which God forbid. For if it be possible, that any

true

true heart be entangled, I hope he will quickly in cold blood, dis-insnare himselfe. As these *Tare. sowers* themselves are ordinarily very superficiall in Ministeriall abilities; so, for the most part, their disciples are onely the *foolish Virgins*, and unsound professours of the places, thorow which they passe. Sixtly, to danger of some future grievous desertion, extraordinary temptations, or re-visitation with far greater terrours then they tasted, at their first turning into the wayes of God, &c.

6. Grievous desertions

Chap. XI.

The fourth Maladie. Two causes of this Maladie.

4. IN a fourth place, I come to *spirituall desertion*, which puts the Christian for the present, into a most ° darke and discomfortable condition. I meane, when the most wise God, for some holy ends seeming good unto Himselfe, retires for a time; and with-holds from the heart of his child, the light of His countenance, the beames of His favour, and sense of His love: Whereupon though the root of spirituall life, the habit of Faith, and fundamentall power of salvation, and eternall safety, remaine still, and sure in his soule; never to be shaken, or prevailed against, no, not by the very *gates of Hell*, or concurrent forces, and fury of all the powers of darknesse; yet for the time, he findes and feeles in himselfe, a fearefull deprivation, and discontinuance of the feeling, and fruition of Gods pleased face; exercise of Faith; pardon of sinne; inward peace; joy in the Holy Ghost; cheerefulnesse in wel-doing, and godly duties;

The fourth ease of spirituall desertion.

° *Tentatio desertionis est omnium gravissima: & dici solet suspensio gratiæ; agon conscientiæ, anxietas infernalis* Alst. Theol. Case. cap. 9.

πρόσωπον cruciatuum infernalium.

confidence

confidence in prayer; assurance of being in a saving state, &c. So that he may judge [P] himselfe, to have been formerly an hypocrite; and for the present, can very hardly, or not at all, difference and distinguish His wofull condition, from that of a cast-away. This secret and wonderfull worke of spirituall desertion, doth God much exercise and practise upon His children, in many cases, for many [q] causes.

The causes of desertion.

1. Re-ensnarement in some bosome lust.

1. Sometimes upon a re-ensnarement in some secret bosome lust which was their darling and delight, in the dayes of their rebellion: Relapse into which, Satan labours industriously to procure, with much adoe by all his *devises*; For he gaines greatly thereby. For so the new-Convert, considering in cold blood what he hath done, may be cast upon such complaints as these: Alas! what have I done

[P] But how is it possible, that he should entertaine any such conceit; sith he knowes in his own conscience, that he hath formerly made conscience of all sinne to avoid them; and laboured to please God in all things; infallible notes of a new man? *Answ* In height, and heate of temptation, he may thinke, that all the good he did, was in pride and hypocrisie. So did *M P.* and that he forbore sinne, onely for slavish feare: So did *G W.* And yet the darkenesse of his horrour and errour d scerit, he comes againe to himselfe, and sees cleerely, that though with much weakenesse, yet he did both the one and the other in sincerity: as did both these blessed Saints of God afterward.

[q] See an heape of them coucht together in *Augustin. Sed ne timeas, O sponsa, ne desperes, ne existimes te contemni, si paulisper tibi subtrahit sponsus faciem suam. Omnia ista cooperantur tibi in bonum, & de accessu & recessu lucrum acquiris, tibi venit, tibi & recedit. Venit ad consolationem, recedit ad cautelam, ne magnitudo consolationis extollat te, ne si semper apud te sit sponsus, incipias contemnere solatia, & hanc continuam visitationem non jam gratiæ attribuas, sed naturæ. Hanc autem gratiam cui vult, & quando vult sponsus attribuit, non jure hereditario possidetur. Vulgare proverbium est, quòd nimia familiaritas parit contemptum. Recedit ergò, ne forte nimis assiduus contemnatur, & absens magis desideretur, desideratus avidiùs quæratur, & dum quæsitus tandem gratius inveniatur. Præterea quæ est præsens vita? Quæ respectu futuræ gloriæ, quæ revelabitur in nobis, ænigmatica est, quam nunc ex parte cognoscimus. Nam hic civitatem manentem non habemus, sed inquirimus futuram. Ne ergò exilium deputemus pro patria, arrham pro pretij summa; venit sponsus, & recedit vicissim, nunc consolationem afferens, nunc universum statum nostrum in infirmitatem commutans. Paulisper nos permittit gustare, quàm suavis est, & antequam plenè sentiamus se subtrahit, & ita quasi alis expassis suranos volitans, provocat nos ad volandum: quasi dicat, Ecce parùm gustastis, tum dulcis; sed si vultis plenè saturari hâc dulcedine, currite post me in odorem unguentorum meorum, habentes sursùm corda, ubi ego sum in dextra Dei patris ubi videbitis me, non per speculum in ænigmate, sed facie ad faciem, & ubi plenè gaudebit cor vestrum, & gaudium vestrum nemo tollet à vobis,* Tom 9. p. 2. pag.

now?

now? This pestilent old pollution, which so wofully wasted my Conscience in time past, hath fearefully re-infected my newly washed Soule: I have againe, Woe is me! fallen into the abhorred *Sodome* of this soule sinne: I have grieved that good Spirit, which was lately come to dwell in me. All the former horrours charge afresh upon my heart, from which I was happily freed, even by some glimpses of heavenly joy: I have wretchedly let goe my hold; lost my peace, broke my vowes, and blessed communion with my God, &c. Ah! wretch that I am, what shall I doe? And thereupon may fall upon a temptation of returning to his disavowed sensuall Delights, out of this conceit, *As well over boots as over shooes*: Do what I can, I see I can never hold out, &c. Or hee may plunge into this slavish perplexity: I dare not goe to God, I have used him so villanously after such immeasurable kindnesse; and provoked the *eyes of his glory*, with such prodigious impurity, after I was purged. I dare not fall againe to good-fellowship and former courses, lest I draw some remarkeable vengeance upon me in the meane time, and be certainely damned, when I have done: So that hee can neither take pleasure upon the right hand or the left: Or, which is most for my purpose, and that which the Divell specially desires, God therefore may hide his face from him, and leave him to the darknesse of his owne spirit; so that hee may for a long time walke on heavily, starke lame, in respect of those comfortable supporters of the Soule; affiance, hope, spirituall joy, peace of Conscience, sense of Gods favour, boldnesse in his wayes, courage in good causes, delight in the company of the Saints, &c. Such a dampe also, and desertion may come upon the Soule, especially after a fall into some new, open, scandalous sinne; whereby not onely their own Consciences within are grievously wounded,

ded; but also for their sakes and sinne, the Profession of Gods truth abroad scandalized and disgraced; the common state of goodnesse questioned and traduced, the heart and glory of Christianity hurt and distained.

As in *David* in whom yet remained some good. For,
* I meane; Hee being Gods deare Childe.

David was thus dealt with in Gods just Judgement, after his monstrous and * matchlesse fall. Gods good Spirit had richly crowned his royall heart with abundance of sanctification and purity; and had graciously filled him afore-time with the fruits and feeling thereof; and thereupon many heavenly deawes, no doubt of spirituall joyes, had many times sweetly refreshed his blessed soule: But by the hainous scandalousnesse of his hatefull fall, he so grieved that good Spirit, and turned the face of God from him, that hee had neither sence of the comforts of the one, nor of the favour of the other. The spirituall life of his soule, the eye of his judgement, light of conscience, lightsomnesse in the holy Ghost, and the whole grace of Sanctification, were so wasted, dazeled, confounded, weakened, raked under the ashes, as it were, and runne into the roote; that hee speakes, as if he had utterly lost them, and so stood in need of a new infusion, and creation thereof, *Psal.* 51. 10. But by the way, conceive aright of *Davids* spirituall condition at this time: Though in his own feeling, and present apprehension, hee so complaines, and cryes out for a new Creation, as though all were gone; yet even when he was at the lowest and worst, the Soule and substance, that I may so speake, of saving † grace and salvation did abide still rooted, and resident in his heart. Which once emplanted by Gods omnipotent mercifull hand, in an humble Soule,

† *In Sanctorum cordibus juxta quasdam virtutes, semper permanet Spiritus: juxta quasdam verò recessurus venit, & venturus recedit.—In his virtutibus sine quibus ad vitam minimè pervenitur, sanctus Spiritus in electorum suorum cordibus permanet. In his vero, per quas sanctitatis virtus ostenditur, aliquandò misericorditèr præsto est, & aliquandò misericorditèr recedit.* Hom 5. Super Ezech. *In his donis sine quibus ad vitam perveniri non potest, Spiritus sanctus sive in prædicatoribus suis, sive in electis omnibus, semper manet.* Idem. Mor. lib. 2. Cap. 29.

and

and taking root, it there stickes fast for ever, farre more unmoveable then a thousand c *Mounts Zions.* The f blossomes, buds and fruits may sometimes be foulely cankered, as it were, by our own corruptions, shrewdly nipt by the frost of some earthly affections, blasted by sharper tempests of Satans temptations: But the foundation standeth sure, grounded and founded upon the unchangeable Nature of God, and immutability of his counsell, and therefore mauger the malice of all, both mortall and immortall rage, there is still life in the root; which in due season will spring out againe, and grow up to everlasting life.

To the present instance: All purity and cleanneſse of heart was not utterly extinguisht and abolisht in *David:* For,

1. Some little, at least, was left, which descried, and discovered those spots and pollutions of filthinesse and impurity, which had lately over-growne it. For grace discovers corruption, not nature. A sensible complaint of hardnesse of heart, and an earnest desire after softnesse, is a signe that the heart is not wholly hard: A sincere crying out against impurity, and hearty endeavour after purity, argues the presence of the purifying Spirit.

2. And how was this holy ejaculation, *Create in me a cleane heart, O God; and renew a right spirit within me,* created, t but by the *Spirit of Grace and supplications?* Which blessed sanctifying Spirit, was all the while rooted, and resident in *Davids* heart, by a

f Heare *Theophylact* upon the same Theame in *Peters* case. Εἰ γὰρ ἡ πρὸς μικρὸν μέλλεις σαλευθῆναι, ἀλλ' ἔχεις ἐσπαρμένα τὰ σπέρματα τῆς πίστεως κἂν τὰ κύματα ἐπιῤῥήξῃ τὸ πνεῦμα τῆς ἐπιτιμήσεως, ἀλλ' οὐ ῥιζωθῇ, οὐκ ἐκλείψει ἡ πίστις σου. *Rogavi, dicit Christus, ut non deficiat fides tua. Etsi enim post paulò concutiendus es, habes tamen insitum semine fidei. Et quantumvis folia de*

1. He discovers his sin.

turbârit ventus insultantis, [For πνεῦμα is here more truly, and properly rendred *ventus*, then *spiritus*, as it is ordinarily translated] *tamen radix & vit: nec deficiet fides tua. In 22m. Luce. Putas,*

2 Prayes.

hic est? Non potest non esse, sed latet. Hyems est; intus est viriditas in radice. August.

t *Marsisse* Semen Dei *in Davide lapso, res ipsa testatum facit: Id enim suscitatum Nathanis concione: Tu vir ille mortis: Mox eum in confessionem criminis, doloris, & resipiscentiæ prorumpere, & exclamare fecit:* Peccavi: Malum feci: Miserere mei Deus secundùm magnitudinem miserationum tuarum, *Id semen precatur sibi non auferri:* Spiritum tuum sanctum ne auferas à me: *Ergò Spiritum sanctum non amiserat penitùs, quoad omnia dona: Alioquin nec ita precari, nec resipiscere potuisset.* Pireus adversus Bellar. De amiss. grat. & st. pecc. Lib. 1. Cap. 7. D. vide heart could not pray for cleanneſse, if it were not somewhat cleane. *Esay* upon Ps. 51.

living

saving existence there; though not so fully by an effectuall operation, and exercise. Divines about this Point consider; First, The infinite, free and eternall love and favour towards his child; with which whom he loves once, He loves for ever. *The gifts and calling of God*; that is, as best Interpreters affirme, the Gifts of effectuall calling, effects of his free grace are such as God never *repenteth of*, or taketh away. Secondly, His sanctifying Spirit, which he gives unto him. Thirdly, The habits of graces created in his heart by that blessed Spirit, justification, regeneration, adoption. Fourthly, The feeling exercises, and acts of those graces, with many sweet and glorious refreshings of spirituall Joy springing thence. The three first, after we be once Christs, are ours for ever; [a] The last may be suspended and surcease for a time.

3. Calls it a Renovation.

3. By way of interpretation in the latter part of the verse, he calleth the [a] *Creation* of the grace of Sanctification in his heart, *a renovation and raising thereof to the same degree, wherein it was in former time.*

Desires God,
4 Not to take away the Spirit from him.

4. He cryes unto the Lord; *Not to take his holy Spirit from him*, vers. 11. And [b] therefore that blessed Spirit was not gone. It were very absurd and incongruous, to desire the not taking away of that thing, which we have not. He certainely hath the holy

[a] *Deus suorum peccatis verè irascitur, & se eis iratum intùs terroribus, foris flagellis declarat. Tunc ergò fugit ex corde gratiæ sensus, evanescit lætitia. Interim Deus peccantes filios non penitus abijcit, non odit, non abdicat electionis hæreditatem, sed castigationibus in viam revocat, corrigit, reconciliationis sensum & lætitiam paulatim reddit precantibus. Si enim nemo Pater terrenus hoc facit, ut filium graviter delinquentem mox dono eliminet, exhæredem faciat: quantò minus id Pater cœlestis facit filijs, quos ante jacta mundi fundamenta in Christo elegit, adoptavit?* Piscat. Ibid. Sect. Ad tertium.] *A Creating* to speake properly, is to make of nothing: But is used here improperly, the Prophet speaketh according to his owne feeling, and present judgement of himself, as though he had lost all, and had no goodnesse in himselfe. No doubt the Prophets heart was in part cleane, though not so much as he desired, *Estey. Ibid.* [b] Et Spiritum sanctum tuum ne auferas à me.] *Est enim Spiritus sanctus in confitente. Nam ad donum Spiritus sancti pertinet, quia tibi displicet quod feciſti. Immundo spiritui peccata placent, sancto displicent. Quamvis ergò adhuc veniam deprecaris, tamen ex alia parte, quia tibi displicet malum, quod commisisti Deo, conjungeris. Hoc enim & tibi displicet quod & illi,—Noli ait, Spiritum sanctum tuum da mihi sed ne auferas à me.* August. in Psal. 50.

holy Spirit, which heartily desires, he may not be taken from him.

Davids desire then of a cleane heart, did not argue, that it was utterly uncleane, and wholly turned into a lumpe of filth, (for Sanctity, and uncleannesse of heart is never cleane extinguished in any one once truly Sanctified; it was not in *David*, in *Peter*.) But Hee was so earnest after it: First, Because that little which was left, was scarce, or not at all sensible in his spirituall distresse: Where the glory of the Sunne hath lately beene, the succession of a candles light is little worth. Secondly, And because now he vehemently thirsteth after a great deale more, then hee presently had. Learned and rich men, thinke themselves not learned and rich, in respect of what they desire. When the Sunne begins to peepe up, we gaze no longer at starrs. Gods comforting Spirit began a little to warme his heart againe; whereupon he grew so eager and greedy of that heavenly heate, that he thinkes his heart key-cold, except it flame to the height. That dampe and darknesse of spirit, into which he was fallen, by reason of his grievous Fall, had so frozen his affections with disconsolate deadnesse and heavinesse of heart, that a little glimpse of spirituall life and lightsomenesse, is presently swallowed up, as it were, & devoured, and serves but only to set an edge to his desire, to whet his stomacke and stirre up his appetite after a more full and further fruition of those comfortable graces and wonted communion with his God; a rotaste and returne whereof is so sweet and deare unto his Soule.

Take heed then that you doe not mistake: When I speake of a spirituall desertion, I mean it not, either in respect of a totall or finall de-relicton, and forsaking on Gods part; or a totall and finall falling away on the Saints side; to hold such an *Apostacy* were

a

Rerati prorsus non excidunt a sanctitate & adoptione. Suffra. Colleg de Art. 5. Thes 6, 7. Vide Syn. Dordrecht. *But what say you then to Art. 17?*

Antw. When the Article saith, wee may depart from grace, the meaning of it is, that the elect of God called according to purpose, may swerve from the direction of grace in some particular things; and fall into grievous sins, out of which they are to be raysed by Repentance; and not that they totally fall from it. Doct. *Field*, Append p. 1. Ad fin. p. 131, 132.

In fidei Articulis in Hybernia regno authoritate regia promulgatis expressum est totaliter, neq; finaliter posse fieri. Ep. Sc. Sarisbur. In Thom. Diatribam. cap. 17.

a fearefull *Apostacy*: But onely in respect of the exercise and operation of grace, of present sense and feeling, as I said before. [c] Life lyes still in the root, and upon the first breaking out of the heavenly and healing beames upon the Soule, from the Sunne of righteousnesse, returning in mercy, puts forth againe, and prospers. *David* being astonied, as they say, with a mighty blow of temptation (As [f] *Bernard* resembles it) lay for a time, as it were, in a swoune: But upon the voyce of the Prophet sounding in his eare, he awaked and came to himselfe. As wee see in heated water, the aire's blowing upon it, doth recover and reduce it to its former naturall coldnesse, by the aide of that little remainder of refrigerating power which is originally rooted in that *Element*: So by the *awaking of the North wind*, and *comming of the South*; I meane, the blessed Spirits breathing afresh upon *Davids* heart, scorched dangerously with the

[d] About the same time one *Bertius*, a Scholler of the late *Arminius*, who was the first in our age, that infected *Leyden* with Heresie, was so impudent, as to send a letter to the Arch-Bishop of *Canterbury*, with a book intituled, *De Apostasia Sanctorum*. The title wherof only were enough to make it worthy the fire K. *Iames* in his *declaration against* Vorstius. *And a little after thus*: What need we make any question of the arrogancy of these Hereticks or rather Atheisticall Sectaries amongst you, when one of them at this present, remaining in your Town of *Leyden*, hath not onely presumed to publish of late, a blasphemous booke, *Of the Apostacy of the Saints*; but hath besides been so impudent, as to send the other day, a copy therof, as a goodly present to our Arch-Bishop of *Canterbury*, together with a Letter: wherein he is not ashamed (as also in his Booke) to lye so grossely, as to avow that his Heresies contained in the said book, are agreeable with the Religion and Profession of our Church of *England*, *Ibid.* [e] *Spiritus Sanctus deliruit in Davide, cum admisit adulterium & homicidium, sicut vita in planta tempore hyemali. Et si suas vires non exeruit, nec tamen prorsus fuit otiosus: impedijt enim quò minùs David toto animi sui robore in hæc incumberet horrenda flagitia.* Doct. *Holland*, Divinity Professour in Oxford, moderating in this question, holden negatively *An justi fides potest ad tempus amitti, aut finaliter desinere?* The Lords chosen may fall from their outward prerogatives, and from the fruits: but that divine nature still abideth in them: And it is onely with their grace, as it is with the mind in distempers of Melancholy and Phrensie; with the Sun in Eclipses; with the tree, when leaves and fruits faile it; with the naturall life, when it moveth not, ne yet breatheth sensibly; which in diseases of the Mother is often discerned. Their faith is a never-failing Faith; their life an eternall life; their seed, a seed abiding in them. [p] *Baine, Tryall of a Christians state*, p. 4. [f] *Petrus cum peccavit charitatem non amisit, quia peccavit potius in veritatem quàm in charitatem.— Sic & David cum peccavit, charitatem non perdidit, sed obstupuit quodammodò in eo charitas ad vehementem tentationis ictum: Et charitatis in eo nequaquam facta est abolitio sed quasi quædam soporatio, quæ mox ut ad vocem arguentis Prophetæ evigilavit, continuò in illam ardentissimæ charitatis confessionem erupit: Peccavi Domino* De nat & dignit. Amoris Divini, cap. 6.

fire

fire of lust, by stirring up and refreshing the retired and radicall power of grace; that immortall *Seed of God*, never to be lost, did sweetly and graciously bring it againe to its former spirituall, comfortable temper and constitution.

2. Sometimes the Lord may for a time retire the light of his countenance, and sense of his graces from his Child, that hee may be driven thereby to take a new and more exact revise, a most serious thorow-survay of his youthfull sinnes; of that darke and damned time which hee wholy spent upon the Divell, and so put againe, as it were, into the pangs of his New-birth, that Christ may be more perfectly formed in him: That he may again behold with feare, and trembling, the extreame loathsomenesse, and aggravated guilt of his old abominable lusts; and so renewing his sorrow, and repairing repentance, grow into a further detestation of them; a more absolute divorce from his insinuating *Minion-delight*, and bee happily frighted afresh, and fired for ever from the very *garment spotted of the flesh, and all appearance of evill*. That upon this occasion, hee may make a new inquisition, and deeper search into the whole state of his conscience, severall passages of his conversation, and every corner of his heart, and so for the time to come, more carefully cut off all occasions of sinne, and with more Resolution, and watchfullnesse, oppose, and stand at staves end with every lust, passion, distraction in holy duties, entisements to relapse, spirituall lazinesse, lukewarmenesse, worldlinesse, &c, with greater severity to crucifie our corruptions, and ever presently and impartially, execute the Law of the spirit against the rebellions of his flesh.

2. A stirring of the person up to take a more serious view of his life.

This, it may seeme, was one end of *Iobs* spirituall affliction in this kind. In cap. 13.23. He is earnest, and importunate with God to know, what be those *iniquities*

As in *Iob.*

iniquities, transgressions and sinnes, which had turned his face and favour from him; in that fearefull manner, as though he was a meere strange, or rather, a profest enemy unto his Majesty. And he presently apprehends the burden and bitternesse of the *iniquities of his youth*; *Thou writest*, saith he, *bitter things against me, and makest me possesse the iniquities of my youth*. At all such times, when God thus hides His face from us, and leaves us to the darkenesse of our owne spirits; the sinnes of our youth are wont to lie most heavy upon our hearts, and exact at our hands a more speciall renewing, increase and perfecting of penitent sorrow: For, [h] they are acted with the very strength of corruption, in the heat of sensuality, and height of rebellion. Hence it was that even *David* himselfe cryes out; * *Remember not the sins of my youth*; and so doth many moe, many times with much bitternesse of spirit.

Is it so then, that God may deale thus in mercy, even with his dearest servants; especially, if penitent griefe and trouble of conscience in their conversation, were not in some good measure answerable to their former abominable life and sinfull provocations, if they have beene extraordinary sinners, and but ordinary sorrowers for sinne; if they were formerly furious in the service of Satan, and now but something faint-hearted in standing on Gods side; If heretofore they marched impetuously like *Iehu*, in the pursute of earthly pleasures, and now creepe but slowly forward in the wayes of God, or if they begin to looke backagain with some uncontroled glances after disavowed delights, and abandoned company, &c. I say, in such Cases, the Lord may with-draw himselfe in displeasure, leave them for a time to the terrours of their owne hearts, all their old sinnes may returne to the eye of their consciences, as unremitted, &c. That so their regeneration may be, as it were, regenerated,

their

[h] *Vna causa, cur de peccatis suæ pueritiæ loquatur, est, quòd in illa ætate vehementiores sint cupiditates; propterea dicitur in Psalmo, Quinam diriget adolescens viam suam? Si custodiat verbum tuum. Cur de juvenibus potiùs quàm de alijs fit mentio? nempe quia natura humana, quæ semper est vitiosa & prava, tunc maximè ebullit, &c.* Cal. Cone. 52. In Job.

* Psal. 25. 7.

their New-birth, New-borne, their sinnes now sorrowed for, the hatefulnesse, and horrour of their youthfull pollutions more hated and abhorred. And in conclusion (For all the worke and wayes of God with his chosen, are ever in love and for their good,) that the storme being dispersst, the comfortable beams of divine favour may shine more amiably upon them then ever before, and by the effectuall stirring again, and stronger influence of the Spirit, spirituall life, that was hid in the heart for a season, may sprout out fresh, spring and spred abroad more flourishingly and fruitfully for ever afterward.

Chap. XII.

Foure Causes more of the former Maladie.

3. Thirdly, For tryall, quickening, and exercise of spirituall graces; that they may put forth themselves with more power, improvement and illustriousnesse. The cold comfort of a desertion in this Case, being unto them, as water cast upon the Smiths Forge, to make some of them especially, to burne inwardly, as it were, in the meane time with more intention and heate; and all afterward to break out, and flame more gloriously. There are many gracious dispositions, and endowments in the Christians heart, which would never see the [i] light, at least with such eminency, were it not for this darkenesse. The brightnesse of lamps languish in the light, but they shine cleare in the darke: the splendour and beauty of the Starres would never appeare, were there no night. [k] *You have heard of the patience of Iob*, saith *Iames*: And we reade also of his excellent Faith, when he said; [*] *Though He slay mee, yet*

3. The exercising of their spirituall graces.

i He (meaning Christ) makes as though Hee heard not (to wit, the Woman of Canaan,) that the pretious graces lockt up in the cabinet of Her heart, might bee brought forth to light, D. *Worship in his Sermon upon Mat.* 15.22. &c. pa. 18.

k Jam. 5. 11.

* Job 13.15.

yet will I trust in Him : But wee had neither heard of, or admired the one or the other; had Hee not been afflicted both with outward troubles, and inward terrours. It is the higheſt, and moſt Heroicall Act of Faith, and it is improved to the utmoſt, and proved ſteele to the backe, as they ſay; Then to *truſt in the Name of the Lord, and to ſtay upon our God*; when we *walke in darkneſſe, and haue no light*; God is beſt pleaſed, and moſt honoured, when we reſt upon him, without any ſenſible comfort. I make no doubt, but that admirable ejaculation of *Iob*, *Though he ſlay me*, &c. did hold ſcale in Gods acceptation, with al thoſe innocencies, integrities, & gratious conformities to his holy Law; bleſſed fruits, I confeſſe, of his invincible Faith enumerated, *Cap.* 31. Nay, did incomparably over-weigh them; *Abrahams beleeving againſt hope*, was farre above & of infinite more worth with God, then the Sacrifice of his Son, or all His other glorious ſervices. It is no ſuch great matter or maſtery, to be confident; when we are encouraged and hired, as it were, with *ioy and peace in beleeving*; but then to ſticke to Chriſt, and His ſure Word, when we have againſt us ſenſe and reaſon, fleſh and blood, feares and feeling, Heaven and Earth and all Creatures; That is the Faith indeed, there is its excellency; there is the true and orient ſparkling, and ſplendour of that heavenly Iewell. That prayer is truly fervent, fulleſt of Spirit, and enforced with moſt unutterable grones, which is poured out for the recovery of Gods pleaſed countenance, after it hath bin turned away from us for a time. That love is moſt induſtrious and mighty, groweth *ſtrong as death*, and into *a moſt vehement flame*, which is enkindled in the upright ſoule, when Her deareſt *Love* is departed in reſpect of feeling and fruition. O! Then ſhe prizeth and praiſeth His ſpirituall beauty and excellency, as one exceedingly *ſicke of love*, and takes on extremely:

Iſa 50. 10.

As

As you may see, *Cant.* 5. 10, &c. *I opened to my Beloved, but my Beloved had withdrawne Himselfe, and was gone: My soule failed when Hee spake; I sought Him but I could not finde Him: I called Him, but He gave me no Answer: The Watchmen that went about the City found mee, they smote mee, they wounded mee, The Keepers of the walls tooke away my vaile from me: I charge you, O daughters of Ierusalem, if yee finde my Beloved, that yee tell Him, that I am sicke of love. What is thy Beloved, O thou faireſt among Women! What is thy Beloved more then another Beloved, that thou doeſt so charge us! My Beloved is White and ruddy, the chiefeſt among ten thousands. His head is as the most fine gold,* &c. That thankfullnesse, which springs from a sensible re-enjoyment of Iesus Christ, and returne of the sense of the savour of his good ointments into the soule, hath farre more heart and life then the free and full possession of all the visible glory, and outward comfort of the whole world could posibly put into it. That joy which makes our hearts leape within us, upon the regaining of the wonted workings of grace, and our heavenly feelings, is much more joyfull, then either that which followed the first taste, or the after free enjoyment of them. Excellent and extraordinary good things tasted and lost, do beget a farre greater sense of their sweetnesse and comfort upon their recovery, then if they had been either never tasted or never lost. That Sun-shine is most faire and amiable, which breakes out after some boisterous storme or great Eccliplse. Restitution to sense of grace after some despairefull sadnesse for Gods departure may produce a deeper impression of spirituall pleasure in the recovered Patient, then the first plantation of it. Thus doth our gracious God, who when He please can bring light out of darkenesse, life out of death, something out of nothing, Heaven out of Hell, even come neerer unto us by

yet will I trust in Him : But wee had neither heard of, or admired the one or the other; had Hee not been afflicted both with outward troubles, and inward terrours. It is the higheſt, and moſt Heroicall Act of Faith, and it is improved to the utmoſt, and proved ſteele to the backe, as they ſay; Then to *truſt in the Name of the Lord, and to ſtay upon our God*; when we *walke in darkneſſe, and haue no light*; God is beſt pleaſed, and moſt honoured, when we reſt upon him, without any ſenſible comfort. I make no doubt, but that admirable ejaculation of *Iob*, *Though he ſlay me*, &c. did hold ſcale in Gods acceptation, with al thoſe innocencies, integrities, & gratious conformities to his holy Law; bleſſed fruits, I confeſſe, of his invincible Faith enumerated, *Cap.* 31. Nay, did incomparably over-weigh them; *Abrahams beleeving againſt hope*, was farre above & of infinite more worth with God, then the Sacrifice of his Son, or all His other glorious ſervices. It is no ſuch great matter or maſtery, to be confident; when we are encouraged and hired, as it were, with *ioy and peace in beleeving*; but then to ſticke to Chriſt, and His ſure Word, when we have againſt us ſenſe and reaſon, fleſh and blood, feares and feeling, Heaven and Earth and all Creatures; That is the Faith indeed, there is its excellency; there is the true and orient ſparkling, and ſplendour of that heavenly Iewell. That prayer is truly fervent, fulleſt of Spirit, and enforced with moſt unutterable grones, which is poured out for the recovery of Gods pleaſed countenance, after it hath bin turned away from us for a time. That love is moſt induſtrious and mighty, groweth *ſtrong as death*, and into *a moſt vehement flame*, which is enkindled in the upright ſoule, when Her deareſt *Love* is departed in reſpect of feeling and fruition. O! Then ſhe prizeth and praiſeth His ſpirituall beauty and excellency, as one exceedingly *ſicke of love*, and takes on extremely:

Iſa 50.10.

As

As you may see, *Cant.*5.10,*&c. I opened to my Beloved, but my Beloved had withdrawne Himselfe, and was gone: My soule failed when Hee spake; I sought Him but I could not finde Him: I called Him, but He gave me no Answer: The Watchmen that went about the City found mee, they smote mee, they wounded mee, The Keepers of the walls tooke away my vaile from me: I charge you, O daughters of Ierusalem, if yee finde my Beloved, that yee tell Him, that I am sicke of love. What is thy Beloved, O thou fairest among Women! What is thy Beloved more then another Beloved, that thou doest so charge us! My Beloved is white and ruddy, the chiefest among ten thousands. His head is as the most fine gold,&c.* That thankfullnesse, which springs from a sensible re-enjoyment of Iesus Christ, and returne of the sense of the savour of his good ointments into the soule, hath farre more heart and life then the free and full possession of all the visible glory, and outward comfort of the whole world could possibly put into it. That joy which makes our hearts leape within us, upon the regaining of the wonted workings of grace, and our heavenly feelings, is much more joyfull, then either that which followed the first taste, or the after free enjoyment of them. Excellent and extraordinary good things tasted and lost, do beget a farre greater sense of their sweetnesse and comfort upon their recovery, then if they had been either never tasted or never lost. That Sun-shine is most faire and amiable, which breakes out after some boisterous storme or great Ecclipse. Restitution to sense of grace after some despairefull sadnesse for Gods departure may produce a deeper impression of spirituall pleasure in the recovered Patient, then the first plantation of it. Thus doth our gracious God, who when He please can bring light out of darkenesse, life out of death, something out of nothing, Heaven out of Hell, even come neerer unto us by

departing from us. By the dead winter time of a ſpirituall deſertion, he may bring by his bleſſed hand of mercy and quickning influence, more ſtrength, activenes, lively exerciſe and excellency into our graces and ſweeteſt fruits therof.

4. The preventing of ſpirituall pride. If Chriſtians had not ſomtimes dead hearts, they would have proud hearts, *Hart pag.* 64.

4. Fourthly, the Chriſtian, as he growes in knowledge, grace, ſpirituall abilities, forwardneſſe, fruitfulneſſe, and further from His New-birth, except Hee be very watchfull over his heart, much practiſed in the exerciſes of humiliation, often exerciſed in the ſchoole of Afflictions, terrified ſomtimes with hideous injections, and *Walke humbly With his God*; ſhall have by a ſlie and inſenſible inſinuation, privy pride to grow upon Him, confidence in His own ſtrength, too much attribution to the meanes, a Selfe-conceit of an independant ſtanding upon his owne bottome, as it were, & by the power of his preſent graces. And therfore our wiſe God doth ſometimes take a courſe to take down his ſelfe-confidence, by with-drawing His countenance, and to humble His ſpirituall preſumption, with a ſpirituall deſertion, I meane, by taking from Him the ſenſe of grace, and feeling of his favour, by cutting off, as it were, for a time thoſe ſtreames of comfort, which were wont to diſtill upon his ſoule, by uſe, and ordinary influence of the meanes, Meditation, Prayer, Conference, publike Miniſtry, Sabbaths, Sacraments, daies of Humiliation, & ſuch like, doth mercifully force him to have recourſe unto at length, with much longing and thirſt, and to repoſe upon, with more reverence, & acknowledgement, the everlaſting Fountaine and Founder of all graces, comforts, compaſſions and life; even his owne glorious, mercifull, and Almighty ſelf. See this in the beginning of the third *Chapter* of the *Canticles*, at the latter end of *Cap.* 2. The Chriſtian ſoule is ſweetly crowned with a glorious over-flowing confluence of all ſpirituall conſolations, rapt extraordinarily with unutte-

As in the Church which having loſt her Beloved, goes and ſeeks him.

unutterable and joyfull raviſhment of Spirit upon the neerer embracement of her deareſt Spouſe, and more ſenſible graſping of refreſhing graces. She lies ſo peacefully in his armes of mercy, and under the *Banner of his love*; that ſhe ſweetly ſings unto her ſelfe, *My beloved is mine, and I am His*. But in the beginning of the third (For the dayes of Gods childe after converſion, are like the dayes of the yeere; Some fair and ſhining; ſome tempeſtuous and cloudy; ſome happy with heavenly Hony dewes, as it were, of unſpeakeable joy, and unconceiveable peace; others more diſmall and diſaſtrous, if I may ſo ſpeake, for want of an amiable aſpect from the Throne of graces) I ſay, a little after, the caſe is fearefully altered with her: For ſhe lies ſtrugling, and diſtreſſed in the irkeſome, and comfortleſſe deſolations of a ſpirituall deſertion. Her Spouſe is gone, the very heart and life all her lightſomeneſſe in this world, and the world to come. No ſenſe now of the *Savour of His good oyntments*, no feeling of the Aſſurance of his favour. Nothing left of all that former Heaven, but onely a ſad and woefull heart, which had been happy. In this rufull Caſe, She caſts about for recovery of Her wonted comfort: Aſſaies thoſe meanes, which were accuſtomed to convey unto her with joy, freſh ſtreames, and ſtrength from time to time, *out of the Wels of Salvation.*

1. By private Prayer.

1. Firſt, ſhe ſeekes her Spouſe, and former refreſhings of Spirit, by ſecret prayer, meditation, experimentall conſiderations, calling to mind former aſſurances of his love, reflecting upon the foot-ſteps of a ſaving worke, unfained change, and ſweet communion with him aforetime, and other ſilent, Selfe-inquiſitions and inward exerciſes of the heart: *But ſhee found him not*, verſ. 1.

2. By enquiring of other godly Chriſtians.

2. Secondly, ſhe enquires abroad, and hath recourſe unto godly Chriſtians; eſpecially ſuch as have bin

beene most exercised, and best acquainted with trials, temptations and mysteries of the *holy way*, to see if she can get any comfort, any new hold, and hope by their counsell, prayers, instructions, out of their owne experience: (For in such cases, Gods Children may, and ought to confesse their sinnes, and Gods dealing with them, one unto another, and pray one for another.) But she finds none, vers. 2.

Jam. 5. 16.

3. By going to the Ministers.

3. Thirdly, She addresses her selfe, and resorts to faithfull Ministers, Gods publike Agents in the Church, about the affaires of Heaven and Salvation of Soules; to receive from them some light, and direction to regaine her *Love*: But it will not yet be, vers. 3. No comfort comes by all, or any of these meanes: No feeling of Gods favour, and former peace, for all this various and sollicitous seeking, and pursuite. For God may sometimes upon purpose, restraine his quickning influence from the meanes; and recall, as it were, to the Well-head, those refreshing Rivers of comfort, which ordinarily flow thorow his owne holy Ordinances, as so many blessed Conduits of grace, into humble hearts; That we may fetch them more immediately from the Fountain, the boundles Sea of all heavenly treasures and true peace, and so with more humility, sense of selfe-emptinesse, reverence, and praise-fulnesse, acknowledge from whence we have them.

It was but a little that I passed from them, saith the deserted Soule, *But I found him, whom my soule loveth*, vers. 4. When no meanes would bring him, but that She had past thorow the use and exercise of them all, and hee would not bee found: Hee after at length, comes upon his owne compassionate accord, and illighteneth her darke, and disconsolate state, with the shining beames of his glorious presence; and *fills* her plentifully *with joy and beleeving againe*: That so, no use, variety, and excellency of meanes, but

His

His owne free mercy and goodnesse, might be crowned with the glory of it.

Let every Christian by the way, take notice of, and treasure up this point, it may steed him in some spirituall extremity hereafter: *God may sometimes withdraw and delay his comfort, to draw his children thorow all the meanes: which, When they have passed without prevailing; hee after and immediately, When hee please, puts to his helping hand, that they may not attribute it to the meanes, though never so excellent; but to the mercies of God, the onely Well-spring, both of the first plantation, continuance, and everlastingnesse of all spirituall graces, and true comforts in all those happy ones, which shall be saved.*

Why doth the Lord let us use all the meanes, and yet not find him in them?

That we may know, hee onely commeth when hee will; nothing moving him, but his owne good pleasure.

5 The punishing them for not prizing the fruitiō of Jesus Christ

5. Fifthly, The world sometimes, that mighty enemy to the Kingdome of Christ, aided under hand by the covetous corruption of our false hearts, and the Divels craft, (For ordinarily in all Assaults, and overthrowes, Satan is the Bellowes; the World, the Wild-fire; our corruptions the Tinder, and the precious Soules of men, those goodly Frames, which are fearefully set on fire, and blowne up) doth wrastle so desperately, even with some of *Christs* Champions; that surprizing their watch, cooling the fervour of their first love, and stealing away, by little and little, their spirituall strength; it supplants them at length, and throwes them upon the earth, Wheron it labours might and maine, to keepe them downe, and doting, that so they may root in the mud and mire thereof, with immoderation & carking, to the great disgrace of divine pleasures, their high and excellent Calling, & so raising the spirit of railing in unregenerate men,

men to cast unworthy aspersions upon the glory of profession for their sakes. Nay too often by its subtle insinuations, and *Sirens* Songs, it lulls them so long upon her lap, that they are cast into an heavy slumber, even of carnall security; And that so deepe and dangerously, that though the Lord Iesus, the Beloved of their Soule, cry aloud in their eares by the shrill and piercing sound of his spirituall Trumpetters, and by the more immediate and inward motions of his Holy Spirit, intreate them fairely upon all loves, for his owne deere passions sake, and all those bloody sufferings to shake off that carnall drouzinesse, and to delight againe in God; to let the earth fall out of their minds, and againe to minde heavenly things:

Cant. 5. 2. *Open to mee my Sister, my Love, my Dove, my undefiled: For my head is filled with dew, and my locks with the drops of the night:* yet for all this full loth they are to leave their beds of ease: And therefore frame many shifts, excuses and delayes, to passe by and put off these compassionate calls of love, and mercifull importunities;

Vers. 3. *I have put off my coate, how shall I put it on? I have washed my feet, how shall I defile them?* Whereupon their blessed Spouse so unworthily repelled with some notorious unkindnesse and ingratitude, scattering onely in their hearts some sense and glimmerings of his spirituall sweetnesse and beauty, to breed the more shame and sorrow for so foule neglect, departeth from them for a time; withdrawes the life and lightsomenesse of his gratious presence; hides, as it were, in an angry cloud, the comfortable beames of his former favour, and so leaves them to the darkenesse of their owne spirits, and in the comfortlesse Dampe of a justly deserved desertion, that thereby they may be schooled to prize Iesus Christ before gold and silver; and to preferre, as is most meet, one glimpse of his pleased face, before the splendour of all earthly imperiall Crowns: To listen with

with more reverence, cheerefullneſſe, profit and holy greedineſſe to his heavenly voyce, in the Miniſtry of the Word, and to make more deere account of godly comforts, when they ſhall recover, and re-enjoy them. For the purpoſe, We may find, *Cant.*5. The Chriſtian ſoule laid too ſoft and lazily, upon the bed of eaſe and earthly mindedneſſe; and ſlipt into a ſlumber of ſecurity and ſelfe-love, verſ.2. Her *Well-beloved knocks* and calls upon her: Nay, beſpeakes, and intreats upon all the termes of deereſt love, and for his painefull ſufferings-ſake, to riſe and open unto him. *Ibid.* But ſhe moſt unworthily puts him off, with ſome ſleight excuſes, and delaies of ſloth: verſ.3. whereupon hee drops into her heart, ſome taſte of his *ſweeteeſt ointments*, to ſet her Affections on edge and eagerneſſe after him, verſ.4,5. And ſo departs and leaves her in her ſad and ſolitary dumps for driving away her *Deareſt*, by ſuch intolerable unkindneſſe, and ſhamefull neglect, verſ.6. Which perplexity and trouble of ſpirit for his departure, begets in her, a great deale of zeale, fervency and patience to follow after Him, verſ.7,8. An extraordinary Admiration of his amiable excellencies, and heavenly faireneſſe, verſ.10, &c. And no doubt, a farre neerer embracement, and deerer eſteeme of Him, upon His returne, and enjoyment of a more full, bleſſed communion with Him againe, *Cap.*6.3.

6. Sixthly, The graces of ſalvation, are the moſt pretious, and worthfull things, that ever iſſued out of the hands of God by creation. The deereſt of his infinite mercies, the hearts-blood of his Sonne, the nobleſt worke of his bleſſed Spirit, doe all ſweetly concurre movingly, meritoriouſly, efficiently to the production of them. No marvell then, though it be right pleaſing unto God, that ſuch rare, and inеſtimable Iewels, ſhould bee rightly prized, and holden in higheſt eſteeme, by thoſe that have them: That

6. The teaching them to prize Gods favour.

That they should still appeare, and present themselves to those Soules, wherein they shine in their true excellency, orient faireneſſe, and native beauty. Now privation of excellent things hath special power to raiſe our imaginations, to an higher ſtreine of eſtimation of them; and to cauſe us at their returne, to entertaine them, with much more longing, farre dearer apprehenſions, and embracement. Abſence and intermiſsion of the moſt deſirable comforts, adde a great deale of life to the love of them, and weight of pretiouſneſſe to their valewation. The goodneſſe of whatſoever wee enjoy, is better perceived by viciſsitude of want, then continuall fruition. Sleepe is more ſweet after the tediouſneſſe of ſome wakefull, and weariſome nights: Liberty, and enjoyment of the free aire, and faces of men, after reſtraint and impriſonment: The glory and faireneſſe of the Sunne, after a blacke day, or boyſterous ſtorme, &c. So Gods favourable aſpect is much more acceptable after an angry tempeſt, and *hiding his face for a ſeaſon.* And the graces of *Salvation* farre more amiable, and admirable to the eye of his humbled Childe, after the darkeneſſe of a ſpirituall deſertion. Wherefore our gracious God doth many times in great mercy and wiſedome, deprive his deareſt ſervants for a time, of the preſence of their Spouſe, the aſſurance of his love, and ſence of thoſe graces, that the abſence thereof, may repreſent the glory of ſuch an incomparable happineſſe, and thoſe heavenly Pearles, more to the life; and diſcontinuance of their enjoyment, may inflame, and affect their hearts with more holy greedineſſe, and eager purſuite after them; and ſtirre up in them that height of eſteeme, and heate of love, which may in ſome good meaſure, bee anſwerable to their unvalewable excellency & ſweetneſſe. Such a dulneſſe of heart, deadneſſe of affecti-

ons,

ons, and declination to the world, may grow sometimes upon a good man, that hee may finde little more contentment in communion with *Iesus Christ*, then in the prosperity of His outward affaires, which is infinitely unworthy an Heire of Heaven. But now in such a Case, Let God make Him but to repossesse *the iniquities of His Youth*, and fight against him with all his terrours for a while, and the same man with all his heart, will preferre the reconciled face of God and peace of conscience before the Soveraignty and sole command of all the Kingdomes upon Earth. While wee have a free, and un-interrupted recourse unto the Throne of Grace, we are apt to under-valew, and to conceive of that mighty grace of prayer, but as of an ordinary gift: But if once the Lord please, to leave us to that confusion, and astonishment of Spirit, that our ejaculations doe sadly rebound upon our heavy, and unheated hearts, without answer, or encouragement from Heaven; wee shall easily then acknowledge the Spirit, and power of prayer, to be one of the faireſt flowers in the Garland of all our graces; the very arme of God to doe miracles for us many times, and ever to settle our troubled Soules in sweetest peace and patience, amidst the greatest pressures and persecutions either of hellish or earthly enemies.

CHAP. XIII.

Chap. XIII.

Two more Causes of the former Maladie.

7. The conforming them to Christ Jesus.

7. SEventhly, *Iesus Christ*, himselfe, blessed for ever, drunke full deepe of the extremity, and variety of forest sufferings, in many kinds; not only to deliver his, from the *vengeance of eternall fire*; but also lovingly to learne out of the sense of that sympathy, and selfe-feeling, to shew himselfe tender-hearted, kind, and compassionate unto them in all their extremities, and never to suffer them to sinke in any trouble or affliction, though never so full of desperate representations, or apprehensions of impossibility to escape; or to be tempted at any time above their power and patience. And many are the meanes, and Methods by which, He is wont to ease and mitigate their many painefull miseries; especially that extremest of Martyrdome. First, Sometimes Hee rescues them by his owne mighty, and immediate arme, out of the mouth of Lyons, and puls them by strong hand from betweene the teeth of bloody persecuting Wolves, 2 *Tim.* 4. 17. Secondly, * Sometimes He takes away, or lessens the sting, and fury of the torment and torturers. The fire had no force at all over the bodies of those blessed men, *Dan.* 3. 27. And no doubt in Queene *Maries* dayes, of most abhorred memory, Hee many times mollified and sweetned the rage, and bitternesse of those mercilesse flames, for our Martyrs sakes. Thirdly, sometimes he supports, and supplies them with supernaturall vigour, and extraordinary courage over the smart and rigour of the most

* Let no Christian then afflict his Soule with any carking, or vexing fore-thought of fiery times. Assure thy self, if God cal thee to suffer in that kind; He wil graciously give unto Thee a Martyrs Faith, a Martyrs patience, and Crowne of Martyrdome.

most terrible and intolerable tortures: The heart of that holy Proto-Martyr, *Steven* was furnished, and filled with those heavenly infusions of spirituall strength and joy; when *the Heavens opening, he saw the glory of God, and Iesus standing on his right hand*; which were gloriously transcending, and triumphant over the utmost of all corporall paine, and *Iewish* cruelty. And so graciously dealt He with many other Martyrs in succeeding ages, as we may reade in Ecclesiasticall stories. Fourthly, He may sometimes also out of his mercifull wisedome, put into their hearts such a deale of Heaven before hand, and ravishing comforts of the world to come; that the excesse thereof doth swallow up, and devoure, as it were, the bitternesse of all bodily inflictions, and sufferings of sense. Thus mercifully dealt He with that worthy Martyr, Mr. *Robert Glover*, even when He was going towards the Stake. He poured into His Soule upon the sudden, such overflowing Rivers of spirituall joyes, that no doubt, they mightily abated and quencht the ragefull furies of those Popish flames, wherein hee was sacrificed for the profession of the Gospell of *Christ*, and Gods everlasting truth. And assuredly that comfortable Sun-shine of unexpressable joy, which, by the good hand of God, was shed into Master *Peacocks* sorrowfull heart, in the depth of his darkenesse and desertion, a little before the resignation of his happy Soule into the hands of God; did make the pangs of death, and that dreadfull passage, a great deale lesse painefull and sensible, if not very lightsome and pleasant. Now in both these men of God, a woefull spirituall dereliction, was a fit introduction, and immediate preparative to the effusion of such a sudden torrent of strange exultations, and ravishment of spirit, upon their sad and heavy hearts. Conceive the Point then thus: The Lord sometimes even in tenderneſse, and

Act. 7. 55, 56.

and love to His owne deere Children, whom He designes for extraordinary sufferings, may purposely possesse them with such a Paradise of divine pleasures, as a counter comfort to the extremity of their paines; that, besides their owne private refreshing, and support, their couragious insensibility, and victorious patience thereupon may bring a great deale of terrour to their tormentors, glory to their mercifull Master, credit unto the cause, and confusion to the enemies of grace, And that there may be an addition of more heart, and life to such joyfull elevations of spirit; and that He may make the excellency of that spirituall joy, proportionable to the exquisiteneſse of their tortures and trouble, Hee may in His unsearchable wisdome make way therunto by a spirituall desertion. As He did in the forenamed glorious Martyr, Mr. *Glover*. For want of the sense of the comforts of godlinesse for a season, doth make our soules a thousand times more sensible of their sweetnesse upon their re-infusion.

8. The enabling them to comfort others.

8. Eighthly, Thus may the Lord sometimes deale with His best, and deerest Children, even by withdrawing the light of his countenance, leave them for a while to these inward conflicts and confusions of spirit, that thereby they may be fitted and informed with an holy experimentall skill, to speake feelingly, and fully to the hearts of their Christian Bretheren, which may afterward be tempted and troubled, as they have beene. For, God is wont at all times in His Church, so gracious is He, purposely to raise up, and single out some speciall men, whom Hee instructs, and enables in the Schoole of spirituall experiments and afflictions of Soule, with extraordinary dexterity and Art, to comfort and recover other *Mourners in Zion*, in their distresses of consciences, stronger temptations, spirituall desertions, decayes of grace, relapses, Eccliples of Gods face and favour, wants of former

former comfortable feelings; in case of horrible thoughts, and hideous injections, darkneſſe of their owne ſpirits, and ſuch other Soule-vexations. And ſuch a bleſſed Phyſition, which is able to ſpeake experimentally to a dejected ſorrowfull heart, out of practiſe and ſenſe in His owne Soule, is farre more worth, both for a true ſearch and diſcovery, and ſound recovery and cure of a wounded conſcience, then an hundred meere ſpeculative Divines. Such an One, is that One of a thouſand, ſpoken of by *Iob*, which can wiſely, and ſeaſonably declare unto His Soule-ſicke Patient, the ſecret Trackes, and hidden Depths of Gods dealings with afflicted ſpirits. Let us take inſtance, in thoſe experimentall abilities, which *David* gained for ſuch a purpoſe, by His paſſing thorow that moſt grievous ſpirituall diſertion, *Pſal.*77. - The caſe of that Chriſtian was moſt rufull, both in His owne fearefull apprehenſion, and to the un-judicious eye of the Beholders; who having ſpent a long time in a zealous profeſsion of the truth, walking with God, and ſecret communion with *Ieſus Chriſt*, ſhould come to that paſſe, and fall into thoſe wofull ſtraights of ſpirituall trouble: Firſt, that Hee ſhould feare, not without extraordinary horrour, leſt the mercies of God were departed from Him for ever; and that the Lord would never more bee intreated, or ever ſhine againe with His favourable countenance upon his confounded ſoule. Secondly, that the very remembrance of God, which was wont to crowne his heart with a confluence of all deſirable contentments, ſhould even rent it aſunder, and make it fall to pieces in His boſome, like drops of water. Thirdly, That the pouring out of His ſoule with pittifull groanes, and complaints in ſecret unto his God, which heretofore did ſet wide open unto Him, heavenly flood-gates of gracious refreſhing, ſhould now quite overwhelme His ſpirit, with

much

much distracted amazement and feare. Fourthly, that, that heart of his, which had formerly full sweetly tasted those holy pleasures, which farre passe the comprehension of any carnall conceit, should now be so brim full, & dammed up with excesse of griefe; that no vent, or passage should bee left unto His speech. Fifthly, And which, Me thinkes, is the perfection of his misery in this kinde, that amidst all these heavy discomforts, His Soule should refuse to be comforted. That though the Ministers and Men of God stand round about him, bring into his minde, and presse upon him the pregnant evidences, and testimonies of his owne godly life, the unchangeablenesse of Gods never-failing mercies to his; the sweetnesse of his glorious Name; the soveraigne power and mighty price of his Sonnes blood; the infallible and inviolable pretiousnesse, and truth of the promises of life, &c. Yet in the agony and anguish of His grieved spirit, He puts them all away from Him, as none of His, nor as properly belonging to His present state. He is readier out of His spirituall distemper, to spill, as water upon the ground, the golden vials of the water of life, and soveraigne oyles of Evangelicall joy, tendered unto Him by the Physition of His Soule, then to receive them with wonted thirst and thankfulnes into the bruised bosome of His bleeding Conscience. Though they assure Him in the Word of life and truth, having had (for that I suppose) true and sound experience of His conversion, and former sanctified courses, from *Isa.*44.22. That as the heate, and strength of the Summers Sun, doth dispe. se and dissolve to nothing, a thicke mist or foggy Cloud: so the inflamed zeale of Gods tender love, thorow the bloodshed of His owne only deare Sonne, hath done away all his offences; *His iniquity, transgression and sinne*, as though they had never been. And *Mich.*7.19. That, that God, which delighteth in mercy, vers.18.

hath

hath cast all his sinnes into the bottome of the Sea, never to rise againe, either in this world, or in the World to come. The Prophet alludes to the drowning of the Ægyptians in the red Sea. And therfore they assure him, that as that mighty Host sunke downe into the bottome like a *stone*, *Exod.*15.5. Or *as Lead*, vers.10. So that neither the Sunne of Heaven, nor Sonne of man ever saw their faces any more: So certainely all his sinnes are so swallowed up for ever, in the soule-saving Sea of His Saviours blood, that they shall never more appeare before the face of God or Angell, Man or Divell, to his damnation or shame. Yet for all this, lying in a spirituall swoune, he finds his heart even key-cold, and as it were, starke dead, in respect of relishing, or receiving all or any of these incomparable comforts. The Case thus proposed, may seeme very deplorable and desperate; yet consider, what good *Davids* experience might doe in such distresse. What a deale of life and light were it able, to put into the very darkest dampe, and most heartlesse faintings of such a dying Soule, to have such an one as *David*, even a man after Gods owne heart, remarkeably enriched and eminent with heavenly endowments; One of the highest in the Booke of life, and favour with God, to assure it, that Himselfe had already suffered as grievous things in his Soule, if not greater; and passed thorow the very same passions, and pressures of a troubled spirit, if not with more variety and sorer pangs. That proportionably to his present perplexities, he cryed out with a most heavy heart: First, *Will the Lord cast off for ever? And will he be favourable no more? Is His mercy cleane gone for ever? Doth His promise faile for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?* vers.7,8,9. Secondly, That *When he remembred God, he was troubled*, vers.3.

Thirdly, That when He prayed unto God, and *complained, his ſpirit was overwhelmed, Ibid.* Fourthly, That he *was ſo troubled that he could not ſpeake*, Verſ. 4. Fifthly, That *his Soule refuſed to be comforted*, Verſ. 2. Which painfull paſſages of his ſpirituall deſertion, anſwer exactly to the comfortleſſe Caſe of the ſuppoſed Soule-grieved Patient. Nay, and beſides aſſurance of the very ſameneſſe in apprehenſions of feare, and thoughts of horrour; *David* alſo out of his owne experience, and precedency might ſweetly informe and direct ſuch a poore panting ſoule in a comfortable way, to come out of the *Place of Dragons*, and depths of ſorrow; by teaching and telling him the manner and meanes of his riſing and recovery. Meditations of Gods ſingular goodneſſe and extraordinary mercy to himſelfe, his Church and Children aforetime, gave the firſt-lift, as it were, to raiſe his drooping ſoule out of the duſt. And no doubt, ever ſince the ſame conſideration, by the bleſſings of God, hath brought againe many a bruiſed ſpirit from the very Gates of Hell, and brinke of deſpaire. [a] And in his happy peruſall of ancient times, and Gods compaſſions of old; it is very probable, that his memory firſt met with *Adam*, a right wonderfull and matchleſſe Patterne of Gods rareſt mercies, to a moſt forlorne wretch. For he was wofully guilty by his tranſgreſſion, of caſting both himſelfe, and all his Sonnes and Daughters from the Creation to the worlds end, out of Paradiſe into the Pit of hell: And alſo of empoyſoning with the curſed contagion of originall corruption, the Soules and bodies of all that ever were, or ſhall be borne of Woman, the Lord Jeſus only excepted. And yet this man, as beſt Divines ſuppoſe, though he had caſt away himſelfe, and undone all Man-kind, was received to mercy. Let never poore ſoule then, while the World laſts, upon true and timely

[a] *In hac cogitatione non dubium eſt primùm veniſſet ei in mentem ipſum Adamum, qui ſuo peccato non ſe tantùm, ſed totam poſteritatem in triſtiſſimam mortem, & damnationem conjecerat: & tamen receptus eſt ille in gratiam, et reſtitutus. — Poſtea reliqua etiam exempla liberationum cõquirebat: ut quòd ſolus Noë cum ſua familia ſervatur in diluvio: quòd populus Iſraeliticus ingenti miraculo educitur ex Ægypto, & ſervatur in mari rubro: quòd Aaron autor horrendæ Idololatriæ non*

timely Repentance, suffer the hainousnesse, and horrour of his former sinnes, whatsoever they have bin, to hinder his hopefull accesse unto the Throne of grace, for present pardon of them all; or at any time afterward confound his comforts, and confidence in Gods gracious Promises. Thus, no doubt, the weary soul of this Man of God waded further, into those bottomles Seas of mercies, manifested and made good from time to time upon his Servants. His heavy heart might sweetly refresh & repose it self upon the contemplation of Gods never-failing cōpassions, in not casting off *Aaron* everlastingly, for his fall into most horrible Idolatry: In not suffering the murmuring and rebellious Jewes to perish all and utterly in the Wildernesse; considering their many prodigious provocations and impatiencies, &c. But at length as we may see in the fore-cited *Psalme*, His Soule sets it triumphant *Selah* upon that great, and miraculous deliverance at the Red Sea; one of the most glorious, and visible miracles of mercy, that ever shone from Heaven upon the Sonnes of men; and also a blessed Type of the salvation of all truly penitent and perplexed Soules from the hellish *Pharaoh*, and all infernall powers, in the Red Sea of our Saviours blood. How fairely now and feelingly might these experimentall instructions, and this Passage of proofe, troden and chalked out by this holy man, illighten and conduct any, *that walkes in darknesse, and hath no comfort*, out of the like distracted horrour of a spirituall desertion? Let him in such a Case, first cast back his eye upon Gods former manifold, mercifull dealings with himselfe. If his God made his soule of the darkest nooke of Hell, as it were, by reason of its sinfulnesse and cursednesse, as faire and beautifull, as the brightest Sun-beame, by that soveraigne blood, which gusht out of the heart, and those pretious graces, which shine upon it, from the face of his

adijcitur, nec absorbetur ab ira divina: quòd populus Israeliticus moræ impatiens et fremens in deserto adversus Deum, et ejus ministros, non totus consumitur in deserto, sed tandem introducitur in terram promissam. Postremò suas quoq; liberationes, in quibus antehac præsentiam & amorem Dei erga se conspexerat, memoriâ repetivit, Moller. in Psa. 77. Recogitavi dies antiquos] *Priorum tuorum, inquit, beneficiorum memoriam renovavi, cogitaviq; quanta sint à te majores nostri beneficia consequuti, quomodò è servitute Ægyptiaca liberati sint, quomodò mare rubrum transierint, & quomodo terram promissam acceperint.*

his Sonne, that never ſetting Sunne of righteouſneſſe; He will undoubtedly in due ſeaſon, diſpell all thoſe miſts of ſpiritual miſery, which overſhadow the glory and comfort of it for a time. If he upheld him by his mercifull hand, from ſinking into Hell, when he was an horrible tranſgreſſour of all his Lawes with greedineſſe and delight; He will moſt certainly, (Though perhaps for a ſmall moment, he hide his face from him) binde up his ſoule in the bundle of the living for ever; now eſpecially, when he preferrs the love and light of his countenance before life; and would not willingly offend him in the leaſt ſinne for all the world, &c, Let him yet proceed further in *Davids* foot-ſteps, and ſtrengthen his fainting Soule with all that heavenly *Manna* of richeſt mercy, which hee hath heard, read, or knowne to have been ſhowred downe at any time, from the throne of Grace, into the heavy, humble, and hungry hearts of his afflicted *hidden Ones*. Let him refreſh his memory with conſideration of *Davids* deliverance, by this meanes, from deeper diſtreſſe; of that moſt memorable, and triumphant reſurrection, as it were, and recovery of thoſe three worthy Saints of God, Maſter *Glover*, Miſtris *Brettergh*, Maſter *Peacocke*, from greateſt extremity in this kind, into moſt unutterable joyfull exultations of ſpirit. And ſo of others within the Regiſter of his obſervation, remembrance and reading. But principally and above all; let him live and dye; let him reſt and recreate himſelfe for ever, with ſureſt hold-faſt, and ſweeteſt thoughts upon that heavenly, and healing *Anti-type* of the red Sea, the pretious blood of the Lord Jeſus. And let him ground upon it, that though Satan with all his helliſh Hoſts and utmoſt fury, purſue his fearefull ſoule, like a *Partridge in the mountaines*, even to the very brinke of deſpaire and mouth of Hell; yet even then

when

when all rescue and deliverance is neerest, to be utterly despaired of (For it is the Crowne of Gods glorious mercy to save, when the case seemes desperate, and there is no hope of humane helpe, or possibility of created power to comfort) I say, then that soule-saving Sea of his Saviours hearts-blood, will most certainely, and seasonably open it selfe wide unto him, as it did to those above-named blessed Saints; and swallow up into victory, Hell, Death, the Grave, Damnation, the present wofull desertion, with all other adversary power: and at length, make Him a faire and pleasant passage, thorow the sweetned pangs of death, into the heavenly *Canaan*; which flowes with joyes and pleasures, unmixed and endlesse; more then either tongue can tell, or heart can thinke.

CHAP. XIIII.

The ninth and tenth Causes of the former Maladie.

9. To punish their deserting of him.

9. INthly, a spirituall desertion may seeme a proportionable, fit, and most proper punishment, and meanes to correct, and recover the Christian: which out of infirmity and feare, deserts the *Lord Iesus*, and the profession of His blessed Truth and Gospell. If any be ashamed of him; refuse to doe, or suffer any thing for his sake, who hath given unto us His owne hearts-blood; it is most just, that in such a case He withdraw himselfe, in respect of all sense and feeling of divine favour, and fruites of grace, or any comfortable influence at all, upon the consciences of such cowards; that so they being left to the darknesse, of their owne spirits;

and by consequent, to the taste even of hellish horrour for the time; they may be brought againe to themselves, and taught by such terrours to returne; and become infinitely more willing to embrace the Stake, if the times should be so cruell; and kisse the instruments of death, then languish any longer in the despairing extremities of such a desertion; to acknowledge it incomparably better to passe thorow the temporary bitternesse of Popish fire, then to be abandoned to everlasting flames: Nay, and that which is the greater Hell, to be robbed of, and rent from Him; in whose glorious presence alone, is not onely life, and all lightsomenesse even in this life, but also *fulnesse of ioy, and pleasures for evermore*, in the life to come. This point appeares, and is proved by Gods dealing with some of our Martyrs in Queene *Maries* time:

[a] *Thomas Whittell*, a blessed *Martyr* of *Iesus*, was by the wicked suggestions of some Popish [b] incarnate Divels; drawn to subscribe to their hellish Doctrine: But considering in cold blood, what he had done, was horribly vexed; and as he reports of himselfe, *felt Hell in his conscience, and Satan ready to devoure him.* Which terrible desertion, and trouble of minde, made him quickly returne with great constancy and fortitude, and turne a most invincible, and unmoveable *Martyr*. Heare some passages from his owne pen

The night after I had subscribed, I was sore grieved, and for sorrow of conscience could not sleepe. For in the deliverance of my body out of bonds, which I might have had, I could finde no ioy nor comfort; but still was in my conscience tormented more and more, &c.

And I said to [Harpesfield, &c.] *That my conscience had so accused me, through the iust iudgement of God, and His Word; that I had felt Hell in my conscience, and Satan ready to devoure mee: And therefore I pray you,*

Master

[a] In the story of *Tho. Whittell*, first recanting, and then repenting the same.

[b] God suffered mee to faint, & faile through humane infirmity, by the working of the arch-enemy in his sworne souldiers, the Bishops and Priests: In whom so lively appeareth the very visage and shape of Satan, that a man (if it were not prejudice to Gods Word) might well affirme them to be Divels incarnate, as I by experience do speake, *Acts and Monuments.* pag. 19. 20.

Master Harpsfield, (*said I*) *Let me have the Bill againe, for I will not stand to it.*

When the Lord had led mee to Hell in my conscience, through the respect of his fearefull iudgements against me, for my fearefulnesse, mistrust, and crafty cloaking in such spirituall, and weighty matters; yet He brought me from thence againe, &c.

See also the story of *Iames Abbes*, and *Tho. Benbridge*, Gentlemen. *Act. and Monuments, page.* 1864. 2246.

10. Tenthly, God is many times forced by their frowardnesse, luke-warmenesse, worldly-mindednesse, cowardlinesse, selfe-confidence, falling from their *first-love*, and other such spirituall distempers; to visite, and exercise His children with variety, and sometimes, severity of crosses and corrections; as losses in their outward state; afflictions of Body; disgrace upon their good name; oppression by great ones; discomforts in Wives, Neighbours, Friends, Children, &c. upon purpose to put life, quicknesse, fruitfulnesse, and forwardnesse into them; that thereby, they may be more gloriously serviceable to Himselfe; more profitable to others; and more provident to treasure up peace unto their owne soules, against an *evill Day*. *God humbleth us*, saith a worthy Divine, *by afflictions, and pricketh the swelling of our pride. He cutteth, and loppeth us, to the end, wee may bring forth the more fruit. Hee filleth us with bitternesse in this life; to the end we might long for the life to come. For those, whom God afflicteth grievously in this World; leave it with lesse griefe. He, who hath formed us to feare Him, knoweth, that our prayers are slacke and cold in prosperity, as proceeding from a spirit, that is cooled by successe; and which are enlited by custome. The cries, which our owne will produced, are feeble, in comparison of those, which griefe expresseth. Nothing so ingenious to pray well, as sorrow; which in an instant*

10. The recovering them from their fallings.

instant formeth the slowest tongues to an holy eloquence; and furnisheth us with sighes, which cannot be expressed, &c. But now many times, this Physicke, which pincheth only the body, and wasteth us but in things of this World, doth not so worke, as He would have it; and therefore he is constrained [a] in love, and for our good, to proceed to more sharpe, and searching Medicines to apply more strong, and stirring Purges, which immediately vexe the soule: As horrible, and hideous injections; A spirituall desertion; and other affrighting, and stinging temptations. He deales with them in this case, as *Absalom* with *Ioab*; when he would not come at him by sending once, and againe; he causes his servants to set his *field of barley* on fire, and then there was no need to bid him hie. When inferiour miseries, and other meanes will not doe it; God sets as it were, their soules on fire with flames of horrour, in one kinde or other; and then they looke about them indeed, with much care, and feare, searching and sincerity; They seeke Him then with a witnesse, earnestly, and *early*. For afflictions of soule are very soveraigne, and have singular efficacy, to stirre, and quicken extraordinarily; to weane quite from the world, and keepe a man close, and clinging unto God. How many, though perhaps, they think not so, would grow proud, worldly, luke-warme, cold in the use of the Ordinances, selfe-confident, or something that they should not be; if they were not sometimes exercised with *injections of terrible thoughts?* By this fiery dart, the Divell desires, and endeavours to destroy, and undoe them quite; But by the mercy of God it is turned to their greater spirituall good. It is in this case, as was with him, *Who thrusting his enemy into the body, With full purpose to have killed him, lanced the ulcer, Which no Physition was able to cure; and let out that corrupt matter, that would have cost him his life:* By representation

[a] *Medicus est, adhuc putre habes nescio quid, clamas; Sed adhuc secat, & non tollit manum, nisi secuerit quantum videtur. Etenim medicus crudelis est, qui exaudit hominem, & parcit vulneri & putredini. Matres quomodo fricant in balneis ad salutem filios? Nonne parvuli clamant inter manus earum? Illæ ergò crudeles sunt, ut non parcant, non exaudiant lachrymas? Nonne plenæ sunt pietate? Et tamen clamant pueri, & non eis parcitur. Sic & Deus noster plenus est charitate: sed ideò videtur non exaudire, ut sanet, & parcat in sempiternum,* Aug. in Psal. 13.
Lethargici excitantur, Phrenetici ligantursed tamen utriq; amantur, Idem in Psal. 34
Si malum morbi fortiùs creverit, majora remedia quæruntur, & pro salute hominis sollicita fortiùs se medicina opponit: asperi cibi, potus ingeruntur amari: & si convaluerit malum, & ignis adhibetur & ferrum, Firmic. de error. Gentil. See Levit. 26.

representation of such horrour out of Satans cruellest malice, they are happily kept more humble, watchful, earnest in prayer, eager after the means, weaned from the world, compassionate to others, &c. Hiding of Gods face from him, and leaving him to the darkenesse of his own spirit, did put and preserve M. *Iohn Glover* in a most zealous, holy and heavenly life for ever after. Heare the * Story.

* *Foxe*, In the Story of M. *Robert Glover*, and of *Iohn Glover* his Brother, pag. 1885.

This gentleman being called by the light of the holy Spirit, to the knowledge of the Gospell, and having received a wondrous sweet feeling of Christs heavenly Kingdome: His minde after that, falling a little to some cogitation of his former affaires, belonging to his vocation, began by and by to misdoubt himselfe upon occasion of those words, Heb. 6. 4. For it is impossible, &c. *Upon considerations of which words*, He was so farre deserted, as to be *perswaded, that he had sinned against the holy Ghost, even so much, that if hee had beene in the deepest Pit of hell, hee could almost have despaired no more of his salvation.---Being young*, saith *Foxe*, *I remember, I was once or twice with him, whom partly by his talke, I perceived, and partly by mine owne eyes, saw to be so worne and consumed, by the space of five yeares, that neither almost any brooking of meate, quietnesse of sleepe, pleasure of life, yea, and almost no kind of senses was left in him.* ----Who in such intolerable griefes of minde, although he neither *had, nor could have any ioy of his meate, yet was hee compelled to eate against his appetite, to the end, to deferre the time of his damnation, so long as he might; thinking with himselfe no lesse, but that he must needs bee throwne into Hell, the breath being once out of the Body. Albeit Christ, He thought, did pitty his case, and was sorry for him: yet hee could not (as hee imagined) helpe, because of the verity of the Word, which said*: It is impossible, &c. But what was the happy issue, & effect of these extraordinary spirituall terrours and terrible

desertion?

desertion? The same blessed Man of God, who writes the Story, and was himselfe with the Party, tells us: *Albeit Hee suffered many yeares so sharpe temptations, and strong buffetings of Satan: yet the Lord who graciously preserved him all the while, not onely at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as the like lightly hath not beene seene; In such sort as he, being like one placed in Heaven already, and dead in this world, both in word and meditation, led a life altogether celestiall, abhorring in his mind all prophane doings.* Thus a spirituall desertion, or some other affliction of spirit, doth that alone many times; which variety and a long continued succession of ordinary outward crosses one upon the necke of another, is not able to effect. For troubles of soule sooner take, and are of a quicker and stronger operation, then those which afflict the body. *The spirit of a man will sustaine his infirmity: But a wounded spirit who can beare? Prov.* 18.14. All other afflictions are nothing to this They are but flea-bitings to the fiery Scorpion. The stoutnesse of a mans spirit will stand under a world of outward miseries many times: But if the eye, which is the light of the body, bee in darkenesse; how great is that darknesse? If the spirit it selfe be crusht, which should support the whole man, how great is the confusion? Hence it was that faithfull *David* waded thorow a world of troubles; *yet all that time no malice of Saul, no hatred of the Philistines, no rebellion of Absolom, no treachery of Ahitophel, no grapling with a Lyon, no fighting with a Beare, no threatning of a vaunting Goliah, could so much discourage him:* But when at any time, he suffered immediately in his Soule, under the wrath of God, O! then his very *bones*, the master-timber of his body, are broken in peeces. *He roares all the day, and his moysture is turned into the drought of Summer.* Then hee

speaks

speakes thus unto God; *When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like a Moath.*

Chap. XV.

Two helpes for the curing of a man troubled with the former Maladie.

THus having discovered the Cases and Causes of spirituall desertion; I come now to the comforts and the cure.

The Cure in this case.

1. And let us first take notice of a double desertion: First, Passive, when God withdraws himself from us: Secondly, Active, when we withdraw our selves from God. And they are both twofold: first, Temporary: and secondly, Finall.

1. From the differences of desertions.

1. Passive.

2. Active.

1. Passive desertion temporary, As in *David, Psal.* 77. *Heman the Ezrahite, Ps.* 88. *Iob.* Both the *Glovers.* See their story, *Acts and Monuments*, 1885, 1891. Mrs. *Brettergh*, Mr. *Peacocke*; And many moe of Gods children.

Passive desertion.
1. Temporary.

2. Finall, In many, after a wofull and wilfull abuse of many mercies, meanes of salvation, and generall graces. As *Saul, Iudas*, &c. Such as have out-stood all opportunities and seasons of grace, and all those, *Pro.* 1 24.

2. Finall.

1. Active desertion temporary, As in *Salomon*, &c.

2. Finall as in those, *Heb.* 10.

Active desertion.
1. Temporary.
2. Finall.

Now in the present Point. I understand onely a Passive temporary Desertion. And therefore in that Man, which is truly ingrafted into Christ by a justifying Faith, and regenerated, who can never possibly either forsake finally, or be finally forsaken of God.

For it is a passive temporary desertion onely understood here, whose ends are,

Of

Of whom *Hooker* thus speakes. * *Blessed for ever and ever be that Mothers Childe, whose Faith hath made him the childe of God. The earth may shake, the Pillars of the World may tremble under us; The countenance of the Heaven might be appaled: the Sunne may lose his light, the Starres their glory: But concerning the Man that trusteth in God, if the fire hath proclaimed it selfe unable, as much as to singe an haire of his head; If Lyons, beasts, ravenous by nature, and keene with hunger, being set to devoure,; have, as it were, religiously adored the very flesh of the faithfull Man; What is there in the World, that shall change his heart, overthrow his Faith, alter his affection towards God, or the affection of God to him?* Nay and besides, sith I onely understand a temporary passive desertion, I must suppose it in him also, who sees full well, and doth acknowledge from whence he is fallen; is very sensible of his spirituall losse; afflicted much with the absence of the quickning and comforting influence of grace; and grieved at the heart-root, that he cannot doe his God service, and performe holy duties with that life, power and lightsomenesse, as hee was wont: and thereupon resolves to give no rest unto his discontented Soule from cryes, complaints and groanes, untill Gods face and favour be turned towards him againe, and bring with it former feelings and fruitfulnesse, now so highly prized, and heartily prayed for. * Which blessed behaviour doth clearely difference him from the Back-slider, a truely miserable, and right woefull creature indeed, who insensibly falls from his forwardnesse, first love, intimate fellowship with the Saints, and all lively use and exercise of the ordinances and divine duties, and yet is never troubled to any purpose; neither doth challenge or judge himselfe for it at all. For we are to know, that the presence of spirituall weakenesses, decayes and wants, and absence of due dispositions, accustomed

* *In his Sermon upon Habac. 1. 4 Of the certainty and perpetuity of the faith in the Elect.* In this we know, we are not deceived, neither can we deceive you, when we teach, that the Faith, wherby we are sanctified, cannot faile; it did not in the Prophet, it shall not in you, *Ibid.* pag. 6. They which are of God doe not sin, either in this or in any thing, any such sin, as doth quite extinguish grace; clean cut them off from Christ Jesus: because the seed of God abideth in them, & doth shield them from receiving any irremediable wound. Their Faith, when it is at strongest, is but weak; yet even then, when it is at the weakest, so strong, that utterly it never faileth, it never perisheth altogether; no, not in them, who think it utterly extinguished in themselves, *Pag.* 7.

* *Tamdiu non relabimur retrò, quamdiù ad priora contendimus*, August. Epist. 142.

accustomed feelings, and former abilities of grace, onely then argue a Back-slider, and are evill signes of a dangerously declining Soule; when they are willingly carried without remorse, or taking much to heart; without any eager desire, or earnest endeavour after more heate and heavenly mindednesse. A Christian may be without Gods gracious presence, and comfortable exercise of grace in present feeling, and yet no forsaker of God, but rather left of him for a time (his heavenly wisedome for some secret holy ends so disposing) while by grieving, striving, and strong desires, he unfainedly thirsts after, and seriously pursues his former acceptation and forwardnesse. Here then is comfort, God hath hid his face from thee for a season, and thou art left to the darkenesse, and discomforts of thine owne spirit, and thereupon art grievously dejected, think'st thy selfe utterly undone; yet take notice that in a spirituall Desertion, properly so called, thou dost not willingly forsake God, but God forsakes thee; [c] or rather, as Divines truly speake, seemes to forsake thee, (for He deales with thee in this Case, as a Father with his childe; who sometimes upon purpose, still loving him extremely, hides himselfe from him, as though he were quite gone; to make it discover and manifest its love unto him by longing, seeking and crying after him.) And that for excellent ends and ever for thy endlesse comfort: first, To try, whether thou wilt trust in him, though hee slay thee, as *Iob* did. Every Cock-boate can swimme in a River; every Sculler sayle in a calme: In ordinary gusts, any man of meaner skill, and lesser patience can steere aright, and hold up the head: But when the black tempest comes, a tenth wave flowes, One deepe cals another; when the tumultuous darknesse of the sky, the roaring of the restlesse Creature represents terrible things, and Heaven and earth are blundered

[c] *Non deserit, etiamsi deserere videatur. Non deserit etiamsi deserat.* August.
Quosdam deserit, quosdam deserere videtur, Ambr. in Psal. 118.
Deus bonos non negligit cùm negligit; Nec obliviscitur sed quasi obliviscitur Ruffin in Psal.

1. To worke Faith.

blundered together, as it were, with horrible confusions; when nature yeelds, spirits faint, hearts faile, then to stand upright and unshaken; then to say with *David*; *I will not feare though the Earth be removed, and though the mountaines be carried into the middest of the Sea: Though the waters thereof roare and be troubled; though the Mountaines shake with the swelling thereof, Selah:* I say, that's the man, which is sound at the heart-root indeed, and steele to the backe: and then is the invincible might, and incomparable valour of Faith made knowne with a witnesse; who ever hath Gods sure Word for the Compasse, and the *Lord Iesus* at the Helme. Then doth this glorious grace shine, and triumph above nature, sense, reason, worldly wisedome, the arme of flesh and the whole Creation. In such desperate extremities, and sorest tryals, it shews it selfe like the * Palme tree, that yeelds not to the waightiest burden; the shoote-Anchor, that holds when other tacklings break; the oyle that ever over-swims the greatest quantity of water we can poure upon it. And with this improovement of the extraordinary power of Faith, God is exceedingly well-pleased, and highly honoured. Secondly, To enure thee to patience, obedience and submission to his blessed Will in every thing, even extremest sufferings, if he so please. Thirdly, To worke in thee, a deeper detestation of sinne, and further divorce from the world. Fourthly, To quicken, improve and exercise some speciall graces extraordinarily. *Thou didst hide thy face*, saith *David*; *and I was troubled. Then I cryed unto thee, O Lord, &c.* Then was the spirit of prayer put to it indeed; and so was the grace of *patience, waiting*, and the like. Fifthly, To cause thee to prize more dearely, and to keep more carefully, when it comes again, Gods glorious presence, and the quickning influence of his grace and comfort. We never apprehend

* *Ex à privat. & δαμάζω, domo. Quòd nullis ictibus cedat.*

** *Palma non cedit ponderi, sed quo magis rami illius premuntur, eò assurgunt altiùs. Hinc apud veteres fuit victoriæ insigne, ut apparet ex* Apocal. 7. v. 9. Alst.

2. Patience.

3. Detestation of sin.

4 To quicken some speciall graces. Psal. 30. 7, 8.

5. To teach him to prize Gods favour.

apprehend the worth and excellency of any thing so well, as by the want of it. The uninterrupted and secure enjoyment of the best things, and even those that please us best, without vicissitude, and enterchange, is wont to breed such cheapnesse and satiety, and so duls the soules appetite; that it is neither so affected with their pretious sweetnesse, nor thankfully ravished with the present possession of them, as it ought. Health is then highly valewed, when sicknesse hath made us sensible of such a Jewell: we then relish our food extraordinarily, when we have fasted longer then ordinary: Rest doth then refresh us most, when our bodies have been tyred, and overtravelled. Sixthly, To make thee conformable in some measure, to Christs immeasurable spirituall sufferings. Seventhly, To manifest, and make illustrious, his mightinesse and mercy in thy deliverance, and *the power of Christs resurrection. Wilt thou shew Wonders to the dead?* saith *Heman. Shall the dead arise, and praise thee? Selah.* Those, whom the mercifull hand of God hath lifted up, out of the depth of a spirituall desertion, will easily acknowledge it, as omnipotent a worke and wonder, as to pull out of the mouth of Hell, and raise the dead men out of the grave. Eighthly, To represent unto thee, the difference of thy condition in this life, & that which is to come. This is our time of nurture, not of Inheritance. Here *We walke by Faith, not by sight. Wee live by faith,* not by feeling. In this vale of teares *We are killed all the day long:* But heavenly glimpses of *unspeakeable and glorious ioy,* and spirituall ravishments of soul are [d] seldome and short: Their fullnesse and constant fruition, is reserved for the next life. Here we are trained, as it were in a spirituall warfare against the World, the Flesh and the Divell; we are exercised unto New-obedience, by manifold crosses, troubles and temptations: Satan is sometimes set upon

6. To make like to Christ.

7. To manifest his power.
Psal.88.10.

8. To declare the difference of our present and future estate.
2 Cor.5.7.
Habbak.2.4.
Rom.1.17.
Gal.3.11.
Heb.10.38.
Rom.8.36.
d *Heus Domine Deus, rara hora, et brevis mora. Sapit quidem suavissimè, sed gustatur rarissimè*, Bernard.

upon us to afflict us with his owne immediate hellish suggestions; sometimes our owne sinnes grievously affright us, with renewed representations of horrour; Sometimes our owne God frownes upon us himselfe, with his displeased and angry countenance; and in love leaves us a while, to the terrours of a spirituall desertion: He sometimes layes his visiting hand upon our bodies, and casteth us downe upon our Beds of sickneſſe; Sometimes he sends heavy crosses upon our outward States and breakes the Staffe of our prosperity; Continually, almost, he suffers many malicious curres to barke at us with slanders, lyes, disgracefull imputations; and all the enemies of grace, to pursue us bitterly with much malice and disdaine: Thus are wee trained, and entertained in this world; Our Crowning comes in the world to come. Ninthly, To

9. To drive to God.

cause thee to have recourse with more reverence, thirst, and thankfull acknowledgement to the Welhead of refreshings: if God once withdraw the light of his countenance, and comfortable quickening of his Spirit; we shall finde no comfort at all in any Creature, no life in the Ordinances, no feeling of our spirituall life; and therefore we must needs, to the ever-springing Fountaine of All-sufficiency, &c. Which blessed ends and effects, when the good hand of our God hath wrought; Hee will as certainely returne, as ever the Sunne did after the darkest Mid-night; and that with abundance of glory and sweetnes, proportionable to the former dejection and darkneſſe of our spirits. The lowest ebbe of a spirituall desertion, brings the highest tide of spirituall exultation. As we may see before in Mist. *Brettergh* and Mr. *Peacocke*, *pag.* 84.

2. From the cause of thy great griefe. Thy former enjoying Christ.

2. What is the reason thou art so sad and sore afflicted, for the absence of thy *Beloved*; and with want of the wonted gracious and comfortable workings

kings

kings of the Spirit? It is becauſe Thou haſt formerly graſped the *Lord Ieſus* ſweetly, & ſavingly, in the armes of thy Soule; been ſenſibly refreſhed *With the ſavour of His good ointments*; raviſhed extraordinarily with the beauty of His Perſon, deareneſſe of His blood, riches of His purchaſe, and glory of his kingdome; And haſt heretofore holden Him, as the very life of the Soule, and chiefeſt and *onely treaſure*; ejaculating, with *David*, unfainedly from the heart-roote, *Whom have I in Heaven but Thee? And there is none upon Earth, that I deſire, beſides Thee?* (Earth is an Hell, and Heaven no Heaven, without *Ieſus Chriſt*.) I ſay, the preſent griefe, that thy well-beloved is now gone, argues evidently, this former enjoyment of His gracious preſence. And then build upon't, as upon the ſureſt Rocke: *Once Chriſts, and His for ever. The gifts and calling of God, are without repentance: Whom He loveth once, Hee loveth unto the end*: He is no *changeling in his love*; *I am the Lord*, ſaith He, *I change not: therefore yee ſonnes of Iacob are not conſumed*: * *Once elected, ever beloved*: Once [a] New-borne, and borne to eternity: if once the ſanctifying Spirit hath ſeiz'd upon Thee for *Ieſus Chriſt*, thou art made ſure, and lockt faſt for ever, in the armes of his love, with everlaſting barres of mercy and might, from any mortall hurt, and adverſary power. Thou maiſt then caſt down the gauntlet of defiance againſt the Divell, and the whole world; and take up with *Paul*, that victorious challenge unto all created things: [b] *I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height nor depth, nor any other Creature, ſhall be able to ſeparate mee from the love of God, which is in Chriſt Ieſus our Lord*: He may *hide His face from Thee* for a while; but thou haſt His owne ſure, and inviolable Word from His owne mouth. That Hee will returne

Pſal.37.25.

A ſtrong argument that thou ſhalt not be without him for ever.
Rom.11.29.
Iohn 13.1.
Malach 3.6.

* *Semel electus, ſemper dilectus.*

[a] *Renatus non denaſcitur. Si de Deo conceperis, certus erit partus tuus, non erit aborſus.* Auguſt. Rom.8.38,39.

[b] *De quo ſanctiſſimus ille vir, & alij in ſacra Scriptura, certò conſidere potuit; de ea etiam alij ſancti viri certò conſidere poſſunt & debent*: Ratio: *quia omnium ſanctorum fides eodem ſundamento promiſſionum divinarū nititur, idèmque ſpiritus omnes inhabitat, licèt diverſâ menſurâ. De gratia propria & remiſſione peccatorum, Iob, David, Paulus, certò conſidere potuerūt*

turne, and *With everlasting kindnesse have mercy on thee.* Hee [c] may frowne upon Thee, I confesse, for a season; and so fright thee with his terrours, as though, in thy present apprehension, thou wert a lost Man: But Hee never will; Hee cannot possibly forsake thee finally. *I have* [d] *sworne once by my holinesse, that I will not faile David, Psal.* 89.35. And in the meane time, thy former feelings of the motions of the Spirit and grace, do give cleare evidence, and assurance, that spirituall life is still [e] resident in thy Soule; though runne, as it were, into the roote, and though it's more lively operations, and effects be suspended for a time. [f] The Woman, that hath once felt the Child stirre in Her wombe, is most assured, that shee is with Child; that an immortall Soule, and naturall life, is infused into it by the omnipotent hand of God, though at other times, she perceive no motion at all: It is so in the present Point. And thy grieving also, groaning, and panting after *Christ*, is an unanswerable argument, that thou art alive spiritually. Lay the waight of the whole world upon a man, that is starke dead, and He can neither stirre, cry, or complaine.

ut est demonstratum: *De eadem igitur & alij sancti certò confidere possunt, ac debent,* Par. adversus Bellar. de Iustificat. Lib. 3. Cap. 5 Sect. Stat igitur. [c] *Ergò, inquam, irascitur Deus interdum suis, id est, iustis. At non deserit. Imò & deserit. Isaiæ quinquagesimo quarto.* Ad punctum in modico dereliqui te: *& in miserationibus magnis congregabo te. Psalmo vigesimo secundo,* Deus meus, Deus meus, quare dereliquisti me? *Hæc manifesta. Tantùm distinguendũ, Iram Dei alias reprobationis esse, quæ adversus iustos nulla sit unquam: aliàs correptionis, quæ omnibus communis: non sceleratis tantùm, sed etiam justis: utrisque tamen propter peccata. Eodem modo, & de certo iudicanda: Temporalis, aut æterna. Illa, quæ homini permittit ad tempus luctari cum malo, interdum culpæ, sæpiùs pœnæ: Hæc, quæ ijsdem laxat habenas, at à peccatis in peccata delapsi, pœnas dent tandem æternas Hoc modo justos, id est, fideles nunquam deserit Deus: sed illo tantùm* Chamier. Tom. 3 Lib. 11. Cap. 18. Sect. 6 [d] *Ut fides certiùs niti promissioni possit, Deus jure jurando fœdus suum sancit, atque imbecillitati naturæ consulit. Valdè enim difficile est in hac carnis nostræ imbecillitate, & in hac peccatorum & ærumnarum mole, quibus oppressi umus, retinere hanc fidem, quòd simus in gratia apud Deum, & quòd ille animum suum erga nos non mutet, etiamsi se in pœnis irasci nonnunquam ostendat. Sed excitanda est fides in hac lucta, consideratione juris jurandi, quo Deus promissionem confirmat Maius enim à Deo præstari non potest, quam quòd sacrum suum nomen adhibet, illudque tanquam pignoris vice promissioni adjecit,* Moller in Locum. [e] *Accidit interdiù, ut Christum in nobis sentiamus, quum sensus illicò nullus sit; Residet tamen in nobis, ut anima in corpore dormientis, licèt nec ipsa, nec ulla eius operatio sentiatur,* Spin de justit. Christi. [f] *Mulier fœtum conceptum non semper molitantem sentit: ubi tamen semel, & iterum sensit, prægnantem se esse non ambigit,* Idem Ibid.

CHAP. XVI.

Chap. XVI.

Two other helpes for the Curing of the former Maladie.

COnsider that some graces are more substantiall in themselves, more profitable to us, & of greater necessity for salvation; as Faith, repentance, love, New-obedience, active and passive; Self-deniall, vilenes in our own eyes, humble walking with God, *&c.* Others are not so, or absolutely necessary, but accompany a saving state, as separable accidents; as *ioy and peace in beleeving*, sensible comfort in the Holy Ghost, comfortable feelings of Gods favour, rejoycing in hope, a lively freedome in prayer, *assurance of evidence, *&c.* And from hence mayest thou take comfort in two respects: 1. First, Desertion depriues thee only of these comfortable accessaries; but thou art still possest of the Principall, and substantialls of salvation: Of which, not the utmost concurrence of all hellish, and earthly rage, can possibly rob thee; And therefore thou art well enough in the meane time, and as safe, as safety it selfe can make thee. 2. Secondly, Losse of these lesse principall graces (which by accident, is a singular advantage and game) drives thee neerer unto *Iesus Christ*, at least, by many unutterable grones; every one whereof, is a strong cry in the eares of God; and causeth thee, better to prise, and plie; to exercise, and improve more fruitfully, those other more necessary graces, without which thou canst not be saved. It is a wise, and honest passage in Mistris *Iuxons Monument*, pag. 60. *Shee continued faithfull to the end, in the most substantiall graces. For howsoever shee mourned*

3. From different necessity of graces some absolutely.

2. Some not so absolutely, as the feeling of Gods favour; so that

* Of which, see my *Directions for a more comfortable walking with God*, pag 319.

1. Desertion deprives not of the principall graces.

a *Deus efficaciter electos vocando indit ipsis principium eternæ duratio-*

2. Losse of the lesse principall drives neerer to Christ, by

nis, quod in ijs solùs reperitur: hoc in Scripturis vocatur Radix insita, Mat. 13 21. Semen manens, 1 Ioh. 3. 9 & immortale, 1 Pet. 1. 23 Vnctio manens, 1 Ioh. 2. 27. Sermo insitus, Iam. 1. 21 Spiritus inhabitans, 1 Cor. 3. 16. Fons aquæ salientis in vitam æternam, Ioh. 4 14. Amesi Coron. Art. 5. Cap. 1.

for the Want of that degree of ioy, Which shee had felt in former times; yet shee continued in repentance; in the practise of holinesse, and righteousnesse; in a tender love of God, and to his Word, and Children; in holy zeale, and fruitfulnesse, even to the last period of her daies. And indeed, her Want of full ioy Was so sanctified unto her, that it Was a furtherance to a better grace; namely, to repentance, and selfe-deniall, and base esteeme of her selfe. And I call repentance, a better grace then ioy, because, how soever ioy, is a most excellent gift of the Spirit; yet unto us, repentance is more profitable. For I make no question, but that a mourning Christian may be saved Without ravishing ioy; and that Christ may wipe away his teares in heaven: but no Christian shall be saved Without repentance, and selfe-deniall. For instance:

1. Exercising our Faith

The darknesse of our Spirits in spirituall desertions, sets our *Faith* on worke extraordinarily. In such a Case, it hath recourse with more love, and longing to all the fountaines of life. The Person and Passion of *Christ*; all the Promises; Gods free grace; His sweet Name, and survaies them more seriously; searches and sounds them to the bottome; that by some meanes, at least, it may subsist, and hold up the head in such an evill time, and amongst so many terrours, and boisterous tempests. It is now put to the improvement, of the very utmost of all it's heavenly vigour and valour; and inforced to put forth it's highest, and most heroicall Act; even to cleave fast to the *sure Word* of God, against all sense and feeling; against all terrours, tricks of Satan, and temptations to the contrary. And by this extraordinary exercise and wraftling, it is notably strengthened, and steeled for the time to come. For as sloth, idlenesse, and want of exercise, doth much emasculate, and make our bodies more unactive, and unable; but hardship, agitation and imployment, doth much quicken, and fortifie them: So it is in the present Point.

Without

Without oppositions and assault, Faith languisheth, and lies hid; but when stormes, and spirituall troubles are towards, it stirres up it selfe; gathers it's strength, and forces together; casts about for subsidiary assistance by prayer, Ministeriall counsell, meditation upon speciall promises for the purpose; experimentall recounting former deliverances, mercies and favours upon our selves, and others, &c. And so becomes farre more excellent and victorious, for future incounters. It furthers also *Repentance*: in respect of, first, Sight of sinnes. For thorow the glasse of spirituall affliction we see more, and them more monstrously vile. The clouds of inward trouble especially, unite, as it were, and collect the sight of our soules; and so represent our sins more to the life, and in their true colours: whereas the glistering of prosperity, is wont to disperse and dazle it. Secondly, Of sense; we are then more apprehensive of divine wrath, and weight of sin; when we are terrified, but with a taste of those immeasurable Seas of bitternes, and terrour, which it infinitely merits at the hands of God. Thirdly, Of hatred and opposition; we then grow into a more hearty loathing of that *sweet* meat, which we are too apt to tumble into our mouth, and *hide under our tongue*; when we feele it accompanied with such sower sauce, and turned into *gall* and gravell *within us*. We shall afterwards be farre more watchfull, and afraid to give entertainement, or warmth in our bosomes to those Vipers, which have so bitten and stung us. It makes *Selfe-deniall* more resolute and thorow. For the deerest and most desirable things of this life, compared with *Christ*, were never viler dung in our esteeme, then at such a time, We then finde that most true; That though all the Stars shine never so bright, yet it is still night, because the Sun is gone; But the alone presence of that Prince of light, creates a comfortable & glorious day; though never

2. Furthering our repentance in giving,
1. A sight of sinne.

2. A sense of sinne.

3. A hatred of sinne.

Job 20.12.

3. By confirming us in our selfe-deniall.

never a Starre appeare. So, let us enjoy the *Lord Iesus*; and no matter, though all the creatures in the World be turned into Beares, or Divels about us; But if hee withdraw himselfe; and the light of his countenance set out of our sight; the confluence of all the comforts, the whole Creation can afford, will doe us no good at all. It quickneth notably our *New-obedience*. In respect of, first, *Holinesse towards God*, and reverent heavenly behaviour about the first Table. A generall taste and triall whereof, we may take, by comparing Marriners in a storme, and arrived in a Haven; [b] Prisons with Theaters; Burialls with Banquets; Beds of sickenesse, and expectation of death, with strength of youth, and prosperous health; and, which is punctuall for my purpose, fits of temptation, with times of spirituall well-fare. For as in the one state, wee may observe too much presumption, and putting farre from us the evill day, forgetfulnesse of God, security, and sloth: so in the other, Trouble, danger and distresse, much alter the Case. Wee shall then see them, bitterly bewailing their former sinnes; trembling in the dust, seeking early Gods face and favour; falling to prayer; vowing better obedience, and promising, upon deliverance, much holinesse, and a happy change. What mighty groanes of spirit proceed from the deserted, and such a Case, which are the strongest prayers, though in that agony they falsely complaine, that they cannot pray? How greedy are they of godly conference, counsell and comfort out of the Word, daies of humiliation, of the most searching Sermons, godliest company, presence and prayers of the preciset Ministers? How fearefull are they, to heare any worldly talke upon the *Lords day*? How sensible of the least sin, any dishonour of God, and all appearance of evill? In a word, how busie are they about that *One necessary thing*? Secondly, Of *compassionatenesse towards others*. Selfe-sufferings soften

4. It quickneth new obedience.

1. Respect of holinesse to God.

[b] Chrysostomus *alicubi docet, Satius esse longè in carcere detineri obscurissimo, teterrimo; quàm in Theatris versari. Quispiam sæpè ingreditur carcerem superbus, exit demisso animo; ingreditur jucundus, exit mansuetus; ingreditur delicatus, exit patiens miseriarũ, &c. Versâ vice, se res habet in Theatris: Ingrederis modestus, exis lascivus; ingrederis mitis, exis in ferorem projectus & tragœdia; ingrederis animo moderato & virili, exis dissolutus in delicias & vanitates, &c.* I am sure I retaine *Chrysostomes* sense.

2 Of compassionatenesse to others.

soften mens hearts towards their Brethren: Personall miseries make them pittifull, and painefull to affoord all possible helpe in times of distresse. Experience of our owne weakenesses, wants, danger to sinke under the waves of Gods wrath, and dis-ability to subsist by our selves, begets a sweet mildnesse, and gentle behaviour towards our neighbours, whose assistance, visitation and prayers wee now see; wee stand in need of in extremities, and evill times. Prosperity is apt of it selfe, to produce scornefullnesse, insolency, selfe-confidence, and contempt of others; But Gods hand upon us, especially in afflictions of Soule, teacheth us another lesson; to wit, how fraile, weake, and unworthy we are. Thirdly, Of *selfe-knowledge*. In times of peace and calmenesse, looking thorow the false spectacles of selfe-love and conceitednesse, we are ready to over-weene, and out-prize our gifts; to mistake shadowes, for substances; smallest Mites of vertues, for richest talents; the infant beginnings of grace, for *tallnesse in Christ*: But remove these deceiving glasses, and let the touchstone of some sorer triall represent our selves unto our selves; and we shall more clearely see our spirituall abilities, in their true nature and proportion. Then all unsound semblances of selfe conceited sufficiencies, and former flourishes of unhumble assurance (which like gilded Papers, or Posts, shewing gloriously in the Sunshine, and seeming pure gold in outward appearance) will vanish quite away, and come to nothing in the fire of spirituall afflictions. Then the weaknesse of our, too much vaunted of, Christian valour, will be discovered unto us, and acknowledged of us; when we are put to wrastle with the wrath of God, and left to the horrour of some hideous temptation.

3. Of knowledge of our selves.

4. Heare Master *Hooker*, a man of great learning, and very sound in this point (I varie some words, but keepe the sense entire) *Happier a great deale is that*

4. From a saying of Master *Hooker*.

mans Case, Whose soule by inward desolation is humbled, then he, Whose heart is, through abundance of spirituall delight, lifted up, and exalted above measure. Better is it sometimes to goe downe into the pit With him, Who beholding darkenesse, and bewailing the losse of inward ioy and consolation, crieth from the bottome of the lowest hell, My God, My God, Why hast thou forsaken mee? Then continually to Walke arme in arme With Angels; to sit, as it were, in Abrahams bosome; and to have no thought or cogitation, but of peace, and blessing himselfe in the singularity of assurance above other men; to say, I desire no other blisse, but only duration of my present comfortable feelings, and fruition of God: *I Want nothing, but even thrusting into heaven*; and the like. For in the height of spirituall raviſhments, thou art in great [a] hazard of being *exalted above measure*; and so may be justly exposed to a *Therne in the flesh, the Messenger of Satan to buffet thee*, which is a very heavie case: But now on the other side, the loweſt degree of humiliatien under Gods mighty hand, is the neereſt step to rising, and extraordinary exultation of spirit; The extremeſt darkneſſe of spirituall desertion, is wont to goe immediately before the glorious Sun-rise of heavenly light, and un-utterable lightsomeneſſe in the soule. *David* securely pleasing, and applauding himselfe in his present stability, and strong conceit of the continuance of his peace, brake out thus; *I shall never be moved*; *Lord, by thy favour thou hast made my mountains to stand strong*: But hee was quickly throwne downe, from the top of his supposed unmoveable hill; taken off from the height of his confidence, and lay trembling in the dust. *Thou didst hide thy face, and I Was* [b] *troubled.* But now that sweeteſt rapture of incredible joy (for so he spake, *The ioy Which I feele in my conscience is incredible*) did arise in Master *Peacocks* heart, when he was newly come, as it

[a] *Pares esse possunt in charitate coram Deo: & ille qui spirituali consolatione perfunditur, & ille, qui eâ privatur. Imò si diligenter pensetur, magis periclitari poterit, qui devotionis dulcedine fruitur, quàm is cui hæc denegatur. Ratio Quia si consolatione hujusmodi surgens de gratia tali confidat & sui imperfectum exinde considerare negligat; suâ devotione erit Deo potiùs remotior, quàm propinquior propter summ præsumptionem & jactuâ confidentiam.* Gerſ. Tract. de Remed. contra pusillan. Psal. 30. 6, 7.

[b] *Subtraxisti sensum favoris & benevolentiæ tuæ, ita ut quocunque me verterem, nihil nisi Deum iratum cernerem, ita tandem excussus est mihi ille veternus, quo mens antea erat sopita, & incidi in magnam consternationem, & horrendos*

it were, out of the mouth of Hell. Mistris *Bretterghs wonderfull reioycing* followed immediately, upon her returne out of a *roaring Wilderneſſe*, as ſhee called it. What large effuſions of the Spirit, and overflowing rivers of heavenly peace, were plentifully ſhowred downe upon *Robert Glovers* troubled ſpirit, after the heavieſt night, in all likelyhood, that ever he had in this world, by reaſon of a grievous Deſertion?

dolores, in quibus luctari me oportuit cum deſperatione, cum ſenſu mortis & inferorum, &c. hæc enim eſt illa conſternatio, de qua hic loquitur. Molier. in Loc.

Chap. XVII.

Two more helpes for the Cure of the former Maladie.

5 NAy, heare the Spirit of all truth and comfort Himſelf immediately: *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkeneſſe, and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God.* Whence we may draw a double comfort in time of Deſertion: firſt, Becauſe in thy preſent apprehenſion, thou find'ſt, and feeleſt thy ſelfe *in darknes*, and *to have no light*; thou art ready thereupon to conceive, and conclude unneceſſarily againſt thy owne ſoule, that *Gods favour, Ieſus Chriſt, grace, ſalvation*, nd all, are gone for ever. And this is the moſt cutting ſting, and foreſt pang, which grievouſly afflicts, and rents the heart in peeces with reſtleſſe anguiſh in ſuch Caſes. Out of what depth of horrour, doe you thinke, did theſe heavy groanes, and almoſt, if not [c] altogether for the time, deſpairing ſpeeches ſpring, in thoſe bleſſed Saints mentioned before? [d] *Will the Lord caſt off for ever? And will hee be favourable no more? Is his mercy cleane gone for ever? Doth his promiſe faile for evermore?*

5 From a Teſtimony of the Holy Ghoſt which teacheth us,

1. Not to conclude that becauſe wee are now in darknes, therefore we ſhal ſpend the reſt of our life in darkneſſe too.

[c] *Deſperatio duplex: 1. Temporaria, quam filij Dei interdum experiuntur, cùm doloribus infernis circundantur & terribili maximarum tentationum luctâ, perpetuóque impendentium calamitatum onere premuntur, & quaſi exanimantur: quâ tamen mox auxilio gratiæ divinæ ac Spi-*

[c] *While*

vitus Sancti, & per consolationem Scripturarum, fide vivâ superant, lætamque catastrophen sortiuntur: sicuti Davidi, Psal. 77. 8,9,10. & 22.2. & 31. 23, &c. *& aliorum electorũ exemplo comprobatur.* 2. *Finalis, nihil aliud est, quàm peccata sua majora & grauiora æstimare, quàm gratiâ divinâ, & merito filij Dei remitti & expiari queant - - - Non expectare gratiam, veniam & alia beneficia credentibus promissa sed horribili sensu iræ Dei & metu futuræ abiectionis in æternas pœnas & mortem trepidare, & cruciari cõscientiâ, atque Deum tanquam crudelem & tyrannum exhorrescere, odisse, & blasphemare,* Alexiphar. adversus Desperat. pag 15, &c.

c *While I suffer thy terrours, I am distracted.* I am amazed, confounded, and almost mad with feare, least my soule should be swallowed up, with the horrours of eternall death: d *I am afraid lest the Lord hath utterly withdrawne his wonted favour from mee:* e *Woe, Woe, Woe &c. A weake, a wofull, a wretched, a forsaken woman.* f *I have no more sense of grace then these curtaines. O! how wofull and miserable is my estate, that must thus converse with hell-hounds! It is against the course of Gods proceedings to save mee, &c.* But now herein, the deserted in the sense I have said, are much deceived, and extremely wrong their owne soules in such extremities; not considering, that their *walking in darkenesse*, and *having no light*, may most certainely consist with a saving estate, and a Beeing in Gods favour, though for the present not perceived. Which appeares plainely by the quoted place: Wherein, He that *walketh in darkenesse, and hath no light*, is such an one *as feareth the Lord, and obeyeth the voice of his servant.* Now the *feare of God*, and

d Psal 77.7,8. *Ostendit, quales fuerint cogitationes animi luctantis cum ira Dei: & cum desperatione: cùm enim dolor non remitteret, etiamsi multa, quæ ad eum sedandum factura videbantur, animo colligeret, sed subindè magis intenderetur & cresceret: tandem pene fractus magnitudine & morâ calamitatis, erumpit in has voces,* An in secula repellit? *Hæc epitasis est hujus certaminis, in qua parùm absuit à desperatione. Videbat nullis remedijs hactenus sedari potuisse dolorem. Idcò diabolus immittit ei has cogitationes, frustrà eum respicere ad gratiam & misericordiam divinam: quia ira Dei ita accensa, & effusa sit, ut sedari aut extingui post hac non possit: nec restare aliud quàm tristem damnationis sententiam, quæ expectanda sit,* Molter. in Locum • Psal. 88 15. *Non ab externa aliqua calamitate, quæ tolerari ac vinci nonnunquam, præsertim à pijs potest, erant hi dolores; sed à sensu iræ & iudicij divini, qui sensus initium & quasi gustus est mortis æternæ. - - - A fixo magnitudinem sui doloris ostendit, quòd perpetuò fuerit non tantùm facie, sed animo consternato, anxio & dubio, ut nesciret quid ageret, aut quò sese verteret; atque ut fides huc illuc agitata semper in metu versatur, ne mox inter suos dolores extingueretur. Idenim propriè significat verbum* ‖ Idem in Loc. e Acts and Monuments, pag. 1891. f The Christian life and death of Mistris *Brettergh*, pag. 13. g Discourse of Master Peacocks Desertion.

obedience

obedience to the Ministery, are evident markes of a gracious man. Hence it is, that when the servants of God are something come againe unto themselves, they see, and censure their owne unadvisednesse in that respect; disavow, & disclaime all termes tending that way, which they let hastily fall from them, in heate of temptation. *And I said*, saith *David, this is my infirmity: but I will remember the yeares of the right hand of the most High* [i] *Truly*, said Master *Peacock*, *my heart and soule have beene sarre led, and deeply troubled with temptations, and stings of conscience; but I thanke God, they are eased in good measure. Wherefore I desire, that I be not branded with the note of a forlorne reprobate. Such questions, Oppositions, and all tending thereto, I renounce.* Here then is a great deale of comfort, in the greatest darkenesse of a spirituall desertion: for we may assure our selves, that God by his blessed Spirit hath a secret influence and saving worke upon the soule of his Childe; when there is *no light*, or feeling of his favour at all. The Sunne, we know, though he leaves his light upon the face of the earth, yet notwithstanding, descends by a reall effectual influence into the bosome, and darkest bowels thereof; and there exerciseth a most excellent worke, in begetting mettals, Gold, Silver, and other pretious things. It is proportionably so in the present Point. A poore soule may lie groveling in the dust, *afflicted, tossed with tempest*, and in present apprehension, *have no comfort*; and yet blessedly partake still of the sweet influence of Gods everlasting love, of a secret saving worke of grace, and almighty support of the sanctifying Spirit. Let us looke upon the Lord *Iesus* himselfe: * *His holy soule, though hee was Lord of Heaven and Earth, upon the Crosse, Wauen as a scorched heath-ground, without so much, as any drop of deaw of comfort, either from Heaven or Earth*; and yet at the same time, he was gloriously sustained by

[i] Ibid.

*See Doctor *Andrews* Sermon upon this Text: *Behold and see, if there be any sorrow like my sorrow.* And that nothing might bee wanting to make his sorrowes beyond measure sorrowfull, his Father withdrew from him that solace he was wont to finde in God, *Field of the Church, lib 5. c. 8.* His Father, by divine dispensation, shewing no comfort *Maxey of Christs Agony.*

by an omnipotent influence: And *God was never neerer unto Him, than then; neither He, ever so obedient unto God.* And I make no doubt, but that the judicious eye of the well-experienced Physition, may many times easily observe it, in those troubled, tempted and deserted soules, which they deale and converse with, for recovery and cure. This secret and saving influence (I speake of) might be evidently discerned in Master *Peacocke*, even at the worst. Some reverend Ministers standing by his bed of sorrow, asked him, if they should pray for him: Marke well his answer, *Take not the Name of God in vaine (said hee) by praying for a Reprobate.* Which words well weighed, seeme to imply, and represent cleerely to a spirituall discerning judgement, some good measure, even of the highest degree of divine love; preferring the glory of God, before the well-fare of his owne soule; rather willing to have the meanes of his salvation neglected, then the Lord dishonoured. One, meaning a godly man: *Yes*, saith he. Why? *For his goodnesse.* Another comming to him upon the *Lords day*, willed him to put his hand to a note of certaine debts: *This is not a day for that*, said hee. And at the same time, he would hardly suffer any to stay with him from the Sermon. Being told of suffering plaisters out of Gods Word, to rest upon his wounded soule: He brake out thus: *Oh! if I had. Oh! if it would please God. I had rather then any thing in this, or other three thousand Worlds!* By these wee may [b] see, and other passages to the same purpose; that our blessed God had a secret working, and saving influence upon his soule, even in the depth and hideous darknesse of his most grievous desertion. Here is *love*, first, unto God in a high degree; secondly, *deare affection* unto his Children, and that for his Image shining in them; thirdly, *love* unto his *Sabbaths*, and salvation of others; fourthly, *vehement de-*

sires

[b] In a gloomy Day there is so much light, wherby we may know it to be Day, and not night: so there is some thing in a Christian under a Cloud, whereby He may be discerned to be a true Believer, and not an Hypocrite. There is no meere darknesse in the state of Grace, but some beame of light, whereby the *kingdome of darknes* wholy prevaileth not. *Doctor Sibbes Bruised Reed, pag.* 101.

fires after grace and Gods favour. All which, were undeniable demonstrations of an undamned state, to every understanding eye. Nay, unquestionable arguments of spirituall life, and designation to eternall blisse. Whereupon, my resolution was then, and protestation, upon good ground: That if all the powerfull eloquence, which rested within the reverent bosome of mine owne deare Mother, the famous Vniversity of *Oxford*, managed by the Seraphicall tongue of the highest, and most glorious Angell in heaven, had beene industriously set on worke for that purpose; except I had heard my *blessed Redeemer* say, I will rend a member from my Body, and throw it away; The *holy Spirit* say, I will pull my seale from that Soule, which I have savingly sanctified; my *gracious and mercifull Father* say, I will this once faile, and forsake One of mine; I could never have beene possibly perswaded, that, that soule of his, so richly laden with heavenly treasure, and *gifts* of God, *never to be repented of*; so sincerely exercised in the waies of God, and opposition to the corruption of the times, *&c.* should possibly perish! Secondly, suppose thou shouldest *walke in darkenesse, and have no light*, in the sense of the Prophet, for the residue and remainder of thy few and evill daies in this vale of teares; nay, and dye so, before comfort comes; yet be not discomforted. For *fearing God*, and being upright-hearted, thy Soule shall most certainely be preserved in spirituall and eternall safety, *by staying upon thy God*; though thou be without any sense of joy, and peace in believing. This life, though never so long, is but a *moment* to the life to come. But the *kindnesse is everlasting*, with which *hee will have mercy on thee*. Thy sufferings are but short, whatsoever they be; But thou hast eternity of joyes in the World above; purchased and prepared for thee, by the hearts-blood of that blessed Saviour of thine, upon

τὰ χαρίσματα ἀμεταμέλητα.

2. Though we be and should be all our life after, yet not to be discouraged.

upon whom thy soule relies. It is the Divels policy, say Divines, to procure for his slaves, all the favours, honours, and advancements; all the prosperities and pleasures he can possibly; lest if he should not follow, and fulfill their humours this way, they might thinke upon seeking after, and serving a new Master: Not caring to vexe, or molest them in this World; because he knowes full well, he shall have time enough hereafter to torment them in Hell. And wilt not thou contrarily, be content, if God so please, to passe thorow this vale of teares, even with *Hemans* horrour: *Psal.* 88. 15. Sith Heaven is so neere at hand, and thou hast a little before thee, an everlasting time, to rowe in the bottomelesse, and boundlesse Ocean of all glory and blisse; in an endlesse variety of new and fresh delights, infinitely excellent and sweet, above the largest created conceit?

6. From comparing the three estates of a Christian.

6. Let us suppose a Christian in these three states: (And it is no uncouth thing to those who observe, or feele Gods secret, and unsearchable dealings with his Children.)

1. First, in a faire and comfortable calme, and Sunshine, after the tempestuous troubles, and travaile in the pangs of the New-birth: when the light of Gods countenance; the first refreshing warmth of his sanctifying Spirit; the fresh sweetnesse and vitall stirrings of grace; the ravishing consciousnesse of his happy conversion, doe fill his soule, *as with marrow and fatnesse*; and feed it with a kindly, and more lively disposition to all good and godly duties. 2. Secondly, in a spirituall Desertion; when the sense of Gods favour, love, and wonted presence; the comfortable use, and exercise of the Ordinances, graces and spirituall affaires languish, and leave him for a time. 3. Thirdly, In the state of recovery, and restitution from such a fearefull Dampe, and deprivation of divine comfort, unto former joyfull feelings, and re-enjoyment

re-enjoyment of his *Beloved*; so that his revived soule may sweetly sing, *My Beloved is mine, and I am his.* Now, I doubt not, but that the middle of these three estates, being accompanied with hearty griefe, and grones for *Christs* absence; restlesse pantings, and longings after a new resurrection, as it were, of the sensible, and fruitfull operations of grace; renewed desires and endeavours, for regainement of accustomed surer hold, by the hand of Faith; patient, and prayerfull waiting for the returne of Gods pleased face, &c. is as pleasing and deare, if not [c] more, to our mercifull Father, as either of the other two. Doe you not thinke, that the *Fathers of our flesh* are as lovingly affected, and meltingly moved, to heare the obedient Childe sigh and sob, cry out and complaine, because they looke not kindly upon him; but for triall of his affection, have hid for a time, the much desired beames of their fatherly favour, under some affected angry frownes; as when things are carried more currently, and comfortably betwixt them, without any great distaste, and discontentment, or occasion to discover the mutuall impatiency of their loves one to another? And shall not the * *Father of our Spirits*, who loves us with the [d] same *love*, with which he *loves* the *Lord Iesus* himselfe, surpasse as farre in affectionate compassion towards us, in the like Case, as an Almighty God doth a mortall Man? He cannot chuse; because the word is already gone out of his mouth, *Like as a Father pittieth his Childe: so the Lord pittieth them that feare him, Psal.*103.13. I am perswaded, Gods bowels of

[c] *Aridus & spiritualis dulcedinis vacuus, attamen pro devotione laborans, & id quod in se est faciens; licèt corde quasi frigido & spiritu tepido debitum suum Deo solvens eum sui ipsius vilificatione, & divinæ miserationis magnificatione, poterit propter sui humiliationem Deo multò fore acceptior,* Gers. Trac de Remed cont. pusillan. *Sæpenumerò fit ut Deo magis placeat & homini utilius sit, velle esse contritum, aut devotum, quàm sentire contritionem, aut devotionem, quia velle habere, & non habere generat afflictionem cordis.--- Hæc contritio tametsi sensibilis non sit, licèt interim corpatiaris durum, aridum & siccum sufficit ad salutem. Ego enim (inquit Deus) vestram attendo miseriam, vestram imbecillitatem, vestram paupertatem, nec ullo modo bonæ voluntati desperandum est, quantumlibet cordis sentiat ariditatem seu frigiditatem, quando vellet se non peccasse, statuitque propter me, posthac nolle peccare* Lansper apud Blos. de consolat pusillan. * Ioh. 17.26. [d] *Dilectio quâ nos prosequitur Deus, propriè loquendo non alia est; quam quâ Filium suum ab initio dilexit, ut in eo nos quoque gratos sibi & amabiles redderet. --- Inæstimabile fidei privilegium, quòd scimus dilectum fuisse Christum à Patre nostrâ causâ, ut eiusdem amoris essemus consortes, & perpetuò simus,* Calv in Loc.

compassionate

compassionate tender-heartednesse and love, did yearne within him towards *Iob*, with more dearenesse and delight, at that cry, [e] *Though hee slay mee, yet will I trust in him*; then at any time else, even in the Spring of his spirituall prosperity, or fullest tide of most heavenly feelings. Here then is comfort, more then thy heart can hold, if thou wilt be counselled by the *Prophets, that thou maist prosper*. For when thou thinkest, that all is gone, that thou art a lost man, and utterly forsaken; even in the depth of thy spirituall darknesse, (thou being so spiritually disposed, as I have said, and which thou canst not deny) I say, even then, (and thou oughtest so to apprehend and believe) the love of God is, as it were, doubled towards thee, much more endeared, by reason of thy distresse; and cannot hold, but breakes out many times into extraordinary pangs, and expressions thereof: As wee may see, *Isa.* 54. 11. *Oh! thou afflicted, tossed with tempest, and not comforted, &c.* And into profession of resolution; and waiting to doe us good; which he will superabundantly performe, in the best time. *Behold, I will lay thy stones with faire colours, and lay thy foundations with Saphires*, Ibid. *And therefore will the Lord waite, that hee may be gracious unto you; and therefore will hee be exalted, that hee may have mercy upon you: For the LORD is a God of iudgement. Blessed are all they that wait for him*, *Isa.* 30. 18. Retiring the effects, and exercise of our love, from him whom we love dearely, makes it returne with redoubled fervour into our owne bosomes; and there growes into a more vehement flame, which never rests, untill it breake out againe with dearer pangs upon the beloved Party. Even when as the Sun suffers an Eclipse, and it's beames are driven backe, and reflected from the face of the Moone, interposed directly betweene it and our sight, so that they shine not

[e] Iob 13. 15.

not upon us, then is the * heate and light thereof multiplyed, and much intended toward the Fountaine, which afterwards is shed downe upon us againe more amiably and acceptably, when the darkneſſe is done. And let us further take notice, that *Chriſt* our eldeſt Brother, bleſſed for ever, deales with us in ſuch Caſes, as *Joſeph*, a type of him in many [c] reſpects, dealt with his brethren: He frowned upon them, handled them roughly, and frighted them extremely; only, to humble them thorowly; but in the meane time, and midſt of his menacing carriage, his heart was ſo full of naturall affection, that he was enforced, by the exceſſe therof, to turn aſide and weep, and ſo return to them again. *And he turned himſelfe about from them and wept, and returned to them again, Gen.42.24.* So the Sonne of God, as well as God the Father thorow him, though ſometimes *in a little Wrath he hide his face from us*; yet as he will certainly, after *a ſmall moment, gather us with great mercies*; ſo in the mean time, *he is afflicted*, and moſt tenderly affected towards us *in all our afflictions. See Iſa. 63.9.*

* Or at leaſt vertuall power of heating.

[c] At firſt, *Joſeph* was ſtrange, & rough unto his Bretheren to make them remember their fault: But in the mean time hee gave them food without money, and afterwards comforted them, Gen.42. *So at the firſt doth Chriſt, by touch of conſcience, without feeling of aſſurance of mercy, at an inſtant humble us: But in the meane time, be in love gives us ſecret grace freely, that wee deſpaire not, till we get the feeling of ſolid comfort, 2 Cor.1. 3. Moſes unveiled.12. Joſeph.*

Chap. XVIII.

The last helpe for the Curing of the former Malady.

7.  Eventhly, *Thinke it not strange*, that thou art fallen into this kind of spirituall affliction, *as though some strange thing*, or that which doth or may not befall the deareſt ſervants of God, *had happened unto thee*. For herein thou becommeſt conformable to as holy men, as ever the world had; *Iob*, *David*, *Heman*, *Luther*, &c. Nay, to the *Sonne of God* himſelf, from whoſe example and precedency, let the Chriſtian, even in the darkeſt horror of a ſpirituall deſertion, when he is affraid, leſt God hath forſaken him, fetch abundance of comfort and ſupport out of ſuch conſiderations as theſe:

1. *Chriſt* himſelf was in the ſame Caſe: Beſides a numberleſſe variety of moſt barbarous cruelties, inflicted upon this bleſſed *body*, by the mercileſſe and implacable malice of the *Iewes*; and, by conſequent, ſympathy upon his glorious ſoule; He ſuffered alſo [g] in ſoule immediately, intolerable, and (ſave by himſelfe)

y. From conſideration of the examples of others in the like caſes, eſpecially the example of Chriſt, who

[f] *Lutherus vir ſanctus Anno 1527. in hujus tentationis paroxysmo conſtitutus ſudavit et animo et corpore triſtiſſimè decubuit. Qui poſtea dicere ſolitus eſt: Se malle in profundiſſimo carcere captivum teneri, per totam vitam ſuam; quam ad horam cruciatus iſtos denuò ſuſtinere* Casm. Tent Sch. 3. Cap 2.

1. Was in the ſame caſe

[g] *Nos non tantùm pœnas corporeas eramus commeriti: Syllogizatus. Omnes pœnæ à nobis commeritæ, toleratæ ſunt à Chriſto. At pœnæ animæ erant à nobis commeritæ: Ergo pœnas animæ* Chriſtus *toleravit: Certè, antequam corpus pateretur, Chriſtus ipſe teſtabatur ſuam animam eſſe perturbatam, & quidem uſq; ad mortem.* Chamier, that great glory of France, and the whole Chriſtian world; in whoſe hands, *Bellarmine*, that *Goliah* of Rome, is but a very child, *Tom. 2. Lib 5 Cap 12. Quis tam cæcus, ut nunc ſaltem non videat hujus argumenti certitudinem? Si Chriſtus, naturali illo ſenſu magis horruit mortem, quàm ullus unquam hominum: Tum vel mollior fuit reliquis omnibus: vel in morte apprehendit aliquid præter mortem: At ille vehementiùs horruit: & tamen non fuit mollior reliquis, imò verò conſtantior: ergo apprehendit in morte ſua aliquid gravius morte corporeâ*, Idem & Ibid. Cap. 13.

himselfe) unconquerable torments and pain. He grapled with the fiercest wrath of his Father for our sins; and sweat blood, under the sense of his angry countenance: Nay, this crosse upon his soule, infinitely more weighty, then that which he carried upon his shoulders toward *Calvery*, did not only cause streames of *great bloody drops to fall downe to the ground*; but also prest from him, that heavy groane, *Mat.26.38. My soule is exceeding sorrowfull, even unto death*: and that last rufull bitter cry, *My God, my God why hast thou forsaken me, Cap.27.46.* If *Christ Iesus* himself then, blessed for ever, the * *Sonne of the Fathers love*, the Prince of glory; nay, the glory of heaven and earth, the brightnesse of everlasting light, &c. In whom he professeth himselfe to be *well-pleased*, and for whose sake only he loves all the sons of men, which shall be saved, was thus plunged into a matchlesse depth of unknowne sorrowes, and most grievous desertion; Let no Christian cry out in the like spirituall desolation (but ever immeasurably short of his) and in his feare of being forsaken, that his case is singular, desperate, irrecoverable: For the only, deare, innocent Son of God, was farre worse in this respect and in greater extremity, then he is, can or ever shall be.

2. Secondly, Amongst other ends, for which the Lord Jesus drunke so deepe, and the very dregs of that bitter Cup of his deerest Fathers heavyest indignation, this was one: That by a particular and personall passing thorow that infinite Sea, those extremest dreadfull horrours of divine wrath for [h] our sinnes; which we all most justly deserved, and would have caused any meere Creature to have sunke downe under it, into the bottome of hell; and by an experimentall * feare and feeling of that bitter and bloody Agony, which melted, as it were, his blessed soule into that mournfull Cry: *My God, my God, why hast thou forsaken*

* Τῆς ἀγάπης αὐτοῦ, Col.1.13.

2. Was therefore in it that he might know how to commiserate others in the like.

[h] *Iram in filium ne nos quidē dicimus; nisi per accidēs: sed īrā in peccata, pro quibus se pati Christus sentiebat. Irā quidē non meruit Christus, perfectè justus, proindè & innocēs: sed offecta tamen ejus ira fēsit, ut vadē peccatorum oportuit*, Ibid. cap.14.

* Here was an amazed

feare; for millions of men to despaire, was not so much as for him to feare. --- Never man was so afraid of the torments of hell, as Christ (standing in our roome) of his fathers wrath, *Hall in his Passion Sermon*, pag. 45.

i Christ was not forsaken any of these foure wayes: For, The essence of the God-head was never severed, or excluded from Christ the man, but it dwelt in him at all times fully, *Coloss.* 2 9. Secondly, the personall union of the two natures was never dissolved: and so the person of the Son never forsook the humanity of Christ. Thirdly, the power of the God-head also was alwayes present with him, inabling him to bear the full vials of Gods wrath. Fourthly, the gracious assistance of Gods Spirit was never wanting, inabling Christ without the least impatiency, distrust, &c. to bear whatsoever was inflicted upon him for our sins. But he was forsaken. First, Positively; In that God the Father poured upon him the infinite Sea of his wrath, which he now felt. Secondly, Privatively: In that he was bereft and forsaken of all comfortable presence; the God-head for a season, shadowing it self under the cloud of Gods wrath, that the man-hood of Christ might feel the intolerable burden therof. And thus Christ being destitute of consolation, complaineth that he was forsaken. But Christ being thus forsaken, he sustained the wrath of God, strived with it, and subdued it, that is, he delivered both himself and us from it, and so perfectly finished the work of our Redemption *The bright morning Star*, pag. 51. &c.

k *1. Deus existimatur à nobis recessisse nosq; deseruisse. &c. 2. Hinc projecit sumus in abyssum iræ & judicij divini, quam sentientes terremur, quasi planè sinum iræ & justitiæ divinæ fluctibus atq; procellis demergendi & horribili velut voragine absorbendi 3. Ex hac abysso præcipitamur in profunditatem dolorum conscientiæ, quæ propter peccata & iræ divinæ sensum nos contra testatur, accusat, flagellat, torquet, & damnat mole pœnarum obruta. Causas habet conscientia dolorum multas: prospiciens æternas pœnas doloribus certè excruciatur. Inde ipsi abyssus & vorago formidabilis. 4. Ex hac demum profunditate in aliam diabolicam abyssum dilabimur, telis fugati, & vulnerati diaboli ignitis; quibus solicitamur ad Deum blasphemandum, fugiendum, abnegandum. Inde prosiliunt ab quàm profundæ & intimis animi sedibus latitantes cogitationes, quas Satan instillat, ut impellat miseros homines ad blasphemiam & desperationem, ad odium Dei, ad fremitum adversus Deum*, Casm. Schol. 2. cap. 2 pag. 51, 56.

Fathers,

Fathers pleased face. *For in that he himself hath suffered being tempted, he is able to succour them, that are tempted, Heb.*2.18. A woman, which hath her selfe with extraordinary torture, tasted the exquisite pains of child-birth, is wont to be a great deale more tenderly and mercifully affected to another in like case then she, that never tryed, what it is to be terrified with the suddennesse, unavoidablenesse, and terrible pangs of a womans travell; and is more skilfull, ready, and forward to relieve in such distresse. And so also all others, who have been most afflicted, either with outward troubles, or inward terrours or both, are ever most fit, and feeling, to speak unto the heart; to put too their helping hand; and make much of comfortlesse and miserable men troubled and tempted, as they have been. And such was the case of our blessed Saviour in his sufferings for our sakes. He was exercised all his life long with variety, and extremity of cruelties; indignities, and all manner of vexations, beyond measure grievous, bitter and intolerable. He drunk full deep of the Worlds disgrace; the Divels malice; the rage of great Ones; the contempt, and contumelies of the vilest; the scornfull insultations of his enemies, sorest sufferings, *from all things in Heaven, Earth and Hell:* Of those pinching passions, hunger, thirst, wearinesse, of bodily tortures, hideous temptations, agonies of Spirit; [l] even of the full Cup of his Fathers fiery wrath, and [m] horrours of soul for our sins; to the very last drop; which went as farre beyond his other outward extremities, *as the soule goes beyond the body; Gods utmost anger, the malice of men:* Whereby he is now blessedly fitted, and enabled excellently *to succour them that are tempted.* Consciousnesse of his own Case in the *daies of his flesh,* is a keene incentive to his holy, and heavenly soule, more sensibly and soone to take pitty upon, and

[l] Could he indure the scorching flames of the wrath of his Father, the curse of our sins, those tortures of body, those horrours of soule; and doth he now shrinke at his thirst? No, no, &c. *The new Bishop of Exceter in his Passion Sermon.* pag.12.

[m] Hee saw the burden of all particular sinnes to be laid upon him: every dram of his Fathers wrath was measured outunto him, ere he toucht this Potion: this Cup was full; and he knew that it must be wring'd; not a drop left. *Idem Ibid.* pag.51.

and ease the severall necessities, troubles, sorrows, and soule-afflictions of all his children.

3. Was in it that he might deliver others out of it.

3. Thirdly, As this ever-blessed Redeemer of ours was in himself more then infinitely free, and more then farre enough from all sinne; so by consequent, from any inherent cause of the least crosse, or any shadow in the world, of his dearest Fathers displeased countenance. For originally, he was of a most pure, harmelesse and holy nature; all his life long, kind, sweet, and gracious to every Creature; offending none, doing good unto all; In his death incomparably patient, *brought as an innocent Lambe* to that bloody *slaughter*; *not opening his mouth*, for all those base, and barbarous provocations of the cruell, and merciles miscreants about him, swimming in blood, burning in zeale, wrastling in Prayer, even for the salvation of his enemies. So that his guiltlesse, and unspotted soul had no need at all of any passion or expiation. All his sorrows and sufferings were voluntarily under-gone, only for our sakes, and sinnes. Had not the pretious hearts-blood of the only, dear, naturall, eternall Sonne of God, been poured out as water upon the ground, whereat the whole Creation was astonished; the Earth trembled and shooke, her Rocks clave asunder, her graves opened; the Heavens with-drew their light, as not daring to behold this sad and fearfull spectacle; never had the soule of any sonne or daughter of *Adam* been saved. It was not the glory and treasures of the whole Earth, not any streaming sacrifices of purest gold, not the life of men and Angels; no not the power, and prostration of all the Creatures in Heaven and Earth, or of ten thousand worlds besides, could have prevail'd, satisfied, and served the turn in this Case. Either the *Heire of all things* must die, or we had all been damned. Is the heart then of any *Mourner in Zion* heavy, and ready to break for sorrow:

because

because he hath lost the light of Gods face, feeling of his love and consolations of grace? So that the darkenesse of his Spirit therupon, frights him with repossession of his pardoned sinnes, temptations to despaire and feares, lest he be forsaken: O then let him hie and have speedy recourse unto this heavenly *Cordiall*: when our *Lord* and our *Love* felt the curse of our sinnes, and his Fathers hottest wrath comming upon him in the garden; without any oliward violence at all, only out of the pain of his own thoughts, bled thorow the flesh and skin, not some faint deaw, but even solid drops of blood; and afterwards in the bitternesse of his soul, cryed out upon the crosse, *My God, my God why hast thou forsaken me?* And none of all this for himselfe: For no stain at all did cleave to his sacred soul; but all this (the least of [a] which we can no more expresse, then we could undergo) for thy sake and salvation alone, who *lovest our Lord Jesus Christ in sincerity*. And therefore ground upon it as upon the surest Rock, even in the height of thy heavy heartednesse, and depth of a spirituall desertion; that those depths of sorrow, whereof our conceits can find no bottome; thorow which he waded in his bloody sweat, cry upon the Crosse, and painfull sufferings in Soule, did most certainly, [b] free thee everlastingly from the guilt, venome, and endlesse vengeance of all terrours of conscience, Agonies of Spirit, temptations to despair, and damnations of hell. The righteous Judge of all the world will never expect, or exact at the hands of any of his Creatures double payment, a double punishment. Our dearest Saviour hath satisfied to the utmost, with his own blood, the rigour and extremity of his Fathers Justice in thy behalfe; and therefore it is utterly impossible, that thou shouldest ever finally perish. Inward Afflictions, and troubles of mind, may for a time presse thee so sore, that thou maist

[a] That, what the infinite sins of almost infinite men, committed against an infinite Majesty, deserved in infinite continuance; all this in the short time of his Passion did he sustain, *Ibid.p.43.*

[b] *Nonest ergò indignũ redemptori nostro quòd tẽtari voluit, qui venerat occidi: Tuſt ũ quippe erat ut sic tentationes nostras suis tẽtationibus vinceret, sicut mortem nostram venerat suâ morte superare.* Greg. Hom. 16. in Evangel.

maist be ready to sinke; for [2] chastisement, [2] tryall, [3] prevention of sin, [4] perfecting the pangs of the New-birth, [5] example to others, &c. But in despite of the united rage, and policy of all infernall powers; Thou shalt in due time be raised againe, by that victorious and triumphant hand; which *bruised the serpents head*, and burst the heart of Hell; even * *out of an horrible pit be set upon a Rocke*, farre above the reach of all hellish hurt, or sting of horror. *In a little wrath I hid my face from thee, for a moment, but with everlasting kindnesse will I have mercy upon thee, saith the Lord thy Redeemer, Isa.* 54. 8.

[a] *Metaphorica est descriptio victoriæ Christi de Satana. In capite Serpentis est virus, robur & vita. Ergò caput serpentis notat diaboli potentiam, sævitiam, & regnum, &c.* Par. in Locum.

* Psal. 40. 2.

CHAP. XIX.

The fifth Malady of an afflicted Conscience: The first of Curing it, which is Speculative, and the first part of that way which is by consideration.

The fifth Case of blasphemous thoughts.

5. HEre is another terrible fiery dart, dipt full deep in the very rankest poyson of the infernall pit; which though it be not much talked of abroad, nor taken notice of by the world, yet is secretly suggested and managed with extremest malice and cruelty, in the silent bosoms of Gods blessed Ones. [q] The most holy hearts are many times most haunted with this foulest fiend. Strangers to the wayes of God, be not much troubled in this kind, nor ordinarily vexed with such horrours. Satan, as I said before makes as much of his in this world, as he can possibly; knowing that he hath time enough, even eternity, to torment them in the world to come: And therfore he

[q] *Quantò difficilius non exhibet membra sua, arma iniquitatis peccato, tantò strictius hujusmodi spiritu quatitur & pulsatur.* Bern. lib. de consc. De multip. variet. cogitat.

is

is not wont to weld this terrifying weapon against them save onely at some dead lift, or upon some speciall advantage; as under some extraordinary misery, or in excesse of melancholy; to drive them thereby to distraction, or despaire. Or it may be, God may suffer him to afflict thus hideously, some grievous sinner, which he is about to bring in; to prepare him thereby (though the Divell himselfe *meaneth not so*) for the pangs of the New-birth, deeper humiliations, and more vehement desires to get under the wings of Christ from that hellish kyte. Or he may somtimes mingle these horrible stings with the terrours of spirituall travell; upon purpose to [q] hinder conversion, by a diversion into by-wayes, or frighting backe again to folly and former courses. But sure I am, the ordinary object, and speciall aime of Satans malice in this point, are only those, who have happily escaped out of his clutches already; and are fully and for ever freed from his damming fury, and all deadly hurt. And I know not whether there be any of these, which doth not lesse or more, at one time or other, suffer under this horrour. And yet every one of them thinks himself singular in this suffering; and that is not usuall for Gods children, to have such prodigiously foule and fearefull thoughts put into their heads; which they dare not mention for their abhorred monstrousnesse, neither remember without trembling. Now by this *dreadfull engine* of the Divell, which I thus talke of, before I tell you what it is; (and no marvell, for what heart would not willingly retire, or can chuse but tremble, intreating upon such a Theame!) I meane, *hideous injections, horrible thoughts, blasphemous Suggestions, monstrous conceits.*

[q] *Hujus nequissimi hostis est illa vel prima calliditas, & ars doli plena, fatigare cogitationibus rudes animas, & novellis in proposito mentibus de ipsa interdum conversatione afferre mœrorem, ut facilè ab hujus rei profectu deterreatur animus, cujus initia amara cognoverit. Itaque solet tam sordidas nonnunquam & impias cogitationes inserere menti; ut, qui tentatur, dum suum illud putat esse quod cogitat, deterioẽ se per spiritum immundum proposito suo arbitretur effectum: multòque puriorem animam habuisse se credat, ejus adhuc rei securi amaret: vult enim ijs, quibus invidet callidissimus inimicus, bonorem propositi ex desperatione facere sanctitatis: ut eos obsidente tristitiâ, etsi à proposito non revocat, certè retineat à profectu,* Aug Epist. 142. * *Cogitat homo plerumque terribilia de fide, horribilia de divinitate, & per phantasmata corporearum imaginum transfretatus, illa sentit, quæ vel in confessione evomere peccator operatus exhorret.* Bern. loco suprà citato.

conceits of the most holy, pure and ever glorious God, His Word, divine Truths, the *Lord Iesus*, blessed for ever; or some way, or other, about spirituall and heavenly things; framed immediately by Satan himself, and with furious violence thrown into our minds, infinitely against our wils, at the griesliness whereof, not only Religion, but also Reason; nay, even corrupted Nature, and common sense, stand astonisht; shrug and shrink back at the horrour, and abhorre them extreamly: Some of Gods dearest Children, and those that love him best, (Would you think it? yet it is too true) are somtimes so pestred with their irksome intrusions; that whatsoever they speak, do, hear, read, or think upon, is wrested, perverted, and hellishly impoysoned with this temptation of blasphemy. And they are ordinarily prest upon them with most importunity and impetuousnes, when they are best busied, and exercised in the holiest duties, as in prayer, hearing or reading the Word, singing of Psalms, dayes of humiliation, &c.

1. Cure in this case speculative.
2. By consideration,
1. Of Christ who felt the like.

In the first place: For a comfortable support in such a Case, peruse, ponder well upon, and apply such considerations and counsels as these:

1. In this terrible temptation also, thou becomest but conformable to thy Lord and Master, which bought thee with his dearest blood, and to many of his blessed Saints. Was there ever suggestion in conceit, or word, or any possibility of being like unto this in execrableness and horrour: That the *King of Saints*, in whom *dwelleth all the fullnesse of the God-head bodily*, should *fall downe and worship* the Prince of Hell, and vilest of Creatures? And yet this most horrible blasphemy, was injected into the most holy imagination of *Iesus Christ*; with which it was infinitely more impossible to be any wayes tainted or stained, then the fairest Sunne-beam with the foulest Dirt. But he endured it and conquered; And that for our

Revel. 15. 3.
Coloss. 2. 9.

sakes

takes only and safety, even for such excellent ends as these; first, That when we are set upon by Satan in the same kind, and so hideously assaulted, that upon the first sense, we are ready to sink under the sudden fright; and to think that none in the world are so but we; yet in cold blood, we may comfortably recover our selves, and presently conceive, that our Case is not singular, and incompatible with a saving state; for even the Son of God himself surpassed us in the same suffering. Secondly, That he might take the venom, sting and guilt from this hatefull and horrible temptation, for all his, to the Worlds end. Thirdly, that having himself tasted the Divels malice herein he might out of his own feeling and experience, more tenderly take to heart our troubls and terrors that way, more mightily fortify, and free our spirits against the invasion and surprize of all such prodigious injections and flashes of Hell.

2. It is the concurrent Judgement of r learned

r Blasphemous thoughts not consented to by us, are not our sins, but the divels. Men must not feare those kind of thoughts over-much. Because though indeed they be their crosses, yet are they not their perso-

2 Of learned men who make such thoughts if we dislike them, not our sins but crosses.

nall sins, for which they shall incurr the wrath and displeasure of God. *Perkins Cases of Conscience, Lib. 1. Cap. 10. Sect. 2.* We are to know and consider, that they are not our own thoughts, but Satans suggestions; and therfore they shall not be laid to our charge, as being our sins, but shall be set upon Satans score, unto whom of right they do appertain, together with the punishment due unto them. ---If we withstand and abhorre them as wicked and diabolicall, shewing no kind of liking of them, they shall never be imputed unto us, as our sins, but unto Satan who is the Authour of them. *Downam Christs warf. Lib 3 Cap 11.* This may comfort those, that being vexed with seasonfull suggestions of Satan, as to *thinke amisse of God himselfe, &c.* do therfore think amisse of themselves, as if they were therfore most vile wretches. But they must remember, that this is no more their sin, if they presently beat it back; then if a man like them, should wish thē to the like. Satan must answer for this himself. *Daniel Dyke in his Michael and the Dragon*, at his *Doct. All temptations are not sinnes in the tempted.* The true believer detests so the Divels motions, upon the sudden injection sometimes, that he is without taint of sin by them; yet it is an affliction with victory, as it was with our Saviour tempted by the Divel, to whom God sent Angels for his comfort; yet our corruption consider'd, it is a rare thing *Wilson in his helpes to faith*, pag. 150. *In illis cogitationibus, quæ repugnanti & invito animo suggeruntur, quibus mens cum horrore quodam renititur ac resistit.* *Non est peccatum sine consensu mentis* August. Epist. 142. *Cum ille insatiabilis homicida ab exteriore sensualitate se videt exclusū, interiora collectis viribus aggreditur. Sed spiritualis homo, qui omnia iudicat, illius astutias non ignorat. Reprimis*

and

and holy Divines, that these *monstrously blasphemous thoughts* and satanicall suggestions, resisted and not consented unto, are not our *sinnes*, but our *crosses*. Or suppose there would be any tainture on our parts; yet condemning them in our judgements and abhorring them with our hearts; we may be most assured, that the blood of Jesus Christ is infinitely more mighty and soveraigne to take away the venome, and vilenesse of them; then the Divell malicious and subtile to iniect. I will imagine that some bloody Popish Powder-Traytor, had prest upon thee at that time and suggested thus: *We are plotting and purpose to blow up the Parliament with Gun-powder: To destroy at one blow the King, Queene, Prince, Nobility, &c. And afterward to cut the throats of all the Protestants in the Kingdome; to roote the Gospell out of it for ever, &c. And then to lay the fault upon the* [1] *Puritanes.* These and the like were injections of much horrour, and monstrous Nature: For thus men learned both in the *mystery* of Christ, and depths of State, spoke of that plot at that time: *Remember but the Powder-Treason, the uttermost point of all villany, beyond which it is* terra incognita; *no man can devise, what should be*

quod potest: quod autem nō potest reprimere, tolerat: quia etsi latrat ū canis sustinet, morsum non timet. Latrat enim cùm suggerit. tunc verò mordet, cùm ad consensum pertrahit: sed cùm nō ingerit, quod suggessit, tunc non vulnerat, sed coronat: quia etsi sētientem cruciat, non obligat non consentientē, Bernard. lib. de Consc. cap. De multip. varie. Cogitat. *Hu'usmodi cogitationes execrandæ blasphemiæ non sunt hominis, sed Diaboli eas suggerentis, unde nec imputabuntur homini ad demeritum, &c. ---quicquid nempe hominem affligit contra suam voluntatē, & nō placet nec delectat, non facilè in talibus tentator nocere potest.* Gers. Tract de Remed contra pusillan. *Placuit ne unquam tibi ista turpis cogitatio? Absit, inquit ille nam maximè mihi semper displicuit. Et ait sanctus pater: Manifestum est ergo quòd tu eā non agis, sed pateris antiquo hoste procurante, & te ut accipere tandem per desperationem posset, ita fatigante. Idem* de modo se habendi contra malas mentis. *Quòd si externis hisce et adventitijs cogitationibus non assentiamur, non sunt nostra peccata reputanda, sed Diaboli, qui illas suggerit.* Alsted. Theolog. Casi. cap. 14. A pious Soule is no more guilty of them, then *Benjamin* of *Josephs* Cup, put into his Sack, *Doct. Sibbes bruised Reed, Pag.* 125. [1] In the Powder treason, it was the *Papists* plot and purpose, after the brok, to lay the fault (If Gods mercy had not prevented their malice) upon the Puritanes (as now they have gotten a trick for their advantage, to nicke-name even good Protestants) and accordingly they had drawn a Proclamation to that effect ready for the Presse. Wherein they charged the Puritanes (meaning hereby all honest men, that are not like them) with that odious and execrable fact; and with this draught they were found and taken in the manner, beyond retracting or shadowing. *Digit D. pag.* 17. *I heard a Professour in the University avouch from the Chaire, that he saw with his own eyes a Spanish booke, which reported, that the Puritanes were the contrivers of the Powder-plot.* [2] *Doctor White in his Sermon at*

P C p. 31.

betweene

betweene Hell and it. [u] Consider but this day, the Birth-day, as I may tearme it, of our Country; in which, both Prince and People came, as it were anew into the World; delivered from the fearefull Powder-vault, the very belly of Hell and confusion, as Jonah sometime did from the Belly of the Whale. [x] Behold, that which so many millions of eyes, since those Windowes were first opened in the head of man, to behold the light of Heaven; I say, so many millions of eyes in their severall generations, now sunke downe into their holes, and consumed within their Tabernacles, never saw: never those glorious and constant Lights of the Firmament, those cleere and Crystalline eyes of nature, which walk through the Whole World, and give no rest to their temples; the Sunne that Wandereth by day, and the Moone that Waketh by night, they never saw the like, &c. It [y] was of such prodigious immanity, that before now, the tongue of man never delivered; the eare of man never heard; the heart of man never conceited; nor the malice of hellish, or earthly Divell ever practised. [z] It is beyond all example, whether in fact, or fiction; even of the tragicke Poets, who did beat their wits, to represent the most fearefull, and horrible murders. [a] The Plot, whereof Livie speakes, of dispatching the Whole Senate of Rome in an houre: the devise at Carthage, to cut off an Whole faction, by one enterprise: the conspiring of Brutus and Cassius, to kill Cæsar in the Senate: the proiect of destroying in one Conclave, the greatest part of the Cardinals: the Sicilian Even-song, and the Parisian Mattins: nay, the Wish of Nero, that Rome had but one head, which he might cut off at one blow, came farre short of this invention, which spared neither age, sexe, nor degree.

[u] Doctor Tynley in his Sermon at P. 1. pag. 67.

[x] Doctor King in his Sermon at White-Hall. pag. 16.

[y] Sir Edward Philips, in the proceedings against the late trayters

[z] Sir Edward Coke, ibid.

[a] The Earle of Northampton, ibid.

At sas est odisse viros facinusque nefandum, immane, horrendum, quo non crudelius unquam ulla tulit tellus, nec par ausive secundum, quodque attentatum vix ætas posterа credat.—Non hanc Sabrina lituram, non hanc Oceanus, quo toti claudimur orbi, abstulerint nobis. En quo perduxerit Argos, pauorum rabies, sceleriſque injuria tanti! In homines nefarios, qui scelere ausuque immani Parliamenti jampridem habendi domum, pulvere Bombardico evertere sunt machinati scil. quinto Novembris, 1605. pag 4,5. Facinus tam terrum, tam scelus tam dirum, & diris ouribus devovendum; ut superet pene fidem nostram, qui tamen ipsi vidimus: Posteritas quidem certè (credo) vix fidem adhibebit, fuisse unquam in specie humana tales ex infima usque abysso loculitas, qui tam infanda cogitarent. Winton. Opusc. posthu pag. 64.

Well.

Well then, if thou shouldest have approved and consented unto the suggestion of this most execrable, and unheard of villany; for which, Hell hath not a fit name, nor the world a sufficient punishment; thou hadst made thy selfe the most prodigious Beast that ever breathed, an abhorred monster of Mankind; & justly merited to have passed presently, from most exquisite tortures here, to endlesse torments in another world. But now if all the while the motion was making, thy heart had risen against it, with indignation and loathing; thou protested'st to the Party, thy abominating any thought that way, from the heart-root, to the pit of hell; and immediately running to the King, shouldest haue discovered, and disclaimed it, as a most detestable and hellish plot; I say then, what man could have justly blamed thee, or wherein could thy conscience any way accuse thee? It is so in the present Point. As that other incarnate Divell in his kind, so the Divell himselfe throwes into thine imagination, most hideous thoughts, and horrible blasphemies, even against the dreadfull Majesty of Heaven, the thrice blessed and ever glorious Trinity, the holy Humanity of the Lord Jesus, &c. To which, if thou shouldest understandingly assent, and approve indeed; thou mightest expect most worthily, to become ten times fouler, then the ouglyest Fiend in hell. But sith thou knowest in thine owne conscience, that thy heart trembles with horrour and amazednesse, when they are offered; nay violently thrust into thy mind; That thou resists and reject'st them, with all the power and prayer thou canst possibly; canst not chuse, but out of a pang of infinite detestation and heart-rising, turne thus, or in the like manner upon the tempter: [b] *Most malicious enemy to the glory of my God, and good of my Soule; thou troublest thy selfe and me in vaine. I doe infinitely acknowledge my blessed Creatour, Redeemer and Sanctifier,*

b *These very words were forced, by fury of temptation, from one tempted in this kind.*

fier to be one incomprehensibly glorious, Wise, gracious God: Heaven to be Wholly filled, embroidered, impaled With nothing but holinesse and happinesse: All the Creatures to be good, as they issued out of the hands of God; and remembrancers to us of his power, Wisedome, and goodnesse; Gods blessed Booke to be all most holy, most true, a rich treasury of heavenly Wisdome, and sweetest knowledge, &c. And thy cursed selfe to be the onely Authour and Brocher of all sinne, hurt, and uncomelinesse: And to thee, and thine, alone they belong. Mingle not then thy malice With my lowliest, most deare, and reverend thoughts of my Father, my Saviour, my Comforter, &c. And thou art also wont presently to presse in private, into Gods glorious presence, and prostrate thy selfe before his righteous Throne; there to discover this hellish malice, to complaine how villanously the Divell deals with thee; to protest thine innocency, and infinite hatred of those horrible blasphemies; to cry heartily for pardon, patience and power against them. And therfore it being thus with thee, thou maist upon good ground, be more then infinitely assured, that they are not imputed unto thee at all; but wholly set upon Satans score. Hence it is, and from this ground, that I have many times told some, thus tempted: That when they have passed a day, prest upon violently and pestred, with the furious intrusion of such unutterably foule, and fearefull injections; they have, in all likely-hood spent that day, with far lesse sin in their thoughts; and more freedome from guilt and provocation of divine anger, then if they had been free: Because they being so earnestly, and vehemently deprecated; withstood with such aversion and loathing; protested against unfainedly, & that upon such termes, that they would rather be torne in peeces with wild horses; die ten thousand deaths; do or suffer any thing, then yeeld the least assent, or approbation thereunto: they are then,

I say, not their [c] *transgressions*, but *afflictions*; Not their *iniquities*, but *miseries*; Not their *sinnes*, but *crosses*; Nay, and further for their comfort, if they should be haunted by them untill their ending houre (which God forbid, and beat back such accursed, and hatefull spight from every humble soule;) yet cleaving close unto the *Lord Iesus*, hating all sinne, and having respect to all Gods commandements, they are not able at all, neither can any whit hinder, hurt or any way prejudice their spirituall state, and everlasting salvation.

3. [d] Every servant of Christ hath his share in some affliction or other, and is ever made in some good measure conformable to him in his sufferings. Those who have the raines laid, and left upon their necks, without curbe or correction, are *Bastards*, and not Sonnes. They may, *as the Holy Ghost* tels us, prosper in this world and passe peaceably out of it, and have *no bands in their* [e] *death*, like other men: *they may* * *live and become old, and be mighty in power: Their seed may be established in their sight with them and their off-spring before their eyes: their houses may be safe from feare, neither may the rod of God be upon them: Their Bull may gender and faile not, their Cow may calve and not cast her calfe: They may send forth their little Ones like a flocke, and their children dance: They may take the Timbrell and Harpe,*

* *Nonnunquam alicujus mentem plurimùm conturbat hostis, in illâ magnam fœdarum ac turpium cogitationum multitudinem immittendo, ut hic se continuò peccare credat. Dicit enim horrendum esse scelus; cùm legendo & Deo obsequendo hæ cogitationes advenient. ---Atqui non cùm impiæ mentem cogitationes tangunt, peccamus; ---sed duntaxat, cum eis consentimus: id est, quando illus voluntas nostra favet; quando eas ipsa cum delectatione complectitur; quâdo eas adesse gaudet: Quamdiu verò hæ sibi displicent, sibique sunt horrori ac odio, nullum est noxæ periculum.* Gerson de diver. Tẽp.

3. Of all Christians they have all crosses and this is thine.

[a] *Transitorio hîc verbere afflinguntur electi, ut à pravitate flagella corrigant, quos paterna pietas ad hæreditatem servat. Nunc etenim flagellatur justus, & verbere disciplinæ corrigitur, quia ad æternæ hæreditatis patrimonium præparatur. In suis autem voluptatibus relaxatur injustus, quia tantò ei temporalia bona suppetunt, quantò æterna denegantur. Injustus ad debitam mortem currens, effrænatis voluptatibus utitur, quia & vituli qui mactandi sunt in laetis pastibus relinquuntur. At contra justus a delectationis transitoriæ jucunditate restringitur, quia & nimirùm vitulus ad laboris usum vitæ deputatus sub jugo retinetur. Negantur electis in hac vitâ bona terrena; quia & ægris quibus spes vivendi est, nequaquam à medico unctia quæ appetunt conceduntur. Dantur autem reprobis bona, quæ in hâc vitâ appetunt; quia & desperatis ægris omne quod desiderant, non negatur.* Gregor. in 31. Job cap 4 * *Quietè moriuntur, Transigunt in voluptate & suavitate dies suos, vitam agunt, & traducunt suavem & jucundam ad mortem usq;. At ubi mors advenit feliciter etiam & suaviter moriuntur, ut*

and reioyce at the sound of the Organ: they may spend their dayes in wealth, and in a moment goe downe to the Grave: At last die even ſ like a Lambe, as they ſay. But when all is done, they are utterly undone, and everlastingly; By reason of the horror, and anguish, that shall come upon their soules; *the affliction, the wormewood and the gall: for horrible is the end of the unrighteous generation:* they are immediately throwne downe from the top of their imaginary felicity, and untroubled bed of seeming peace, to the depth of extremest misery, and bottome of the burning Lake. But it is not so with the servants of God. * *He scourgeth every Sonne, whom he receiveth.* ‖ *He hath onely one Sonne without sinne, none without suffering,* saith an antient Father. But here take notice, that in this dispensation of fatherly corrections amongst his Children, He ever out of his unsearchable mercifull wisedome, singles out, and makes choise of those which are most punctuall, and simply the fittest for their spirituall good. And therefore both for the kind, and particular; let us ever humbly, and thankfully submit, and wholly referre our selves, to the *sweet and wise* disposing of our most loving and dearest Father: Who ever knowes best, what is best for us in such cases; both in regard of his service and our sufferings; his glory and our gaine; what we are able to beare; how he hath furnished us before hand with spirituall strength, to goe through temptations and troubles; what spirituall Physicke is most quicke and operative, and apted to the prevention, cure, and recovery of our soule-sicknesses, distempers, and declinations; How wisely to proportion, and mercifully moderate, in respect of measure, time and working; and when His hand is heavy upon us in one kind, tenderly to take care, that we be not oppresst with other extremities also: As appeares by that sweet observation of

vixerant. *Ad felicitatẽ enim etiam mortis conditio requiritur ---Sic de illis dicit, Psal 73. Neque enim sunt vincula morti eorum, &c.* Merc. in Job. cap. 21.

* Iob 21.

ſ *Id simpliciter hoc loco significat, non quod alij volunt,* & momento ad inferna descendunt, *quasi in locum supplicij. Nihil enim de futura vita hic Iob dicere voluit, sed omni ex parte felicitatem impiorum adversum socios ostendere, quibus ad cumulum felicitatis, quâ vitam totam transegerunt, hoc insuper accedit, quòd suavissimè moriuntur,* Idem. Ibid. *Interim improbi exultant, robusti sunt, & pleni vigoris: quando verò ad mortẽ veniunt, quasi ex voto videntur illam obire, tum quasi cubitum ire,* Calvin. in Loc.

* Heb 12.6.

‖ *Deus unicum habet filium sine peccato, nullum sine flagello.* Aug. *Symbolum fidelibus datum: Si vis regnare mecum, crucem meam porta tecum,* Gers.

of Master *Foxe* in the * story of the two *Glovers*, *God in his holy providence, seeing his old and trusty servant so many yeeres, With so extreme, and many torments, broken and dried up; would in no Wise heape too many sorrowes upon one poore silly Wretch; neither would commit him to the flames of fire; Who had beene already baked, and scorched With the sharpe fires of inward affliction; and had sustained so many burning darts, and conflicts of Satan so many yeares. God therefore of his divine providence, thinking it too much, that one man should be so much over-charged, With so many plagues and torments, did graciously provide; that Robert his brother, being both stronger of body, and also better furnished With helpes of learning to answer the Adversaries, should sustaine the conflict.* It may be, our only *Wise God*, purposeth to exercise us extraordinarily with spiritu ll conflicts, and troubles of conscience; and therefore doth mercifully give us more prosperity, and comfort in our outward state: Or perhaps, to afflict us with variety of worldly crosses; and therefore doth sweetly, and compassionately, give us more peace and comfort at home in our own hearts: or it may be, He meanes to make us eminent Objects of disgrace, reproach, and slander in the World; and even from those, who *sit in the gate*, for our forwardnesse and excellency of zeale; and therefore out of a gracious tender-heartednesse, gives us both more calmenesse in conscience, & contentment in outward things: Or, perhaps, He may lay all these upon us; suffer us to be tried with ill tongues, with troubles without, and terrours within; why then undoubtedly, *his grace shall be sufficient for us.* So wise, and so mercifull is our blessed God. Only, first, let us take heed (though in our owne apprehensions and misdeeming, wee may pretend, and except never so plausibly) that we never prescribe unto him; How, in what stinte, or measure he should afflict us.

Secondly,

Secondly. That we never ward or put off any blow from his owne heavenly hand, Men, or Creatures, with the wound of Conscience; yet never decline any ill, by ill meanes. Thirdly, That we learne, and labour to profit by, and make the right use of all his corrections. Fourthly, And ever magnifie the glory of his mercy, and wisdome, in sparing us any way; his tender-hearted taking notice, where we are weakest, and not so able to beare his severer visitations; but specially, that he ever, pitches upon that affliction, which doth our soules most good; and serves most punctually to procure, protect, and promote the soundnesse, safety, and flourishing of our spirituall state. Well then, for my purpose, and thy support: sith our most holy God deales thus with all, that are not damned; to wit, sorts out unto them, those severall crosses and corrections; which, out of his unsearchable wisdome, and spirituall necessity of their soules, he sees most fit to keepe them humble, obedient, and in awe; Take thou up, and in good part, this crosse of thine, while it pleaseth God to exercise thee with it, as thy portion. Others, though free from this, yet have their proportion and proper Portion; and that, perhaps, in a bitter Cup, and from a more smarting Rod. It may be, it goes well with thee, in [e] other respects; in which, wert thou yet crossed, the physicke would not take, nor work so kindlily. Our all-wise heavenly Physition knowes, this dreadfull dart will onely doe it. Who knowes whether, if thou wert not haunted with these foule Furies, I meane, furious injections of the Divels owne Forge, thou mightest grow worldly, luke-warme; too passionate, proud, secure; or something which God would not have thee, and would be infinitely for thy hurt.

[e] And yet I know some horribly afflicted in this kind, and yet in some respects, as outwardly miserable, as can be imagined: but then know, that the mercifull power of God is mightily improved for extraordinary support.

Chap. XX.

The second part of the speculative way of Curing the former Malady, which is by counsell: two things, which men must be counselled to practise.

BE Thou therefore patient under them, humbled by them, make a holy and profitable use of them; comfort thy selfe in them, by these considerations commended unto thee for that purpose; and learne, how to behave thy selfe about them, by the following counsells.

2. By counsell.

1. Never meditate on them, but some other matter.

1. As at their first approach, and offer, thou oughtest to stirre up, and steele thy heart; to improve the strength and stoutnesse of all the powers of thy soule, to make a mighty and forcible resistance; lifting up at the same instant thy heart, in a bitter complaint, against the cruelty and malice of the adversary; a strong cry for the rebuking of him, and restraint of his hellish spight, with extreme detestation of all such divellish filth; so take heed, that thou never revolve in the minde, upon those his blasphemous temptations. But say with *Luther*, a Kite, or Cormorant may fly over my house, but sure, shall never roost, or nestle there. Or, as another; a ravenous and hatefull Bird may begin to build in mine Arbour, I cannot hinder it; but I will never faile to pull it downe, as often as she begins. The Divell will inject, whether thou [f] wilt or no: But resolve to suffer them by no meanes, to have any rest, or residence in thine imagination. If thou be a Minister (and the holiest men are Satans speciall marke, that he would gladliest hit with his fiery darts,) take advise, which hath proved soveraigne and helpfull, to beate backe, and

[f] *Onerosas cogitationes in anima tusti illas accipe, quibus resistere vult, & tamen non potest, sed velit, nolit irruit in oculos mentis nostrarum Ægypti pestilentia, & perstrepunt ranæ in penetralibus cordis eius.* Bern. lib. de Conf. de mult. varier. cogit.

and banish these temptations of blasphemy. The mind of every man of God *instructed to the Kingdome of Heaven*, is, as I suppose, still digging into the rich Mines of divine Truth; diving into the great mystery of Christ: ever discoursing in it selfe for, or doing something for the advancement of the worke of the Lord, their Ministeriall affaires, and welfare of Soules. Temporizers indeed, seldome and selfe Preachers, are not much troubled this way, neither take these things so to heart. They seek more to advance themselves, then save soules; their chiefe study is, if they be not downe right [g] *Good-Fellowes* (as they call them) either to grow rich, or rise; and so they are still negotiating industriously about the one or plotting ambitiously for the other. But were they of *Pauls* mind; [*] *Woe is unto mee, if I preach not the Gospell*: of *Chrysostoms* temper, [h] who was wont to tremble, when he tooke into consideration, those words, *Heb.*13.17. *For they watch over your soules, as they that must give account*: Of *Austins* resolution, for not meddling in worldly matters; wherin to deale, he [i] deemed a very tiring, and tedious vexation; and was never well, but when he was wading in the depths of Christian Religion, and busied about the things of God. I say, if they were thus affected, they would be such as they ought, and as I now suppose; to wit, have many webs, as it were, of their holy worke in their heads all at once; many ministeriall Tasks in agitation, and on foot still: Some part of the day, they would, perhaps, search, and pierce into the pith and marrow of some Scripture-text, at another time,

g Let none take this terme ill; For our Church hath set this brand upon such Alehouse haũting companions in these words: *If we lacke Christ, that is to say, the Saviour of our soules & bodies, we shall not find him in the Market-place, or in the Guild-hall; much lesse in the Ale-house, or Taverne, amongst Good-fellowes, as they call them, &c. Hom. Of the right use of the Church, P.1 Pag.ult.*

[*] 1 Cor.9.16.

[h] *Vitâ verò defunctis quemnam quæso in modũ ea à nobis ferentur, quæ tum ferenda erunt, quum nos videlicet pro ijs sigillatim omnibus, qui nobis concrediti fuerint, rationẽ reddere cogemur? neq; enim dedecuri tantùm, atq; ignominiæ pœna, sed etiam æterni supplicij multa nos illic expectat? Illud enim; parere ijs qui præsunt vobis & concedite: nam illi vigilant pro animis vestris, tametsi priùs jam à me dictum est, tamen ne nunc quidem reticebo. Hujus enim comminationis terror animum mihi concutit, De Sacerdotio: Lib.6 p inc.* [i] *Rogatus quoq; à nonnullis in eorum temporalibus causis epistolas ad diversos dabat. Sed hanc suam occupationem tanquam angariam deputabat, suavem semper habens de ijs, quæ Dei sunt, vel collocutionem vel allocutionem fraternæ & domesticæ familiaritatis,* Possidonius de vita Augustini.

wrastle with the difficulties, and knotty distinctions of some Popish, or Neopelagian controverlie; At another, discusse, and drive unto a resolution, some perplexed, and intricate Case of Conscience, &c. Well then, for my purpose, this supposed; Vpon the very first proposall of these monstrous, and hideous thoughts; presently [k] divert, and resort to the hardest of all those irons, thou hast in the fire, if I may so speake; & that which hath need of most hāmering; I meane, to the most difficult and waighty points, of all those severall spirituall businesses, thou hadst last in thy braine; and single out that particular, which did most puzzle, and put thy understanding to it: Whereabouts, when the strength, heat, and intension of thy whole soule is spent, and improved: not onely other impertinent wandrings, and vagaries, but these idle and irkesome injections also, will more easily vanish, and be gone. Let others also proportionably upon such occasions, besides other helpes, have recourse to the most troublesome and over-mastering part of their honest imploiments; to the chiefest, and needfullest affaire of their lawfull callings.

[k] *Tentatio illa gravis & turpis blasphemiæ seu quæcunq; alia, quæ in sola cogitatione adhuc versatur, vincitur ut communiter: melius eam contemnendo, oblivioni tradendo, & se de ea excutiendo, et ad alia fortiter mentem retrahendo; quàm multùm cum ipsâ litigando, repugnando et disputando,* Gers. de modo hab. contr. Mal. immiss.

2. Disput not with, but reject the Divell.

2. In temptations of this nature, never set thy selfe to [l] dispute with the Divell; he is an old Sophister of above five thousand yeares standing, in the Schoole of hideous temptations, and hellish pollicies, and thou art but a Novice. He hath many *Methods*, *Devices*, and *Depths*, which thy shallow fore-cast cannot possibly fathome. Direct opposition by reasons, and replies, stirreth up the outragious Blasphemour to grow more furious: And hereby we give him greater advantage; more matter of molestation and mischiefe; and may so plunge our selves further into an intricate maze of horrour, and confused distractions. Our blessed Captaine, *Christ Iesus*, may be a patterne for us in this point. When he was tempted, * *to fall down and Worship Satan*; hee reasoneth not the case; but

[l] *Ratio efficax est hujus. De quanto enim nititur, quis sufflando fortiter extinguere magnum ignem amplius: de tanto ignis inflammescit vehementius, et augeturcitius, &c.- Nihil ergò consultius, nisi ut transeatur facilitèr in his, et non nimis immobiliter, & quasi ex directo eis repugnetur, sed quasi ex adverso per indirectum, alia videlicèt in cogitatu fortiter apprehendendo,* Idem. Ibid.

* Mat. 4.

but repells him with vehement extraordinary detestation and disdaine: *Avoid Satan.* It will therfore be our best wisedome, at such a time, to turne from him; and as *Hezekiah* spread his blasphemous letter, so to lay open his fury before the Lord: crying mightily unto him, and intreating him, even for his own honours sake, to vindicate the purity of his great Majesty and excellency of his unspotted glory, from this hellish filth, and horrible villany of his damned vilest Creature; That he would cast it, as dung upon the Temptors face: and in the Passion and Blood of Christ, free fully, and for ever, our poore soules, trembling under the hideousnesse of his malice and cruelty, from the guilt, staine, terrour, and assault of all such abhorred, and prodigious blasphemy. In that other terrible temptation also, to *Selfe-murther*, many much wrong themselves this way. In managing this fiery dart, the Adversary deales by way of argument too, and presses reasons, such as they are, upon the tempted; sometimes extremely absurd, especially, if the party be something more simple and ignorant; sometimes exceedingly subtle, if he be of better understanding and capacity. And thus: *It is soone done, and the paine quickly past: thou art like thus to languish and lye in misery all thy life long: The longer thou livest, the larger will be the score of thy sinnes, and so thy torments in hell more horrible hereafter: If it be once done; it will appeare to have beene Gods decree; and I hope thou wilt not oppose the accomplishment of that:* [m] *Do what thou canst, thou wilt be damned, when all is done, &c.* Now in this Case, if thou debate the matter with the Divell, and begin to conferre; thou art like enough to be more and more confounded & intangled with inextricable astonishments and danger to be utterly undone, and suddenly blowne up by the mine of his soule-murdering sophistry. But if according to the precedency, and practise

[m] Here, if thou answer: Yea, but in the mean time it is better to spēd the remainder of my few and evill dayes upon earth, then in hell; he will reply: But so thou shalt increase thy sins here, & by consequent thy hellish paines hereafter;

practise of thy Lord and Master, who hath begun unto thee in this bitter Cup, *is afflicted in all thy afflictions*; and ever stands by thee as a victorious Commander, and Conquerour in all such assaults; first, abominate and beat backe, this base and bloody motion, with infinite indignation and loathing; *Avant Satan*: And then immediately lay hold on the sword of the Spirit, and keepe him at the point of it; and then assuredly all the Divels in hell cannot hurt thee. Tell him, that against his vile and villanous suggestion, and all the subtilties, and sophistry with which he seconds it; this is thy only answer,, even the precise, holy and everlasting countermand of his, and thy Creatour, the mighty Lord of Heaven and Earth: *Thou shalt not kill*. Now if it be a crimson and crying sin; the most deadly opposite, and desperate cut throat of Charity, to kill an other; and fastneth such a deepe, and inexpiable staine upon the face of a whole Kingdome; that it cannot be razed out, *but by the blood of him that shed it*, *Num.* 35.33. How execrable & hainous then is this; and what depth of Hell, and height of horrour, doth that abhorred Miscreant deserve, and may expect; who makes away himselfe? For the Rule of Charity, whereby we love one another, is proportioned by that Charity, whereby a man loves himselfe. If the Divell be able to dissolve, and disanull the most absolute, perfect, and just Law of the most *High*; who, though all other things besides, are something in possibility, which as yet they are not in act; yet himselfe, is actually, and everlastingly, whatsoever he may be; and cannot hereafter be that, which

to which if thou rejoyne: But the hainousnesse of self murder, and horriblenesse of despaire may appeare more vile & execrable in the eyes of God, then al'tho other sins I may commit to the last period of my naturall course: He may then hideously roare: But so thou mayst both go on to increase thy sins, and make away thy self at last; and where art thou then? &c. I know him to have thus thrown his fiery darts into trembling hearts, one after another, with extrem subtilnes and cruelty. And therfore in these Cases, do not admit of any dispute or conferẽce with him; But upon the very first assault (for who would heare him talk that will tell never a true word, and is thy sworne bloody enemy) be ever sure presently to lay hold upon the Word of God, that weapon of proofe, which serves like a *sword*, not only for defence, as all the other peeces of armour, but also for offence. Beat backe with undaunted resolution and confidence this Diveliſh dart; and stop for ever the mouth of the Tempter with the contrary charge of the most holy, and all-powerfull God: *Thou shalt not kill.*

now

now he is not; and so by consequent, is without all *variablenesse*, or *shadow of turning*: I say, if the *Prince of darkenesse* can reverse this Law of the *Father of Lights*; *Thou shalt not murder*; thou mayst well say, thou wilt then thinke of another answer. But, till that be, which is more then infinitely impossible ever to come to passe; thou wilt rather lye in the miseries of Hell upon earth (which indeed were incomparably better) then breaking Gods blessed Law, goe downe into the grave in a bloody coffin, made by thy owne hands, onely at the Divels bidding. Can this madnesse ever be matched? for a man, besides selfe-severing the soule from his body before the time, by a more hainous and unnaturall villany, then murthering of his owne Father, (for every man is naturally next unto himselfe,) and sending it suddenly, all goare-blood, by becomming his owne Butcher and hangman, unto the dreadfull Tribunall, of the all-powerfull God, the most certaine, and severe Revenger of all bloodshed: to bring also abundance of unnecessary shame, griefe and hopelesse mourning upon Friends, Kindred, Husband, Children, Parents; a reproachfull staine and brand, upon House, Name, Buriall, Posterity, &c. And that meerly at the instance, and upon the most absurd, ridiculous and senseless suggestion of the *Arch-murtherer*, thy mortall and immortall enemy; against sense, reason, nature, religion, Scripture, Gods direct command to the contrary, even Heathen Philosophy, Heaven and Earth.

CHAP. XXI.

Chap. XXI.

Three other things which men must bee counselled to practise for the Cure of the former Maladie.

3. Avoid solitarinesse, idlenesse, &c.

3.  Void idlenesse, solitarinesse, and too much secrecy; three main advantages for the adversary, which he watchfully apprehending, and plying industriously, works a world of mischief upon afflicted soules, in their spirituall miseries. Idlenesse layes a man open to all hellish snares and temptations; makes the heart, like unmanured ground, fit for nothing, but the wildest and rankest weeds of lust, luxury, lewd company, the universall inordinatenesse of Originall corruption, to domineere, rage, and do what it will: Like standing Pooles, naturally prepared, and pregnant to breed, and feed the vermine, and venome of vilest thoughts, and unnaturall filth: Like Thorow-faires, for Satans most hideous, ° and horrible injections, to wander and walke up and down in, without restraint or remedy. Solitarinesse, besides its native property and power, to make sad, increase melancholy, and aggravate feares, doth in this Case, more then any, bring an heavy *Woe*; * *Woe to him that is alone*: For if the weake Christian fall *he hath not another to helpe him up.* He may there be surprized

° *Non est aliqua cogitatio tam turpis, tam abominabilis, mala, & execranda quam non inveniat otiositas. Nam cor vacantis otio est ad instar Molendini, quod cùm non habet ad molendum bonum frumentum, quia in continuo motu est, molit & consumit seipsum, etiam ad totalem sui consumptionem & destructionem, nisi prohibeatur alicuius diligentiâ. Et æquè citò molit alvolantis fœtas muscas sicut granorum electorum adipes: præsertim, cum suum sit continuò molere et non quiescere; nequaquam verò quod molat, sive bonum, sive malum discernere & eligere potest, nisi regentis providentia aliter curet disponere* Gerl. de modo habendi se contrà mal. immiss. * Eccles. 4. 10.

surprized, yeeld and foil'd, before he get into such company, which might happily have prevented it, or supported him in the temptation. Too much secresie and concealement, may cause the wound of a terrified conscience to bleed inward, rankle, fester, and grow desperate; wheras seasonable discovery might have cured, and comforted it: Horrour arising from the apprehension of such uncouth and monstrous thoughts, kept close and damm'd up in the mans owne brest, may swell so high, that the poore soul may be in great danger to be wofully drowned, and overwhelmed by it; which had it had vent betime; eased and emptied it selfe into some holy and faithfull bosome; might by divine and discreet counsell, by little and little dryed up quite. I have known him, who did bite in and keep close in his bosom, this temptation of blasphemy the space of about twenty yeares. All which while the Divell did tyrannize extremely, & keep him almost in continuall terrour. He thought there was never man had such vile and prodigious thoughts, as he: And if the world knew what they were, he would be abhorr'd as a monster of men, and the loathsommest creature upon earth, most worthy to be utterly exterminated, and rooted out of the society and confines of Man-kind. And hereupon many and many a time, when he apprehended any opportunity, or had any meanes offered to make himselfe away, he was tempted thereunto; principally upon this ground, that it was pitty, such an horrible Blasphemer (for so he supposed) should any longer breath. But at last, hearing the nature, manner, and remedy of these hideous injections discovered by the Ministery; afterward privately informing himselfe further & more fully from Gods Messenger, was happily taken of the rack for the time to come, and most wonderfully refreshed. And therefore take heed

of

of keeping the Divels counsell. The tempted in this kind may do well, to be still conversant in religious duties, honest works of their lawfull Callings, company of skilfull experienced Soule-physitions; or one or other comfortable imployment.

7. Resolve to entertain no conceit of God without warrant from his Word.

7. Settle in thy heart, a peremptory, impregnable resolution, never to entertaine any conceit of that great Majesty, and glory above; of the most holy and ever blessed Trinity, or any thing thereabout; but such only as is revealed, and represented unto thee in Gods Booke. Whatsoever is objected by carnall reason to the contrary; or injected by the Divell, any wayes to deprave the divinenesse of that glorious Truth, ought to be rejected, as cursed, false, and execrable. And therefore, when that hellish *Nimrod* shall at any time hunt and chase thine affrighted soule, with these blasphemous Hell-hounds, be sure ever to take Sanctuary in the *Oracles of God*, and keepe thee close and safe under this Covert. Whatsoever is not comprehended within the Confines of that sacred Pale; warranted by *holy Writ*, the soveraigne Touch-stone of all heavenly Truth; let it be abhorred, and retorted as dung upon the face of the Tempter. That sense and apprehension of the Deity, and divine things, which is not suckt from the brests of the two Testaments, is in this regard to bee reputed ranke poyson; repelled and abominated with infinite indignation and disdaine. And for further helpe herein, when thou findest thy selfe thus followed with the violent, and incessant incursions of this furious folly; call often and seriously to mind, that accursed brand, which the Booke of God hath set upon the Adversary, that he is the *Father of lyes*; and let that still continue a more resolute rejection

and

and contempt, of whatsoever comes from him. Suppose a raging Bedlam should follow thee up and downe, all the day long, and tell thee, that thy father, or speciall friend, were a Stone, a Bird, a Tree, a Toade, or whatsoever is viler, or more absurd: would'st thou hereupon entertaine, and harbour in thy minde, any mis-impression, or monstrous perswasion of the party? I trow not: (onely his senselesse clamour, and restlesse raving would be very irksome, troublesome, and unwelcome) especially sith thou art furnished with a cleare demonstrative light out of naturall Philosophy, that he is a reasonable Creature; and thy selfe seest in him, the face and favour, the shape and proportion of a Man. Proportionably, Satan, that bloody Bedlam of Hell, out of that madnesse, at which Heaven and Earth may stand amazed, solicites thee to admit such, and such horrible and hideous conceites of thy dearest *LORD, his Sonne, and sacred Word.* (Ah cursed Fiend, that ever thou shouldest discover such prodigious malice against thy glorious Maker!) Now God infinitely forbid, that this should cause the least alteration, or any diminution at all, of thy lowliest, most reverent, adoring, and divinest thoughts of so great a God. For have recourse to the *holy Records* of all sound, supernaturall, and saving knowledge; I meane, the Word of life, with which thou oughtest to consult; and to which onely thou art confinde in this Case; and thou shalt finde him to be, [a] *Onely,* [b] *one* [c] *living and* [d] *true God,* [e] *everlasting,* [f] *without body, parts, or passions;* [g] *of infinite power,* [h] *Wisdome and* [i] *goodnesse; the maker*

[a] *Articles of Religion,* Art 1.

[b] Exod 20.3 Deut.6. 4. Psal 18 31. Mal.2. 10. [c] 1 Cor.8 4. [d] Psal.84 2. 2 Cor.6.16. [e] 2 Chro.15.3. Ier.10 10 Ioh 17 3. 1 Thes. 1.9. [f] Psal 102.24,26,27 Dan.6.26. [g] Psal 104 1,&c Ioh.4.24. 2 Cor 3 17 1 Sam. 15.29. Hos.11.9 [h] Ezek.10.5. 2 Cor.6.18. Revel.11.17. [i] 1 Tim.1.17. Rom.16. 27. Psal.147 5. [k] Psal.106.1. & 107.1.

and

and preserver of all things both visible and invisible. And in unity of this God-head there be three persons, of one substance, power, and eternity, the Father, the Sonne, and the Holy Ghost: And besides, thou [k] mayst graspe, as it were, and feele betweene thy fingers, as they say, even in every Creature, His greatnesse and goodnesse, Majesty and might, power and providence. *In the glorious Lights of Heaven,* saith a noble Writer, *wee perceive a shadow of his divine countenance; in his provision for all that live, his manifold goodnesse; And lastly, in creating, and making existent the World universall, by the absolute Art of his owne Word, his power, and Almightinesse; Which Power, Light, Vertue, Wisedome, and Goodnesse, being all but Attributes of one simple Essence, and one GOD, Wee in all admire, and in part discerne* per speculum creaturarum *that is in the disposition, order, and variety of Celestiall and Terrestriall bodies: Terrestriall in their strange, and manifold diversities; Celestiall in their beauty and magnitude; Which in their continuall, and contrary motions, are neither repugnant, intermixt, or confounded. By these potent effects, Wee approach to the knowledge of the Omnipotent cause, and by these motions, their Almighty mover.* Whensoever therefore that most implacable, and everlasting enemy to Gods glory, and the good of his Children, shall goe about to pervert, and crosse by his blasphemous injections, these sober and sacred conceptions of the thrice glorious, and ever-blessed Deity; planted in thy minde by his owne Word, and this visible World; bid him, by the example of thy Lord and Master, *avoide and avant*; trample upon his hellish spite; appeale unto Gods righteous Throne, with protestation of thine innocency; damning them unto the pit of Hell in thy Judgement;

[k] By his owne Word, and by this visible World, is God perceived of men; which is also the understood language of the Allmighty, vouchsafed to all his Creatures; whose Hieroglyphical Characters, are the unnumbred Starres, the Sun and Moone, written on these large Volumes of the Firmament: written also on the Earth & the Seas, by the letters of all those living Creatures, and Plants, which inhabit, and reside therein. [l] *Raw. Hist. of the World, Lib. 1. cap. 1.*

ment; and hating them, not without horrour, from the very heart-roote; and so truly resisting them, crying mightily unto God for pardon, wherein-soever thou shalt faile about them; and for power against them; and then possesse thy humble soule in patience and peace.

5. Being humbled by them, making an holy use of them; perusing, and applying the *considerations and counsels* in hand, for comfort in them, and conquest over them; doe not by any meanes continue to afflict and torture thy spirit about them. [a] Let them now passe away, and be packing; abandon them with an holy detestation, contempt, and slighting, without any such dismayednesse and terrour; as most unworthy of any longer taking to heart, or notice of: much lesse of that carking and trouble, as to terrifie, indispose, and disable thee for a chearefull discharge of either of thy Callings, particular, or generall; Divines hold even godly sorrow unseasonable, when it unfitteth the body or minde to good duties; or to a good, and chearefull manner of doing them; how much more would they not have these hellish distractions and intrusions to

5. After humiliation for them vexe not thy selfe about them.

[a] *Intendant quoque pusillanimes scrupulosi, quòd inimicus humani generis, cùm impugnat hominem stercoribus turpissimarum cogitationum, veluti in obsidione urbium vel castrorum fieri consuevit cum stercoribus cloacarum; aut cùm terret repentino strepitu quempiam, vel horrorem immittit, quasi inopinatè, prout similiter Bombardarii tonitruo impugnatores munitionum agere consueverunt: & quemadmodum joculatores & trufatores pueris horrorem inusitatis sui gestibus incutere noverunt: intendant inquam, quòd talia non curent, neque multùm cum his litigent, sed potiùs irrideant; dicentes cum illo Patre in vitis Patrum, in talibus experto: Immunditia tua super te Dæmon: Dominus mihi adjutor, non te timebo. Quia enim, immundus spiritus es, immunditia opus tuum est. Item terrores tuos non timeo, quia eum, qui venturus est judicare vivos & mortuos, & seculum per ignem, Defensorem habeo.* Gers. Remed. contr. pusill. *Si autem nec sic, infernales tales muscæ pungitivæ pacem permiserint, optimum remedium est, ut homo nihil de eis amplius curet, sed sub divina confidentia patientiam habeat, & sit securus, quòd non ei nocebunt,* Idem de modo se haben. Cont. Mal. immiss. *Frequenter hæ cogitationes melius vincuntur, si eas nihili pendimus, aut curamus, sed alijs in rebus occupamus animum, quàm si eas vi nitamur propellere,* Idem de diver. Tentat.

dishearten

dishearten thee in this kinde? But least of all, of that pestilent prevailing, as to fill thine heart with extraordinary astonishment, horrour and doubting; whether such monstrous injections be incident to sanctified soules, a saving state, and habitation of the *Holy Ghost*; and so to put thee into a habit of heavie walking, and secret sadnesse; by reason of continuall questioning the soundnesse of thy conversion; the constancy of Gods love unto thee; former assurance of an immortall Crowne; and whether it be possible, that *Iesus Christ* should dwell in a soule haunted with such horrible thoughts. Procurement of which miseries and molestations, is the Adversaries onely aime. For so immeasurably malicious is He, that if he cannot plunge thee into the pit of hell, and everlasting flames in the World to come; [p] yet will he labour might and maine, to keep thee upon the Rack; and in as much terrour, as he can possibly, all thy life long, in this vale of teares. Suffer then this advise to sinke seriously into thy heart: Being illightned, rightly informed, and directed about them, let them no longer astonish thy spirit; detaine thee in horrour; hurt thy heart, or hinder thee in any duty to God or man; or in an humble, comfortable, and confident walking with thy God, as thou art wont; or of thy former sweet communion with *Iesus Christ*. And the rather because; First, it is the Tempters earnest end, only out of pure spite, to put this imposture, and unnecessary vexing perplexities upon thee. Secondly, The more thou art troubled with them, and takes them to heart (for that is it he would have,) the more violently and villanously, will he presse them upon thee, and terrifie. Thirdly, They are not thine, but his fearefull sinnes: He alone must answer for them, at that great and last Day, and thou goe free. It is his malicious madnesse, of such

[p] *Est autem haec sors sanctorum, ut novis in singula momenta tentationibus exerceantur: neque illis indutias longas permittit Satan, qui ex nostrâ perditione maximam voluptatem capere consuevit. Et quamvis non ignoret, electorum fidem omnino everti non posse, jucundum tamen illi est, si eos aliquâ ex parte terreni & labascere videat*, Gualt. in Luc. cap 8. hom. 84.

such a prodigious nature, and notoriousnesse, as is beyond conceit, and above all admiration: onely fit for a Divell: That he may trouble thee temporally, he mightily aggravates his owne eternall torment!

Chap. XXII.

The experimentall Way of Curing the former Maladie.

IN a second place, let me tender unto thee an Antidote; which hath bin found soveraigne and succesfull this way.

2. Cure of the former case experimentall.

The summe of it is this: Let the tempted Christian labour to work, and extract, by the blessings of God, some spirituall good, out of the horrible hell of these most hatefull, abominable, blasphemous suggestions. And if Satan once see, that thou suck'st honey out of his poyson; comfort out of his cruelty; medicine out of his malice; he will have no heart, or hope to goe on; no courage or contentment to continue the temptation.

By putting on good resolutions occasionally from these temptations.

Take it in the sense, if not in the same words, without any variation or enlargement, as it was applyed and prosper'd:

Spitefull and malicious Fiend; cursed enemy to heaven and earth; by the mercies of God (though thy purpose be most pestilent) yet thou shalt not hurt, or have any advantage against me hereby:

Thy base and dung-hill injections tending to the dishonour of my God, and my Christ, &c. shall make me:

1. More hate to the divels malice.

1. More hate thine infinitely hatefull and revengfull malice, against that thrice glorious, and ever blessed Majesty above.

2. More honour to Gods glory.

2. With more feeling and dearnesse to adore, and love the glory and sweetnesse of my GOD and my Redeemer. For the more excessive and endlesse, I feele thy spite against him; the more I know is his incomprehensible excellency and worth.

3. More use of prayer.

3. To pray oftner, and more fervently, that my GOD would rebuke thee, and cast this extreame malice of thine, as dung upon thine own face.

4. More humiliation.

4. To be still more humbled under the hand of my mighty LORD; because I cannot be more humbled, and with more resolution and abhorrence, abominate, and abandon such prodigiously senseless and hellish blasphemies of his (for I am sure they are none of mine) into the bottomlesse bottome of that darkest dungeon: In the blackest horrour wherof, they were most maliciously and monstrously hatched.

5. A strong argument against Atheisme.

5. To take up a strong argument, and answer against another of thy cursed injections, tending to Atheisme, and the not being of those endles joyes above. Because I most plainly and palpably feel thee an invisible spirit, casting into my imagination such horrid, absurd, and ridiculously impious thoughts; which cannot possibly spring ordinarily, or naturally from any power, or possibility of mine own soul, I know q therby, and assure my self, that there is also an infinite, most wise, and glorious Spirit, which created both me and thee: And

q If your Atheist will not believe his owne eyes, beholding the strange judgements of God in others; but

will

will in due time chain thee up for ever in the Pit of Hell; and bring me at length, by the blessed merit of his only deareſt Sons bloodſhed, into the boſome of his own glory, and everlaſting bliſſe.

will rather give his owne ſenſes the lye then acknowledge the truth of the God-head: let him but byſome injurious deed, or contumelious word, provok

ſome Witch of *Endor*; that hath the temporary power over ſome Spirit, upon condition, that he ſhall have eternall power over her; and it is like enough (he being voyd of all faith, and ſenſe of God, and ſo out of his protection) that he ſhall feele to his coſt, and confeſſe to his ſhame, that there is a power over, and beſides the ordinary courſe of nature. *Gent.* Indeed theſe Atheiſts that deny God, doe alſo deny that there is either Divell or Angell; and I thinke will confeſſe them all, as ſoon as any one *Morton of the nature of God, cap. 1. Pag 34. I quote this onely, to inferre, that when Satan doth thus clearely diſcover himſelfe by accident and conſequent, hee baniſhes all thoughts of Atheiſme: or offers at leaſt, to any underſtanding man, an evident argument againſt it.*

6. To confirme mine owne heart, with ſtronger assurance (which is no meane benefit) that I undoubtedly belong unto God, and am in a gracious ſtate. For thou well knoweſt, and ſo doth mine own Soule; that thou never troubledſt

6. Great confidence of being Gods child.

1 *Cùm cogitatio hujuſmodi mala, horrenda, groſſa, turpis & neſaria importunè occurrerit, nō terreatur, nec triſtetur perſona devota propterea nimiùm; neq; credat ſe propter talem à Deo derelictum — ſed majorem fiduciam ſe pertinendi ad Deum, inde accipiat.* Gerſ. de mod. ſe habendi contr. mal. immiſ. *Quidam putant ſe eſſe deſertos à Deo, quia non det eis quietem a tentationibus: quum potiùs tentatio ſignum divini amoris ſit. Multiplicatio tentationum ſignum eſt, quòd aliquis de manibus Dæmonum evaſerit. Cum aliquis eſt in carcere, unicum habet cuſtodem, vel duos: ſi verò evaſerit, omnes eum inſequuntur. Sic dum aliquis captus eſt, a Diabolo, non tantum eum demones perſequuntur, quantùm, quum evaſerit.* Gregor. *Quis pertinens ad Chriſtum non variis tentationibus agitatur, & quotidiè agit cum illo Diabolus & Angeli ejus, ut pervertatur qualibet cupiditate, qualibet ſuggeſtione; aut promiſſione lucri, vel terrore damni, vel promiſſione vitæ, vel terrore mortis, aut alicujus Potentis inimicitijs, aut alicujus Potentis amicitijs? Omnibus modis inſtat Diabolus, quemadmodum dejiciat.* Auguſt in Pſal. 62. *Hoſtis noſter adhuc in hac vita nos poſitos, quantò magis nos ſibi rebellare conſpicit, tantò amplius expugnare contendit. Eos enim pulſare negligit, quos quieto iure poſſidere ſe ſentit. Contra nos verò eò vehementiùs incitatur, quò ex corde noſtro quaſi ex ſua propriæ habitationis expellitur. Hoc enim Dominus ſub quadam diſpenſatione figuravit, qui diabolum non niſi poſt Baptiſma ſe tentare permiſit: ut ſignum nobis quoddam futuræ converſionis innueret quod membra eius poſtquam ad Deum profecerint,*

me (to any purpose) with these ougly blasphemous thoughts, while I yet lay starke dead in sinnes and trespasses; and drown'd full deepe in vanity and lust; in carnall looseneſſe, and sensuall courses. Then thou being the strong man, possessedst me wholly, and all was quiet: because all was thine: But being now happily rescued out of thy clutches, by a mightier then thou; and having blessedly broke the Prison by the helpe of the Holy Ghost; Thou followest me with this fiery malice, and the most prodigious yellings of that infernall Pit. And I am perswaded, it is a pestilent peece of thy deepest cunning, very rarely to vex civill worldlings; those that lye in any grosse sinne, or any, which thou keepest fast and secure in thy snares, with such affrighting and greisly temptations. For thou craftily feareſt, lest striking that horrour into the heart of a naturall man, which is wont to arise from such hellish fogges, and blasphemous filth, thou shouldest thereby give him occasion, to renounce, detest, and drive him out of thine accursed slavery, and cause him to cast about for a new Master.

tunc acriores tentationum insidias tolerarent. Post primamigitur vicem mœroris atq; lætitiæ, quam unusquisq; per studium conversionis agnoscit, hæc secunda suboritur: quia ne securitatis negligentiâ dissolvatur, impulsu tentationis efficitur. Et quidem quisq; in ipso conversionis initio magnâ plerùmq; excipitur dulcedine consolationis, sed durum laborem post modùm experitur probationis, Gregor. in cap. 33. Job *Ex qua re nobis factus est adversarius Diabolus, nisi ex hac, quia videt liberos, quos tenebat autè captivos, quia videt sanos, quos suis jaculis prostraverat vulneratos, quia videt vestiri denuò immortalitate, quos nudaverat propinando iniquitatem, quia Muscipulâ ejus comminuta & nos eruti sumus?* Aug. De lymb. ad Catechum lib. 2. cap 1.

7. Speciall care of our corruptions.

7. To take notice of some speciall corruption, lust, passion, or spirituall distemper in one kinde or other; over which I have not holden that hand, hatred, wakefull eye, as it were meet. For I am perswaded, my GOD out of his mercifull goodneſſe, aimes at, and intends some such good unto my soule, by enlarging thy chaine; and suffering thee at this time

time to afflict mee in this uncouth manner, with this hell-empoisoned dart, something extraordinarily. I have not beene so sensible of thy other temptations, farre more enstaring in sinne, though not so terrifying; and therefore my gracious LORD may suffer thee at this time, thus to thrust out thy hornes, as they say, in this most horrible, and outragious encounter; that I may be throughly advertised, what an Adversary I have; and so, more minde, and marke him, for feare of much secret and sudden mischiefe, by my security and neglect; and more quickned to an universall watchfulnesse against all his *Methods*, *Devises*, and *Depths*; as well his subtile, and slie insinuations *in the glory of an Angell*; as his impetuous, and furious assaults in the shape of a foule Fiend. Some trouble, crosse, heavie accident, disgrace, discontentment; some great and waighty affaire on foote, unseasonable entertainements, sad newes from abroad, or something hath too often stolne my heart from that full and fruitfull attention to holy duties, which was due, and that even upon the *Lords day*: And I can now remember, and my conscience tell mee, upon this occasion, that I have not watched over the many idle, impertinent wandrings, and vagaries of my imagination, as I ought; but given so farre a way unto them, that they have justly brought upon mee an uncomfortable deadnesse of affection, barrennesse and dispositon, in the use of the ordinances; and conversing with GOD by Meditation, Prayer, hearing of the Word, singing of Psalmes, examination of the Conscience, and other religious Exercises;

ercises; and I know not, into what further spirituall miserie they may leade mee; and therefore in great mercy the most wise God goes now graciously about, to correct, and mortifie the vanity, worldlinesse, distractions, and mis-imployment of my thoughts; even by the terrours of these thy most horrible, and hellish injections. And by the helpe of God, I will follow the meaning, and conduct of his holy Hand for a right use of them, and attaining that happy end, which hee doth so mercifully intend.

8. Greater ability of comforting others.

8. To gather skill, experience and dexterity, for the raising, and reviving of others hereafter, hanging downe the head, heavy hearted, and maliciously haunted in the same kind. By discovering unto them thy bootlesse malice, the soveraign medicines I have met with in the Ministry of the Word; and the good I gained to my soul hereby; by the help of that Almighty hand, which can turn the darkest mid-night into the brightest morning, and produce a medicinable Potion out of the rankest poyson.

Me thinks this Heaven, which by divine blessing, I extract out of thy Hell; this healing vertue, which I draw from thy vilest venome; this spirituall good, which I gather from thy diveliſh spite, should make thee weary of this way, and pull in thy hornes. I trust in my God, it will shortly cause thee to cast away this weapon, and quit the field quite. For thou ever infinitely hatest, and hinderst all thou canst, the glory of GOD, all exercise and increase of grace, and the welfare of my poore soule; which by accident, and his sanctifying power,

who

who ever turnes all things to the best, to them that love Him, are all happily advanced, furthered and enlarged by this raging, and pestilent rancour of thine.

And who would not thinke, were not the incredible depth of thy malice and madnesse, equally unfathomable by the wit of man; But that thou shouldest the rather surcease; because these Satanicall suggestions, to me, that resists, are but crosses and corrections; but in thee, most outragious and execrable blasphemies; which will mightily hereafter ad to thy heavinesse and horrour of thine everlasting chaines of darknesse and damnation, *at the iudgement of the great Day.*

Quod ad Sanctorum gloriam proficit, malignis spiritibus crescit in dānationis augmentum. ——De omni quidem malitiæ suæ Dæmones in æternâ pœna punientur. In congressione quidem occulti certaminis, quando electi vincunt mala, quæ repellunt, suis hostibus tribuunt: Quia isti tanquam aurum in fornace probantur, illi verò pro reproba suggestione puniuntur. Greg in 1 Reg. cap 9.

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who ever trusts all things to the Lord, to them that love Him, are all happily advanced, furthered and charged by this raging, and petulant rancour of thine.

And who would not tremble, were not the incredible depth of thy malice and madness, equally matchlessable by the wit of man? But that thou mouldst the rather succeed, because thereby Satan might [illegible], to me, thus evil, are his crosses and corrections, but in place, meet entertainment and desirable blandishments, which will mightily heretofore to thy heinous and horrour of shine everlasting chains of darkness and damnation, as the wicked

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